Al-Imām Muslim Ben Al-Ḥajāj Al-Naysābūri

ṢAḤĪḤ MUSLIM

The authentic hadiths of Muslim

With full arabic text

صحيح مسلم

Translated by
Muḥammad Mahdi Al-Šarif

Volume 1

Dar Al-Kotob Al-Ilmiyah
Beirut - Lebanon

AhleSunnah Library [nmusba.wordpress.com]

Al-Imām Muslim Bin Al-Ḥajjāj Al-Naysābūrī

ṢAḤĪḤ MUSLIM

The authentic hadiths of Muslim

With full arabic text

صحيح مسلم

Translated by

Muḥammed Mahdī Al-šarīf

Volume I

دار الكتب العلمية
Dar Al-Kotob Al-ilmiyah
DKI
أسسها محمد علي بيضون سنة 1971 بيروت - لبنان
Est. by Mohammad Ali Baydoun 1971 Beirut - Lebanon
Établie par Mohamad Ali Baydoun 1971 Beyrouth - Liban

http://www.al-ilmiyah.com info@al-ilmiyah.com sales@al-ilmiyah.com baydoun@al-ilmiyah.com

Title	: **ṢAḤĪḤ MUSLIM** The authentic hadiths of Muslim	الكتاب	: صحيح مسلم
Classification:	Hadith	التصنيف	: حديث
Author	: Al-Imām Muslim Bin Al-Ḥajjāj Al-Naysābūrī	المؤلف	: الإمام مسلم بن الحجاج
Translator	: Muḥammed Mahdī Al-Šarīf	المترجم	: محمد مهدي الشريف
Publisher	: Dar Al-Kotob Al-Ilmiyah - Beirut	الناشر	: دار الكتب العلميـــة - بيـــروت
Pages	: 3256 (4 volumes)	عدد الصفحات	: 3256 (4 أجزاء)
Size	: 17*24	قياس الصفحات	: 17*24
Year	: 2012 A.D -1433 H.	سنة الطباعة	: 2012 م - 1433هـ
Printed in	: Lebanon	بلد الطباعة	: لبنـــان
Edition	: 2nd	الطبعة	: الثانية

Exclusive rights by © **Dar Al-Kotob Al-Ilmiyah**
Beirut-Lebanon No part of this publication may be translated, reproduced, distributed in any form or by any means, or stored in a data base or retrieval system, without the prior written permission of the publisher.

Tous droits exclusivement réservés à © **Dar Al-Kotob Al-Ilmiyah**
Beyrouth-Liban Toute représentation, édition, traduction ou reproduction même partielle, par tous procédés, en tous pays, faite sans autorisation préalable signée par l'éditeur est illicite et exposerait le contrevenant à des poursuites judiciaires.

جميع حقوق الملكية الأدبية والفنية محفوظة لدار الكتب العلمية
بيروت-لبنان ويحظر طبع أو تصوير أو ترجمة أو إعادة تنضيد الكتاب كاملاً أو مجزأ أو تسجيله على أشرطة كاسيت أو إدخاله على الكمبيوتر أو برمجته على أسطوانات ضوئية إلا بموافقة الناشر خطياً.

ISBN 978-2-7451-4424-3
9 782745 144249 90000

DKI
Dar Al-Kotob Al-ilmiyah
Est. by Mohamad Ali Baydoun
1871 Beirut - Lebanon

Aramoun, al-Quebbah,
Dar Al-Kotob Al-Ilmiyah Bldg.
Tel : +961 5 804 810/11/12
Fax: +961 5 804813
P.o.Box: 11-9424 Beirut-Lebanon,
Riyad al-Solah Beirut 1107 2290

عرمون-القبة-مبنى دار الكتب العلمية
هاتف: ١٢/١١/٨٠٤٨١٠ ٥ ٩٦١+
فاكس: ٨٠٤٨١٣ ٥ ٩٦١+
ص.ب: ١١-٩٤٢٤ بيروت-لبنان
رياض الصلح-بيروت ١١٠٧٢٢٩٠

بسم الله الرحمن الرحيم

In the name of Allah, The Most Gracious, The Most Merciful

"If the men of Hadith went on compiling the narrations for two hundred years, all of their traditions would be based mainly upon this composition, whose narrations I collected from among three hundred thousand traditions" Muslim Ibn Al-Hajjaj said.

Allah Almighty said: "It is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and Wisdom, though heretofore they were indeed in error manifest". (Friday "Al-Jumu'a" 2)

Introduction

Praise be to Allah, the Lord of all worlds, and the good end be for the righteous pious people. Allah's blessing and peace be upon Muhammad, the seal of The Prophets, as well as upon all The Prophets and Messengers. Now and then: you, "Allah's mercy be upon you" mentioned that you intended to investigate, by virtue of success granted to you by Allah, the entire traditions transmitted from The Prophet "Allah's blessing and peace be upon him" in the religion's Sunna and judgements, and what is concerned with reward and punishment, promising (of the Garden as a result of the good deeds), and threatening (from the (Hell) fire as a result of the evil deeds), as well as with the other things (of religious matters): how they have been transmitted with their attributions and became in circulation among the Muslim scholars.

No doubt, you wanted to be acquainted with all of those (traditions) as fully collected, and exactly composed (between two binders). (Perhaps) you might ask me to compose them entirely, with no repetition (of narrations). If you decided so, in order to satisfy your concerns of understanding them, and bringing about (the required judgements) from them, and (if you thought that) whatever you asked (me) for would have a valuable consequence and a good benefit, considering, while asking me, that I would work hard by doing so, then, you should know that in case I was given the power to do it, and achieve it to the full, I, in particular, before the others, would be the first to benefit from it, for many reasons, which are too much to mention.

But, all what could be said in this issue is that it is easier for one to edit and deal perfectly with a few quantity of this matter than to treat a greater quantity (which you might not be able to treat), particularly (when you come to deal) with (traditions that should be presented to) those ordinary people, who have no ability of distinguishing (what is right from what is

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۝٢﴾ [الجمعة: ٢]

مُقَدِّمَة

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالْعَاقِبَةُ لِلْمُتَّقِينَ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ، وَعَلَى جَمِيعِ الأَنْبِيَاءِ وَالْمُرْسَلِينَ.

أَمَّا بَعْدُ، فَإِنَّكَ ـ يَرْحَمُكَ اللَّهُ بِتَوْفِيقِ خَالِقِكَ ـ ذَكَرْتَ أَنَّكَ هَمَمْتَ بِالْفَحْصِ عَنْ تَعَرُّفِ جُمْلَةِ الأَخْبَارِ الْمَأْثُورَةِ عَنْ رَسُولِ اللَّهِ ﷺ، فِي سُنَنِ الدِّينِ وَأَحْكَامِهِ، وَمَا كَانَ مِنْهَا فِي الثَّوَابِ وَالْعِقَابِ، وَالتَّرْغِيبِ وَالتَّرْهِيبِ، وَغَيْرِ ذَلِكَ مِنْ صُنُوفِ الأَشْيَاءِ، بِالأَسَانِيدِ الَّتِي بِهَا نُقِلَتْ، وَتَدَاوَلَهَا أَهْلُ الْعِلْمِ فِيمَا بَيْنَهُمْ فَأَرَدْتَ ـ أَرْشَدَكَ اللَّهُ ـ أَنْ تُوَقَّفَ عَلَى جُمْلَتِهَا مُؤَلَّفَةً مُحْصَاةً.

وَسَأَلْتَنِي أَنْ أُلَخِّصَهَا لَكَ فِي التَّأْلِيفِ بِلاَ تَكْرَارٍ يَكْثُرُ، فَإِنَّ ذَلِكَ ـ زَعَمْتَ ـ مِمَّا يَشْغَلُكَ عَمَّا لَهُ قَصَدْتَ، مِنَ التَّفَهُّمِ فِيهَا، وَالاسْتِنْبَاطِ مِنْهَا. وَلِلَّذِي سَأَلْتَ ـ أَكْرَمَكَ اللَّهُ ـ حِينَ رَجَعْتُ إِلَى تَدَبُّرِهِ، وَمَا تَؤُولُ بِهِ الْحَالُ إِنْ شَاءَ اللَّهُ، عَاقِبَةٌ مَحْمُودَةٌ، وَمَنْفَعَةٌ مَوْجُودَةٌ.

وَظَنَنْتُ، حِينَ سَأَلْتَنِي تَجَشُّمَ ذَلِكَ، أَنْ لَوْ عُزِمَ لِي عَلَيْهِ، وَقُضِيَ لِي تَمَامُهُ، كَانَ أَوَّلُ مَنْ يُصِيبُهُ نَفْعُ ذَلِكَ إِيَّايَ خَاصَّةً، قَبْلَ غَيْرِي مِنَ النَّاسِ، لأَسْبَابٍ كَثِيرَةٍ، يَطُولُ

wrong) except by the help of others (who have this ability such as the scholars and specialists).

Such being the case, then what is little and rightly true is more beneficial than what is much and controversial. But in spite of that, an advantage might be in what is much of that work precisely for many people, who have been granted with some attentiveness to, and knowledge of its reasons and causes; and only this is, by Allah's will, the benefit of what has been brought and regarded as so much narrations and repetitions.

As for the ordinary people, who are different from those characteristic of attentiveness and knowledge, there would be no significance in giving them more narrations, since they are unable to go through the less.

On the other hand, we, Allah willing, are going to direct whatever (narrations) you asked me for, following a certain method, which we will explain to you. We are going to divide all of what we have of the traditions transmitted from The Messenger of Allah "Allah's blessing and peace be upon him" into three parts, and three classes of people, with no repetition except in some cases, when it is incumbent to repeat a tradition, having an additional meaning or different attribution, for some reasons.

That is because the additional required meaning of a certain tradition might stand for a complete tradition. So, the tradition as such should be repeated for whatever addition it has, though the additional meaning it contains should be offered as brief as it could be. But, since, in most cases, it is difficult to abridge whatever additional meaning it has, it would be better to repeat it in full. Allah willing, we will not repeat in full any tradition, unless we find it necessary to do so.

In the first part (of the three parts into which we divided the traditions in value), we would mention only the narrations, which are much more valid and far from faults and defects, i.e. those narrations, whose transmitters are truly straight in their speech, and perfectly knowledgeable of what they transmitted; and their narrations should be as far as it could be from differences and confusion.

When the narrations of such good people are mentioned in full, they would be followed by those narrations, some of whose transmitters might not be described as standing on the same degree of keeping and perfection as those presented before them (in the first class). But, though they might be, as we described them, lesser in degree than those of the first class, they are under the protection of truthfulness and knowledge (of tradition) such

بِذِكْرِهَا الْوَصْفُ، إِلاَّ أَنَّ جُمْلَةَ ذٰلِكَ، أَنَّ ضَبْطَ الْقَلِيلِ مِنْ هٰذَا الشَّأْنِ وَإِتْقَانَهُ، أَيْسَرُ عَلَى الْمَرْءِ مِنْ مُعَالَجَةِ الْكَثِيرِ مِنْهُ، وَلاَ سِيَّمَا عِنْدَ مَنْ لاَ تَمْيِيزَ عِنْدَهُ مِنَ الْعَوَامِّ، إِلاَّ بِأَنْ يُوَقِّفَهُ عَلَى التَّمْيِيزِ غَيْرُهُ، فَإِذَا كَانَ الأَمْرُ فِي هٰذَا كَمَا وَصَفْنَا، فَالْقَصْدُ مِنْهُ إِلَى الصَّحِيحِ الْقَلِيلِ، أَوْلَى بِهِمْ مِنَ ازْدِيَادِ السَّقِيمِ.

وَإِنَّمَا يُرْجَى بَعْضُ الْمَنْفَعَةِ فِي الاسْتِكْثَارِ مِنْ هٰذَا الشَّأْنِ، وَجَمْعِ الْمُكَرَّرَاتِ مِنْهُ، لِخَاصَّةٍ مِنَ النَّاسِ. مِمَّنْ رُزِقَ فِيهِ بَعْضَ التَّيَقُّظِ، وَالْمَعْرِفَةِ بِأَسْبَابِهِ وَعِلَلِهِ. فَذٰلِكَ إِنْ شَاءَ اللَّهُ، يَهْجُمُ بِمَا أُوتِيَ مِنْ ذٰلِكَ عَلَى الْفَائِدَةِ فِي الاسْتِكْثَارِ مِنْ جَمْعِهِ. فَأَمَّا عَوَامُّ النَّاسِ الَّذِينَ هُمْ بِخِلاَفِ مَعَانِي الْخَاصِّ، مِنْ أَهْلِ التَّيَقُّظِ وَالْمَعْرِفَةِ، فَلاَ مَعْنَى لَهُمْ فِي طَلَبِ الْكَثِيرِ، وَقَدْ عَجَزُوا عَنْ مَعْرِفَةِ الْقَلِيلِ.

ثُمَّ إِنَّا، إِنْ شَاءَ اللَّهُ مُبْتَدِئُونَ فِي تَخْرِيجِ مَا سَأَلْتَ وَتَأْلِيفِهِ، عَلَى شَرِيطَةٍ سَوْفَ أَذْكُرُهَا لَكَ، وَهُوَ إِنَّا نَعْمِدُ إِلَى جُمْلَةِ مَا أُسْنِدَ مِنَ الأَخْبَارِ عَنْ رَسُولِ اللَّهِ ﷺ فَنَقْسِمُهَا عَلَى ثَلاَثَةِ أَقْسَامٍ، وَثَلاَثِ طَبَقَاتٍ مِنَ النَّاسِ، عَلَى غَيْرِ تَكْرَارٍ. إِلاَّ أَنْ يَأْتِيَ مَوْضِعٌ لاَ يُسْتَغْنَى فِيهِ عَنْ تَرْدَادِ حَدِيثٍ فِيهِ زِيَادَةُ مَعْنًى، أَوْ إِسْنَادٌ يَقَعُ إِلَى جَنْبِ إِسْنَادٍ، لِعِلَّةٍ تَكُونُ هُنَاكَ، لأَنَّ الْمَعْنَى الزَّائِدَ فِي الْحَدِيثِ الْمُحْتَاجَ إِلَيْهِ، يَقُومُ مَقَامَ حَدِيثٍ تَامٍّ، فَلاَ بُدَّ مِنْ إِعَادَةِ الْحَدِيثِ الَّذِي فِيهِ مَا وَصَفْنَا مِنَ الزِّيَادَةِ، أَوْ أَنْ يُفَصَّلَ ذٰلِكَ الْمَعْنَى مِنْ جُمْلَةِ الْحَدِيثِ عَلَى اخْتِصَارِهِ إِذَا أَمْكَنَ. وَلٰكِنْ تَفْصِيلُهُ رُبَّمَا عَسُرَ مِنْ جُمْلَتِهِ، فَإِعَادَتُهُ بِهَيْئَتِهِ إِذَا ضَاقَ ذٰلِكَ أَسْلَمُ.

فَأَمَّا مَا وَجَدْنَا بُدًّا مِنْ إِعَادَتِهِ بِجُمْلَتِهِ، مِنْ غَيْرِ حَاجَةٍ مِنَّا إِلَيْهِ، فَلاَ نَتَوَلَّى فِعْلَهُ إِنْ شَاءَ اللَّهُ تَعَالَى.

فَأَمَّا الْقِسْمُ الأَوَّلُ، فَإِنَّا نَتَوَخَّى أَنْ نُقَدِّمَ الأَخْبَارَ الَّتِي هِيَ أَسْلَمُ مِنَ الْعُيُوبِ مِنْ غَيْرِهَا وَأَنْقَى مِنْ أَنْ يَكُونَ نَاقِلُوهَا أَهْلَ اسْتِقَامَةٍ فِي الْحَدِيثِ، وَإِتْقَانٍ لِمَا نَقَلُوا، لَمْ يُوجَدْ فِي رِوَايَتِهِمِ اخْتِلاَفٌ شَدِيدٌ، وَلاَ تَخْلِيطٌ فَاحِشٌ. كَمَا قَدْ عُثِرَ فِيهِ عَلَى كَثِيرٍ مِنَ الْمُحَدِّثِينَ، وَبَانَ ذٰلِكَ فِي حَدِيثِهِمْ.

فَإِذَا نَحْنُ تَقَصَّيْنَا أَخْبَارَ هٰذَا الصِّنْفِ مِنَ النَّاسِ، أَتْبَعْنَاهَا أَخْبَاراً يَقَعُ فِي أَسَانِيدِهَا بَعْضُ مَنْ لَيْسَ بِالْمَوْصُوفِ بِالْحِفْظِ وَالإِتْقَانِ، كَالصِّنْفِ الْمُقَدَّمِ قَبْلَهُمْ. عَلَى أَنَّهُمْ وَإِنْ

as Ata Ibn As-Sa'ib, Yazid Ibn Abu Ziyad, Laith Ibn Abu Sulaim, and their fellows of the tradition holders and news transmitters.

Though they (the narrators of the second class), as we described them, were known for their being under the protection of knowledge (of tradition), in the sight of the scholars, those (of the first class), with their famous perfection and uprightness of narration are better in status and position than the former. That is because those of perfection and uprightness are considered by the scholars to be of a high degree and superior merit.

Do you not think that if you made a comparison between those three persons we mentioned above, i.e. Ata, Yazid and Laith from one side, and Mansur Ibn Al-Mu'tamir, Sulaiman Al-A'mash and Isma'il Ibn Abu Khalid from the other side, concerning their perfection and straightness of narrating the tradition, you would find the latter undoubtedly different, to a great extent, from the former, particularly in the sight of the scholars, for the news they learnt about the perfect keeping of the traditions of Mansur, Al-A'mash and Isma'il, to such a degree which had not been attained by Ata, Yazid and Laith?

On the other hand, if you made such a contrast as between Ibn Awn and Aiyub As-Sikhtiani, and Awf Ibn Abu Jamila and Ash'ath Al-Humrani, you would find them, though all were companions of both Al-Hasan and Ibn Sirin, distinctively different as regards the perfection of the virtue (of keeping the traditions) and the correctness of the transmission (of the narrations). Though both Awf and Ash'ath are considered to be true and honest in the sight of the scholars, the preferentiality, according to those scholars, is based upon the degree and position (of keeping and perfection).

We mentioned only those representatives, in order that they would be typical of the way of understanding the right way of classifying the men of knowledge (depending upon their degrees of understanding and perfection). In this way, one should not under-estimate the man of a high degree of knowledge, nor should he over-estimate the man of a lesser degree. But, on the contrary, he should give everyone his right of estimation and put him in the position, which he deserves.

In this context, A'isha "Allah be pleased with her" was reported to have said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to put everyone in his right position of which he is worthy, according to what has been declared by The Holy Quran: "but over all endued with knowledge is one, the All Knowing". (Yusuf 76)

كَانُوا فِيمَا وَصَفْنَا دُونَهُمْ، فَإِنَّ اسْمَ السِّتْرِ وَالصِّدْقِ وَتَعَاطِي الْعِلْمِ يَشْمَلُهُمْ: كَعَطَاءِ بْنِ السَّائِبِ، وَيَزِيدَ بْنِ أَبِي زِيَادٍ، وَلَيْثِ بْنِ أَبِي سُلَيْمٍ، وَأَضْرَابِهِمْ، مِنْ حُمَّالِ الآثَارِ وَنُقَّالِ الأَخْبَارِ.

فَهُمْ وَإِنْ كَانُوا بِمَا وَصَفْنَا مِنَ الْعِلْمِ وَالسِّتْرِ عِنْدَ أَهْلِ الْعِلْمِ مَعْرُوفِينَ، فَغَيْرُهُمْ مِنْ أَقْرَانِهِمْ مِمَّنْ عِنْدَهُمْ مَا ذَكَرْنَا مِنَ الإِتْقَانِ وَالاسْتِقَامَةِ فِي الرِّوَايَةِ يَفْضُلُونَهُمْ فِي الْحَالِ وَالْمَرْتَبَةِ، لأَنَّ هٰذَا عِنْدَ أَهْلِ الْعِلْمِ دَرَجَةٌ رَفِيعَةٌ وَخَصْلَةٌ سَنِيَّةٌ.

أَلاَ تَرَى أَنَّكَ إِذَا وَازَنْتَ هٰؤُلاَءِ الثَّلاَثَةَ الَّذِينَ سَمَّيْنَاهُمْ: عَطَاءً، وَيَزِيدَ، وَلَيْثاً، بِمَنْصُورِ بْنِ الْمُعْتَمِرِ، وَسُلَيْمَانَ الأَعْمَشِ، وَإِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، فِي إِتْقَانِ الْحَدِيثِ وَالاسْتِقَامَةِ فِيهِ، وَجَدْتَهُمْ مُبَايِنِينَ لَهُمْ، لاَ يُدَانُونَهُمْ؟! لاَ شَكَّ عِنْدَ أَهْلِ الْعِلْمِ بِالْحَدِيثِ فِي ذٰلِكَ. لِلَّذِي اسْتَفَاضَ عِنْدَهُمْ مِنْ صِحَّةِ حِفْظِ مَنْصُورٍ وَالأَعْمَشِ وَإِسْمَاعِيلَ، وَإِتْقَانِهِمْ لِحَدِيثِهِمْ، وَأَنَّهُمْ لَمْ يَعْرِفُوا مِثْلَ ذٰلِكَ مِنْ عَطَاءٍ وَيَزِيدَ وَلَيْثٍ.

وَفِي مِثْلِ مَجْرَى هٰؤُلاَءِ إِذَا وَازَنْتَ بَيْنَ الأَقْرَانِ، كَابْنِ عَوْنٍ وَأَيُّوبَ السَّخْتِيَانِيِّ، مَعَ عَوْفِ بْنِ أَبِي جَمِيلَةَ وَأَشْعَثَ الْحُمْرَانِيِّ - وَهُمَا صَاحِبَا الْحَسَنِ وَابْنِ سِيرِينَ - كَمَا أَنَّ ابْنَ عَوْنٍ وَأَيُّوبَ صَاحِبَاهُمَا، إِلاَّ أَنَّ الْبَوْنَ بَيْنَهُمَا وَبَيْنَ هٰذَيْنِ بَعِيدٌ فِي كَمَالِ الْفَضْلِ وَصِحَّةِ النَّقْلِ. وَإِنْ كَانَ عَوْفٌ وَأَشْعَثُ غَيْرَ مَدْفُوعَيْنِ عَنْ صِدْقٍ وَأَمَانَةٍ عِنْدَ أَهْلِ الْعِلْمِ. وَلٰكِنَّ الْحَالَ مَا وَصَفْنَا مِنَ الْمَنْزِلَةِ عِنْدَ أَهْلِ الْعِلْمِ.

وَإِنَّمَا مَثَّلْنَا هٰؤُلاَءِ فِي التَّسْمِيَةِ، لِيَكُونَ تَمْثِيلُهُمْ سِمَةً يَصْدُرُ عَنْ فَهْمِهَا مَنْ غَبِيَ عَلَيْهِ طَرِيقُ أَهْلِ الْعِلْمِ فِي تَرْتِيبِ أَهْلِهِ فِيهِ، فَلاَ يُقَصِّرُ بِالرَّجُلِ الْعَالِي الْقَدْرِ عَنْ دَرَجَتِهِ، وَلاَ يُرْفَعُ مُتَّضِعُ الْقَدْرِ فِي الْعِلْمِ فَوْقَ مَنْزِلَتِهِ، وَيُعْطَى كُلُّ ذِي حَقٍّ فِيهِ حَقَّهُ، وَيُنْزَلُ مَنْزِلَتَهُ.

وَقَدْ ذُكِرَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا أَنَّهَا قَالَتْ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُنْزِلَ النَّاسَ مَنَازِلَهُمْ مَعَ مَا نَطَقَ بِهِ الْقُرْآنُ مِنْ قَوْلِ اللَّهِ تَعَالَى: ﴿وَفَوْقَ كُلِّ ذِى عِلْمٍ عَلِيمٌ﴾ [يوسف: ٧٦].

According to those points I mentioned, we are going to compose (this book) which you asked me for, of the traditions of The Messenger of Allah "Allah's blessing and peace be upon him".

As for those, who are, entirely or mostly doubtful, in the sight of the men of tradition, we would not be concerned with (mentioning and) directing their narrations, such as Abdullah Ibn Al-Miswar: Abu Ja'far Al-Mada'ini, Amr Ibn Khalid, Abd Al-Quddus Ash-Shami, Muhammad Ibn Sa'id Al-Masloob, Ghaiyyath Ibn Ibrahim, Sulaiman Ibn Amr: Abu Dawood An-Nakh'i, and their fellows, who have been accused of inventing the forged traditions and creating the false news.

Furthermore, we also would stop from transmitting those narrations containing what is faulty or unacceptable. The sign of the unacceptability is that whenever you review such a narration of a certain tradition to other narrations of those men of right knowledge with whose degree of perfection the scholars are satisfied, it would be different from, if not agree with them at all.

Such narrations should be abandoned, if not used at all. From among the narrators who are famous for such type of traditions, we can mention Abdullah Ibn Muharrar, Yahya Ibn Abu Unaisa, Al-Jarrah Ibn Al-Minhal: Abu Al-Utuf, Abbad Ibn Kathir, Husain Ibn Abdullah Ibn Dumaira, Umar Ibn Suhban, and their fellows, who were known to have narrated the unacceptable traditions. We would neither stop at their narrations, nor would we be concerned with them.

That is because the judgement of the scholars and their way of accepting a narration of a certain man, of which he is unique, depends upon the necessity of his agreement with the reliable narrators in some of their narrations. If he was as such, and then he added something, which was not mentioned by his companions of narrators, then his addition would be admitted.

But, as for those, who are concerned much more with such men as Az-Zuhri, famous for his respectability and the multitude of the perfect keepers of his traditions, or those of the others, or concerned with Hisham Ibn Urwa, who shares with him (Az-Zuhri) the prevalence of traditions among the people, from whom their companions of narrators transmitted their traditions, which came, at the most, in accordance (with that of the other reliable narrators), there might be narrated from them some traditions which none of their companions knew, by men, who have not shared with them (narrating) any of their true traditions. Those narrations of such people should not be admitted; and Allah Almighty knows best.

فَعَلَى نَحْوِ مَا ذَكَرْنَا مِنَ الْوُجُوهِ، نُؤَلِّفُ مَا سَأَلْتَ مِنَ الأَخْبَارِ عَنْ رَسُولِ اللَّهِ ﷺ.

فَأَمَّا مَا كَانَ مِنْهَا عَنْ قَوْمٍ هُمْ عِنْدَ أَهْلِ الْحَدِيثِ مُتَّهَمُونَ، أَوْ عِنْدَ الأَكْثَرِ مِنْهُمْ، فَلَسْنَا نَتَشَاغَلُ بِتَخْرِيجِ حَدِيثِهِمْ، كَعَبْدِ اللَّهِ بْنِ مِسْوَرٍ أَبِي جَعْفَرٍ الْمَدَائِنِيِّ، وَعَمْرِو بْنِ خَالِدٍ، وَعَبْدِ الْقُدُّوسِ الشَّامِيِّ، وَمُحَمَّدِ بْنِ سَعِيدٍ الْمَصْلُوبِ، وَغِيَاثِ بْنِ إِبْرَاهِيمَ، وَسُلَيْمَانَ بْنِ عَمْرٍو أَبِي دَاوُدَ النَّخَعِيِّ، وَأَشْبَاهِهِمْ مِمَّنِ اتُّهِمَ بِوَضْعِ الأَحَادِيثِ وَتَوْلِيدِ الأَخْبَارِ.

وَكَذَلِكَ، مَنِ الْغَالِبُ عَلَى حَدِيثِهِ الْمُنْكَرُ أَوِ الْغَلَطُ، أَمْسَكْنَا أَيْضاً عَنْ حَدِيثِهِمْ.

وَعَلامَةُ الْمُنْكَرِ فِي حَدِيثِ الْمُحَدِّثِ، إِذَا مَا عُرِضَتْ رِوَايَتُهُ لِلْحَدِيثِ عَلَى رِوَايَةِ غَيْرِهِ مِنْ أَهْلِ الْحِفْظِ وَالرِّضَا، خَالَفَتْ رِوَايَتُهُ رِوَايَتَهُمْ، أَوْ لَمْ تَكَدْ تُوَافِقُهَا. فَإِذَا كَانَ الأَغْلَبُ مِنْ حَدِيثِهِ كَذَلِكَ، كَانَ مَهْجُورَ الْحَدِيثِ، غَيْرَ مَقْبُولِهِ وَلاَ مُسْتَعْمَلِهِ.

فَمِنْ هَذَا الضَّرْبِ مِنَ الْمُحَدِّثِينَ عَبْدُ اللَّهِ بْنُ مُحَرَّرٍ، وَيَحْيَى بْنُ أَبِي أُنَيْسَةَ، وَالْجَرَّاحُ بْنُ الْمِنْهَالِ أَبُو الْعَطُوفِ، وَعَبَّادُ بْنُ كَثِيرٍ، وَحُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ ضُمَيْرَةَ، وَعُمَرُ بْنُ صُهْبَانَ. وَمَنْ نَحَا نَحْوَهُمْ فِي رِوَايَةِ الْمُنْكَرِ مِنَ الْحَدِيثِ، فَلَسْنَا نُعَرِّجُ عَلَى حَدِيثِهِمْ، وَلاَ نَتَشَاغَلُ بِهِ.

لأَنَّ حُكْمَ أَهْلِ الْعِلْمِ، وَالَّذِي نَعْرِفُ مِنْ مَذْهَبِهِمْ فِي قَبُولِ مَا يَتَفَرَّدُ بِهِ الْمُحَدِّثُ مِنَ الْحَدِيثِ، أَنْ يَكُونَ قَدْ شَارَكَ الثِّقَاتِ مِنْ أَهْلِ الْعِلْمِ وَالْحِفْظِ فِي بَعْضِ مَا رَوَوْا، وَأَمْعَنَ فِي ذَلِكَ عَلَى الْمُوَافَقَةِ لَهُمْ، فَإِذَا وُجِدَ كَذَلِكَ، ثُمَّ زَادَ بَعْدَ ذَلِكَ شَيْئاً لَيْسَ عِنْدَ أَصْحَابِهِ، قُبِلَتْ زِيَادَتُهُ.

فَأَمَّا مَنْ تَرَاهُ يَعْمِدُ لِمِثْلِ الزُّهْرِيِّ فِي جَلاَلَتِهِ وَكَثْرَةِ أَصْحَابِهِ الْحُفَّاظِ الْمُتْقِنِينَ لِحَدِيثِهِ وَحَدِيثِ غَيْرِهِ، أَوْ لِمِثْلِ هِشَامِ بْنِ عُرْوَةَ، وَحَدِيثُهُمَا عِنْدَ أَهْلِ الْعِلْمِ مَبْسُوطٌ مُشْتَرَكٌ، قَدْ نَقَلَ أَصْحَابُهُمَا عَنْهُمَا حَدِيثَهُمَا عَلَى الاتِّفَاقِ مِنْهُمْ فِي أَكْثَرِهِ، فَيَرْوِي عَنْهُمَا أَوْ عَنْ أَحَدِهِمَا الْعَدَدَ مِنَ الْحَدِيثِ، مِمَّا لاَ يَعْرِفُهُ أَحَدٌ مِنْ أَصْحَابِهِمَا، وَلَيْسَ مِمَّنْ قَدْ شَارَكَهُمْ فِي الصَّحِيحِ مِمَّا عِنْدَهُمْ، فَغَيْرُ جَائِزٍ قَبُولُ حَدِيثِ هَذَا الضَّرْبِ مِنَ النَّاسِ. وَاللَّهُ أَعْلَمُ.

Thus, we explained from the ways of the people of tradition, some trends for those who wanted to understand and follow them. Allah willing, we would add more explanations and comments in some locations of this book, when we come to narrate the associated news, in their right places fitting for explanation of this book.

Now and then: May Allah's mercy be upon you! But for what we have seen of the bad conduct of those, who made of themselves transmitters of the traditions, putting the suspicious traditions and the unaccepted narrations (beside the true ones), abandoning (the process of) leaving out all but the true traditions, transmitted by the reliable people, famous for their truthfulness and honesty, though they (those transmitters) themselves acknowledge that most of what they raise to the indiscreet and ignorant people is unacceptable, and transmitted from unsatisfying people, the transmission from whom has been criticized by such grand imams as Malik Ibn Anas, Shu'ba Ibn Al-Hajjaj, Sufyan Ibn Uyaina, Yahya Ibn Sa'id Al-Qattan, Abd Ar-Rahman Ibn Mahdi and others, we would not feel it easy to achieve such composition and investigation (of traditions) as what you asked for. But, as we informed you, in view of spreading the rejected traditions, based upon chains of suspicious and unknown transmitters, and throwing them to the ordinary people who never know what they contain of faults and defects, we felt it comfortable to respond to you in achieving what you asked for.

قَدْ شَرَحْنَا مِنْ مَذْهَبِ الْحَدِيثِ وَأَهْلِهِ بَعْضَ مَا يَتَوَجَّهُ بِهِ مَنْ أَرَادَ سَبِيلَ الْقَوْمِ، وَوُفِّقَ لَهَا، وَسَنَزِيدُ إِنْ شَاءَ اللَّهُ تَعَالَى شَرْحاً وَإِيضَاحاً فِي مَوَاضِعَ مِنَ الْكِتَابِ، عِنْدَ ذِكْرِ الأَخْبَارِ الْمُعَلَّلَةِ، إِذَا أَتَيْنَا عَلَيْهَا فِي الأَمَاكِنِ الَّتِي يَلِيقُ بِهَا الشَّرْحُ وَالإِيضَاحُ، إِنْ شَاءَ اللَّهُ تَعَالَى.

وَبَعْدُ: يَرْحَمُكَ اللَّهُ، فَلَوْلا الَّذِي رَأَيْنَا مِنْ سُوءِ صَنِيعِ كَثِيرٍ مِمَّنْ نَصَبَ نَفْسَهُ مُحَدِّثاً، فِيمَا يَلْزَمُهُمْ مِنْ طَرْحِ الأَحَادِيثِ الضَّعِيفَةِ، وَالرِّوَايَاتِ الْمُنْكَرَةِ، وَتَرْكِهِمُ الاقْتِصَارَ عَلَى الأَحَادِيثِ الصَّحِيحَةِ الْمَشْهُورَةِ، مِمَّا نَقَلَهُ الثِّقَاتُ الْمَعْرُوفُونَ بِالصِّدْقِ وَالأَمَانَةِ، بَعْدَ مَعْرِفَتِهِمْ وَإِقْرَارِهِمْ بِأَلْسِنَتِهِمْ، أَنَّ كَثِيراً مِمَّا يَقْذِفُونَ بِهِ إِلَى الأَغْبِيَاءِ مِنَ النَّاسِ هُوَ مُسْتَنْكَرٌ، وَمَنْقُولٌ عَنْ قَوْمٍ غَيْرِ مَرْضِيِّينَ، مِمَّنْ ذَمَّ الرِّوَايَةَ عَنْهُمْ أَئِمَّةُ أَهْلِ الْحَدِيثِ، مِثْلُ: مَالِكِ بْنِ أَنَسٍ، وَشُعْبَةَ بْنِ الْحَجَّاجِ، وَسُفْيَانَ بْنِ عُيَيْنَةَ، وَيَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ، وَعَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ، وَغَيْرِهِمْ مِنَ الأَئِمَّةِ، لَمَا سَهُلَ عَلَيْنَا الانْتِصَابُ لِمَا سَأَلْتَ مِنَ التَّمْيِيزِ وَالتَّحْصِيلِ.

وَلَكِنْ مِنْ أَجْلِ مَا أَعْلَمْنَاكَ مِنْ نَشْرِ الْقَوْمِ الأَخْبَارَ الْمُنْكَرَةَ، بِالأَسَانِيدِ الضِّعَافِ الْمَجْهُولَةِ، وَقَذْفِهِمْ بِهَا إِلَى الْعَوَامِّ الَّذِينَ لاَ يَعْرِفُونَ عُيُوبَهَا، خَفَّ عَلَى قُلُوبِنَا إِجَابَتُكَ إِلَى مَا سَأَلْتَ.

[1] You should narrate only from the reliable people, and let the liars, and beware of telling lies about The Messenger of Allah "Allah's blessing and peace be upon him"

You should know "May Allah grant you success" that it is incumbent upon everyone, who knows how to distinguish the right narrations from the false ones, as well as the reliable narrators from the doubtful ones, to narrate only whatever narrations which are thought to be correctly true, whose transmitters are known to be reliably truthful, and to abandon those narrations transmitted by those suspected people, known for their inventing (those lies and forged traditions).

The proof of the fact that what we mentioned, apart from any different opinion, is obligatory, is Allah Almighty's saying: "O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done". (The Chambers "Al-Hujurat" 6) He "Exalted be He," said: "Such as ye choose of witnesses". (The Heifer "Al-Baqara" 282)

He indicated with those Holy Verses we mentioned that the news of the wicked person is to be rejected, as well as the witness of the unjust person is to be cancelled. Though the meaning of the news might be different in some points from that of the witness, in most cases, their meaning could be compatible. However, the news brought by the wicked man is to be rejected, in the sight of the people of knowledge, as well as his witness should be cancelled, according to all of them.

On the other hand, the Sunna asserted the negation of narrating the unacceptable narrations, with the same emphasis of The Holy Quran upon rejecting the news of the wicked person, according to the famous tradition narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "He, who told a narration about me, which he thought to be a lie, is one of the liars".

This narration was confirmed by both of Samura Ibn Jundub and Al-Mughira Ibn Shu'ba, who told that The Messenger of Allah "Allah's blessing and peace be upon him" had said so.

[2] The grievous punishment of attributing lies to The Messenger of Allah "Allah's blessing and peace be upon him"

1-(1) Rib'i Ibn Hirash narrated that he heard Ali "Allah be pleased with him" saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not attribute lies to me, for anyone who attributes lies to me will be doomed to enter into the (Hell) Fire".

١ ـ بابُ وُجُوبِ الرِّوايةِ عَنِ الثِّقَاتِ وتَرْكِ الكَذَّابِينَ والتَّحْذِيرِ مِنَ الكَذِبِ على رَسولِ الله ﷺ

وَاعْلَمْ وَفَّقَكَ اللَّهُ تَعَالَى، أَنَّ الْوَاجِبَ عَلَى كُلِّ أَحَدٍ عَرَفَ التَّمْيِيزَ بَيْنَ صَحِيحِ الرِّوَايَاتِ وَسَقِيمِهَا، وَثِقَاتِ النَّاقِلِينَ لَهَا، مِنَ الْمُتَّهَمِينَ، أَنْ لاَ يَرْوِيَ مِنْهَا إِلاَّ مَا عَرَفَ صِحَّةَ مَخَارِجِهِ، وَالسَّتَارَةَ فِي نَاقِلِيهِ، وَأَنْ يَتَّقِيَ مِنْهَا مَا كَانَ مِنْهَا عَنْ أَهْلِ التُّهَمِ وَالْمُعَانِدِينَ، مِنْ أَهْلِ الْبِدَعِ.

وَالدَّلِيلُ عَلَى أَنَّ الَّذِي قُلْنَا مِنْ هٰذَا هُوَ اللاَّزِمُ دُونَ مَا خَالَفَهُ، قَوْلُ اللَّهِ جَلَّ ذِكْرُهُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمْ فَاسِقُۢ بِنَبَإٖ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوْمَۢا بِجَهَٰلَةٖ فَتُصْبِحُواْ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ ۝٦﴾ [الحجرات: ٦]. وَقَالَ جَلَّ ثَنَاؤُهُ: ﴿مِمَّن تَرْضَوْنَ مِنَ ٱلشُّهَدَآءِ﴾ [البقرة: ٢٨٢]. وَقَالَ عَزَّ وَجَلَّ: ﴿وَأَشْهِدُواْ ذَوَيْ عَدْلٖ مِّنكُمْ﴾ [الطلاق: ٢]، فَدَلَّ بِمَا ذَكَرْنَا مِنْ هٰذِهِ الآيِ، أَنَّ خَبَرَ الْفَاسِقِ سَاقِطٌ غَيْرُ مَقْبُولٍ، وَأَنَّ شَهَادَةَ غَيْرِ الْعَدْلِ مَرْدُودَةٌ.

وَالْخَبَرُ، وَإِنْ فَارَقَ مَعْنَاهُ مَعْنَى الشَّهَادَةِ فِي بَعْضِ الْوُجُوهِ، فَقَدْ يَجْتَمِعَانِ فِي أَعْظَمِ مَعَانِيهِمَا، إِذْ كَانَ خَبَرُ الْفَاسِقِ غَيْرَ مَقْبُولٍ عِنْدَ أَهْلِ الْعِلْمِ، كَمَا أَنَّ شَهَادَتَهُ مَرْدُودَةٌ عِنْدَ جَمِيعِهِمْ. وَدَلَّتِ السُّنَّةُ عَلَى نَفْيِ رِوَايَةِ الْمُنْكَرِ مِنَ الأَخْبَارِ، كَنَحْوِ دَلاَلَةِ الْقُرْآنِ عَلَى نَفْيِ خَبَرِ الْفَاسِقِ. وَهُوَ الأَثَرُ الْمَشْهُورُ عَنْ رَسُولِ اللَّهِ ﷺ: «مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ يُرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ».

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ.

(ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ أَيْضاً: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ وَسُفْيَانَ، عَنْ حَبِيبٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ ذٰلِكَ.

٢ ـ بابُ تَغْلِيظِ الكَذِبِ على رَسُولِ الله ﷺ

١ ـ (١) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ: أَنَّهُ سَمِعَ عَلِيًّا رضي الله عنه يَخْطُبُ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَكْذِبُوا عَلَيَّ، فَإِنَّهُ مَنْ يَكْذِبْ عَلَيَّ يَلِجِ النَّارَ».

2-(2) Abd Al-Aziz Ibn Suhaib told that Anas Ibn Malik had said: What prevents me from narrating to you much traditions is that I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who told lies about me intentionally, then let him occupy his seat in the (Hell) fire".

3-(3) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who told lies about me intentionally, let him occupy his seat in the (Hell) fire".

4-(4) Ali Ibn Rabie'a narrated: I entered into the mosque (of Kufa) at the time when Al-Mughira (Ibn Shu'ba) was the governor of Kufa. Al-Mughira said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Telling lies about me is (much more dangerous to the extent that it is) unlike telling lies about anyone (of people). So, he, who told lies about me, then let him occupy his seat in the (Hell) fire".

Narrated Ali Ibn Rabie'a Al-Azdi from Al-Mughira Ibn Shu'ba the same, except the first sentence: "Telling lies about me is (much more dangerous to the extent that it is) unlike telling lies about anyone".

[3] One should not narrate all he had heard

5-(5) Abu Huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is enough for one to narrate all he had heard in order to become a liar".

Abu Uthman An-Nahdi narrated from Umar Ibn Al-Khattab "Allah be pleased with him": "It is enough for one to narrate all he had heard in order to become a liar". (i.e. that narrating what one had heard is enough for him to make him tell lies, because some of what he heard might be lies).

Narrated Ibn Wahb: Malik (Ibn Anas) said to me: "One would not be free (from telling lies or committing mistakes) if he talked of all he had heard; and one would not be a (good) imam in case he told (the people) all he had learnt".

Narrated Abu Al-Ahwas from Abdullah: "It is enough for one to narrate all he had heard in order to become a liar".

Abd Ar-Rahman Ibn Mahdi told: "One would not become an imam whom people (take as an example to) follow unless he stops from narrating some of what he had heard".

Narrated Sufyan Ibn Husain: Iyas Ibn Mu'awiya asked me: "I see you interested in the knowledge of The Holy Quran. Recite a Sura to me, and

٢ ـ (٢) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّهُ قَالَ: إِنَّهُ لَيَمْنَعُنِي أَنْ أُحَدِّثَكُمْ حَدِيثاً كَثِيراً، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ تَعَمَّدَ عَلَيَّ كَذِباً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

٣ ـ (٣) ـ وحدّثنا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

٤ ـ (٤) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ: حَدَّثَنَا عَلِيُّ بْنُ رَبِيعَةَ؛ قَالَ: أَتَيْتُ الْمَسْجِدَ وَالْمُغِيرَةُ أَمِيرُ الْكُوفَةِ، قَالَ: فَقَالَ الْمُغِيرَةُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ كَذِباً عَلَيَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ، فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ قَيْسٍ الأَسَدِيُّ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ الأَسَدِيِّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. وَلَمْ يَذْكُرْ: «إِنَّ كَذِباً عَلَيَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ».

٣ ـ بابُ النهي عن الحديثِ بكلِّ ما سَمِع

٥ ـ (٥) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. قَالا: حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَفَى بِالْمَرْءِ كَذِباً أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ».

وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ ذٰلِكَ.

وحدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ؛ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: بِحَسْبِ الْمَرْءِ مِنَ الْكَذِبِ أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ.

وحدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ سَرْحٍ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ؛ قَالَ: قَالَ لِي مَالِكٌ: اعْلَمْ أَنَّهُ لَيْسَ يَسْلَمُ رَجُلٌ حَدَّثَ بِكُلِّ مَا سَمِعَ، وَلا يَكُونُ إِمَاماً أَبَداً، وَهُوَ يُحَدِّثُ بِكُلِّ مَا سَمِعَ.

حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي

explain it so that I could consider it". I did accordingly. Then he said to me: "Understand from me what I'm going to say to you: beware of telling the unacceptable denied narrations. Indeed, there is no one, who has this characteristic, but that he would be humiliated and disbelieved by people".

Narrated Ubaidullah Ibn Abdullah Ibn Utba that Abdullah Ibn Mas'ud had told: "You never tell some people a certain narration which they might not understand properly except that it would be for some of them a (source of) distress".

[4] One should not transmit traditions from the suspicious narrators, and he should be cautious of having it

6-(6) Abu Huraira narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "Towards the last (generation) of my nation, there will be some people, who will tell you many traditions which neither you nor your forefathers knew; so beware of (responding to) them".

7-(7) Abu Huraira narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "Towards the end of the time, there will appear many liars and fakers, who will bring you many traditions which neither you nor your forefathers learnt; so, beware of (responding to) them, and let them neither misguide, nor turn you away (from the right path)".

Narrated Amer Ibn Abda that Abdullah said: "(Sometimes) the Satan comes in a shape of a certain man and tells lies to the people who will disperse with some of them saying: "I heard a certain man whose face I know, though I do not recognize him, telling (us a certain tradition)".

Tawus narrated from Abdullah Ibn Amr Ibn Al-Ass: "In the sea, there are many inhibited Satans, fascinated by (The Prophet) Solomon, which are about to come out and recite (false) Quran to the people".

Narrated Tawus that this (Bashir Ibn Ka'b) came to Ibn Abbas and went on telling him many narrations. Ibn Abbas said to him: "Repeat such-and-such a narration". He repeated it. Then he resumed telling him another narration, but Ibn Abbas said to him: "Repeat such-and-such a narration", which he repeated. Then, he (Bashir) said to him: "Indeed, I do not know whether you learn all of my narrations except that (which you told me to repeat many times), or you deny all of my narrations except that (which you asked me to repeat)". Upon this, Ibn Abbas said to him: "We used to tell the traditions about The Messenger of Allah "Allah's blessing and peace be upon him" when there was no one to tell lies about him. But, since (many) people went on telling false as well as true narrations about him, we gave up telling narrations about him".

إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: بِحَسْبِ الْمَرْءِ مِنَ الْكَذِبِ أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ.

وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ مَهْدِيٍّ يَقُولُ: لاَ يَكُونُ الرَّجُلُ إِمَاماً يُقْتَدَى بِهِ حَتَّى يُمْسِكَ عَنْ بَعْضِ مَا سَمِعَ.

وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عُمَرُ بْنُ عَلِيِّ بْنِ مُقَدَّمٍ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ؛ قَالَ: سَأَلَنِي إِيَاسُ بْنُ مُعَاوِيَةَ فَقَالَ: إِنِّي أَرَاكَ قَدْ كَلِفْتَ بِعِلْمِ الْقُرْآنِ، فَاقْرَأْ عَلَيَّ سُورَةً وَفَسِّرْ، حَتَّى أَنْظُرَ فِيمَا عَلِمْتَ. قَالَ فَفَعَلْتُ، فَقَالَ لِي: احْفَظْ عَلَيَّ مَا أَقُولُ لَكَ: إِيَّاكَ وَالشَّنَاعَةَ فِي الْحَدِيثِ، فَإِنَّهُ قَلَّمَا حَمَلَهَا أَحَدٌ إِلاَّ ذَلَّ فِي نَفْسِهِ، وَكُذِّبَ فِي حَدِيثِهِ.

وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ، قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ: قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ قَالَ: مَا أَنْتَ بِمُحَدِّثٍ قَوْماً حَدِيثاً لاَ تَبْلُغُهُ عُقُولُهُمْ، إِلاَّ كَانَ لِبَعْضِهِمْ فِتْنَةً.

٤ ـ بابُ النَّهْيِ عَنِ الرِّواية عن الضُّعفاء والاحْتِيَاطِ في تَحَمُّلِهَا

٦ ـ (٦) ـ وحدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ، قَالَ: حَدَّثَنِي أَبُو هَانِىءٍ، عَنْ أَبِي عُثْمَانَ مُسْلِمِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «سَيَكُونُ فِي آخِرِ أُمَّتِي أُنَاسٌ يُحَدِّثُونَكُمْ مَا لَمْ تَسْمَعُوا أَنْتُمْ وَلا آبَاؤُكُمْ، فَإِيَّاكُمْ وَإِيَّاهُمْ».

٧ ـ (٧) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ بْنِ عَبْدِ اللَّهِ بْنِ حَرْمَلَةَ بْنِ عِمْرَانَ التُّجِيبِيُّ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ: قَالَ: حَدَّثَنِي أَبُو شُرَيْحٍ: أَنَّهُ سَمِعَ شَرَاحِيلَ بْنَ يَزِيدَ يَقُولُ: أَخْبَرَنِي مُسْلِمُ بْنُ يَسَارٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ فِي آخِرِ الزَّمَانِ دَجَّالُونَ كَذَّابُونَ، يَأْتُونَكُمْ مِنَ الأَحَادِيثِ بِمَا لَمْ تَسْمَعُوا أَنْتُمْ وَلا آبَاؤُكُمْ، فَإِيَّاكُمْ وَإِيَّاهُمْ، لاَ يُضِلُّونَكُمْ وَلاَ يَفْتِنُونَكُمْ».

وحدّثني أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ عَامِرِ بْنِ عَبَدَةَ؛ قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ الشَّيْطَانَ لَيَتَمَثَّلُ فِي صُورَةِ الرَّجُلِ، فَيَأْتِي الْقَوْمَ فَيُحَدِّثُهُمْ بِالْحَدِيثِ مِنَ الْكَذِبِ، فَيَتَفَرَّقُونَ، فَيَقُولُ الرَّجُلُ مِنْهُمْ: سَمِعْتُ رَجُلاً أَعْرِفُ وَجْهَهُ، وَلا أَدْرِي مَا اسْمُهُ يُحَدِّثُ.

وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ؛ قَالَ: إِنَّ فِي الْبَحْرِ شَيَاطِينَ مَسْجُونَةً

Tawus narrated from Ibn Abbas: "We used to keep and then tell narrations about The Messenger of Allah "Allah's blessing and peace be upon him". But, since you started to tell false as well as true narrations about him, then how far (your narrations are from being reliable)".

Narrated Mujahid: Bashir Al-Adawi came to Ibn Abbas and went on telling: The Messenger of Allah "Allah's blessing and peace be upon him" said (so-and-so), The Messenger of Allah "Allah's blessing and peace be upon him" said (so-and-so), while Ibn Abbas was paying no attention to his speech. Upon this he asked him: "Why am I seeing you O Ibn Abbas paying no attention to my speech, though I'm telling you about The Messenger of Allah "Allah's blessing and peace be upon him"?" Ibn Abbas said commenting: "In the past, whenever a man told us a certain narration about The Messenger of Allah "Allah's blessing and peace be upon him", we would pay attention to him (when there was no one to tell lies about him). But, since (some) people started telling false as well as true narrations about him, we intended to take from them nothing other than what we know " (i.e. the reliable narration which we heard and consequently learnt as true).

Narrated Ibn Abu Mulaika: I wrote a letter to Ibn Abbas, asking him to write to me a book (of religious matters), in which he would choose (only what is true) and keep from me (what is false or suspicious). Ibn Abbas said: "Well, he (Ibn Abu Mulaika) is an intelligent man (since he asked for such a demand), for whom I would choose (only the true reliable matters), and keep from him (the false or suspicious ones)".

He ordered that the (book containing the) judgements of Ali should be brought to him, from which he wrote something. He used to comment, whenever anything doubtful (which he did not write) passed by him: "By Allah! Ali was not to judge as such except in case he was misguided".

Narrated Tawus: Ibn Abbas brought a book containing the judgements of Ali (Ibn Abu Talib), which he erased except for a little portion, as small as a cubit. (Sufyan Ibn Uyaina, the sub-narrator pointed with his arm to signify that it was very little).

Narrated Al-A'mash from Abu Ishaq: When those (religiously Secessionists) invented those unacceptable innovations after (the death of) Ali (in his judgements and religious verdicts), one of Ali's companions said commenting: "Might Allah curse them! What (a good and wonderful) knowledge they wasted (with their conduct)".

أَوْثَقَهَا سُلَيْمَانُ، يُوشِكُ أَنْ تَخْرُجَ فَتَقْرَأَ عَلَى النَّاسِ قُرْآناً.

وحدّثني مُحَمَّدُ بْنُ عَبَّادٍ وَسَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ جَمِيعاً، عَنِ ابْنِ عُيَيْنَةَ. قَالَ سَعِيدٌ: أَخْبَرَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ؛ قَالَ: جَاءَ هٰذَا إِلَى ابْنِ عَبَّاسٍ - يَعْنِي بُشَيْرَ بْنَ كَعْبٍ - فَجَعَلَ يُحَدِّثُهُ. فَقَالَ لَهُ ابْنُ عَبَّاسٍ: عُدْ لِحَدِيثِ كَذَا وَكَذَا، فَعَادَ لَهُ. ثُمَّ حَدَّثَهُ. فَقَالَ لَهُ: عُدْ لِحَدِيثِ كَذَا وَكَذَا، فَعَادَ لَهُ. فَقَالَ لَهُ: مَا أَدْرِي، أَعَرَفْتَ حَدِيثِي كُلَّهُ وَأَنْكَرْتَ هٰذَا؟ أَمْ أَنْكَرْتَ حَدِيثِي كُلَّهُ وَعَرَفْتَ هٰذَا؟ فَقَالَ لَهُ ابْنُ عَبَّاسٍ: إِنَّا كُنَّا نُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ إِذْ لَمْ يَكُنْ يُكْذَبُ عَلَيْهِ، فَلَمَّا رَكِبَ النَّاسُ الصَّعْبَ وَالذَّلُولَ، تَرَكْنَا الْحَدِيثَ عَنْهُ.

وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: إِنَّمَا كُنَّا نَحْفَظُ الْحَدِيثَ، وَالْحَدِيثُ يُحْفَظُ عَنْ رَسُولِ اللَّهِ ﷺ، فَأَمَّا إِذْ رَكِبْتُمْ كُلَّ صَعْبٍ وَذَلُولٍ، فَهَيْهَاتَ.

وحدّثني أَبُو أَيُّوبَ سُلَيْمَانُ بْنُ عُبَيْدِ اللَّهِ الْغَيْلاَنِيُّ: حَدَّثَنَا أَبُو عَامِرٍ - يَعْنِي الْعَقَدِيَّ -: حَدَّثَنَا رَبَاحٌ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ مُجَاهِدٍ؛ قَالَ: جَاءَ بُشَيْرٌ الْعَدَوِيُّ إِلَى ابْنِ عَبَّاسٍ، فَجَعَلَ يُحَدِّثُ وَيَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ، فَجَعَلَ ابْنُ عَبَّاسٍ لاَ يَأْذَنُ لِحَدِيثِهِ وَلاَ يَنْظُرُ إِلَيْهِ. فَقَالَ: يَا ابْنَ عَبَّاسٍ، مَا لِي لاَ أَرَاكَ تَسْمَعُ لِحَدِيثِي؟ أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ ﷺ وَلاَ تَسْمَعُ؟! فَقَالَ ابْنُ عَبَّاسٍ: إِنَّا كُنَّا مَرَّةً إِذَا سَمِعْنَا رَجُلاً يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ ابْتَدَرَتْهُ أَبْصَارُنَا، وَأَصْغَيْنَا إِلَيْهِ بِآذَانِنَا، فَلَمَّا رَكِبَ النَّاسُ الصَّعْبَ وَالذَّلُولَ، لَمْ نَأْخُذْ مِنَ النَّاسِ إِلاَّ مَا نَعْرِفُ.

وحدّثنا دَاوُدُ بْنُ عَمْرٍو الضَّبِّيُّ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ؛ قَالَ: كَتَبْتُ إِلَى ابْنِ عَبَّاسٍ أَسْأَلُهُ أَنْ يَكْتُبَ لِي كِتَاباً وَيُخْفِي عَنِّي، فَقَالَ: وَلَدٌ نَاصِحٌ، أَنَا أَخْتَارُ لَهُ الأُمُورَ اخْتِيَاراً وَأُخْفِي عَنْهُ. قَالَ فَدَعَا بِقَضَاءِ عَلِيٍّ، فَجَعَلَ يَكْتُبُ مِنْهُ أَشْيَاءَ، وَيَمُرُّ بِهِ الشَّيْءُ فَيَقُولُ: وَاللَّهِ مَا قَضَى بِهٰذَا عَلِيٌّ، إِلاَّ أَنْ يَكُونَ ضَلَّ.

حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ؛ قَالَ: أُتِيَ ابْنُ عَبَّاسٍ بِكِتَابٍ فِيهِ قَضَاءُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ فَمَحَاهُ، إِلاَّ قَدْرَ، وَأَشَارَ سُفْيَانُ بْنُ عُيَيْنَةَ بِذِرَاعِهِ.

حدّثنا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ؛ قَالَ: لَمَّا أَحْدَثُوا تِلْكَ الأَشْيَاءَ بَعْدَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ رَجُلٌ مِنْ أَصْحَابِ عَلِيٍّ: قَاتَلَهُمُ اللَّهُ، أَيَّ عِلْمٍ أَفْسَدُوا.

Narrated Al-Mughira: No one told true narrations about Ali except for the companions of Abdullah Ibn Mas'ud".

[5] Explaining that the attribution (of narrations) is a part of religion, that the narration must be from only the reliable people, and that criticizing the narrators with whatever defects they have is permissible, if not obligatory, for it is not so much out of prohibited jealousy, as it is out of defending the dignified (Islamic) law

Narrated Hisham from Muhammad Ibn Sirin: "This discipline (of narrating traditions) is (a source of) religion, so, consider from whom you take your religion.

Narrated Asim Al-Ahwal from Ibn Sirin: "In the past, people used not to be concerned with the attribution (of the narrations). But, when they started to be befallen by distresses, they said: "Nominate to us your narrators". So, the people of true Sunna are to be considered in order to take the tradition from them, and the people of religious innovations are to be considered in order to abandon their narrations".

Narrated Sulaiman Ibn Musa: I met Tawus and said to him: "So-and-so told me such-and-such a narration". He commented: "If your narrator is reliable and perfect keeper of traditions, then you could take from him".

Narrated Sulaiman Ibn Musa: I told Tawus: "So-and-so told me such-and-such a narration". He commented: "If your narrator is reliable and perfect keeper of traditions, then you could take from him".

Narrated Ibn Abu Az-Zinad from his father: "I saw in Medina about a hundred men (of narrators), whenever it was narrated from any of whom, it would be said: "He is not (too reliable to be) from among the trustworthy men of tradition".

Narrated Sa'd Ibn Ibrahim: "One should not admit the narrations about The Messenger of Allah "Allah's blessing and peace be upon him" except from the reliable trustworthy people".

Narrated Abdan Ibn Uthman: I heard Abdullah Ibn Al-Mubarak saying: "The attribution (of traditions to their narrators) is an essential part of religion. But for the attribution, everyone could say whatever he wanted".

Abdullah told: "What makes us accept from the people (their narrations) is the sides, i.e. the attribution". (he meant that the narration could not stand as true without its attribution, likely as the animal, which could not stand without its sides).

حدّثنا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا أَبُو بَكْرٍ ـ يَعْنِي ابْنَ عَيَّاشٍ ـ قَالَ: سَمِعْتُ الْمُغِيرَةَ يَقُولُ: لَمْ يَكُنْ يَصْدُقُ عَلَى عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ فِي الْحَدِيثِ عَنْهُ إِلاَّ مِنْ أَصْحَابِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ.

٥ ـ بابُ بَيَانِ أَنَّ الإِسْنَادَ مِنَ الدِّينِ وأَنَّ الرِّوَايَةَ لاَ تَكُونُ إلا عَنِ الثِّقَاتِ وأَنَّ جَرْحَ الرُّواة بما هو فيهم جَائِزٌ، بَلْ وَاجِبٌ، وأَنَّهُ لَيْسَ مِنَ الغيبة المحرَّمة، بل من الذَّبِّ عَنِ الشَّرِيعَةِ المُكَرَّمَةِ

حدّثنا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ وَهِشَامٍ، عَنْ مُحَمَّدٍ. وَحَدَّثَنَا فُضَيْلٌ، عَنْ هِشَامٍ قَالَ وَحَدَّثَنَا مَخْلَدُ بْنُ حُسَيْنٍ، عَنْ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ؛ قَالَ: إِنَّ هٰذَا الْعِلْمَ دِينٌ، فَانْظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ.

حدّثنا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنِ ابْنِ سِيرِينَ؛ قَالَ: لَمْ يَكُونُوا يَسْأَلُونَ عَنِ الأَسْنَادِ، فَلَمَّا وَقَعَتِ الْفِتْنَةُ، قَالُوا: سَمُّوا لَنَا رِجَالَكُمْ. فَيُنْظَرُ إِلَى أَهْلِ السُّنَّةِ فَيُؤْخَذُ حَدِيثُهُمْ، وَيُنْظَرُ إِلَى أَهْلِ الْبِدَعِ فَلاَ يُؤْخَذُ حَدِيثُهُمْ.

حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عِيسَى وَهُوَ ابْنُ يُونُسَ ـ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ سُلَيْمَانَ بْنِ مُوسَى؛ قَالَ: لَقِيتُ طَاوُساً فَقُلْتُ: حَدَّثَنِي فُلاَنٌ كَيْتَ وَكَيْتَ! قَالَ: إِنْ كَانَ صَاحِبُكَ مَلِيًّا فَخُذْ عَنْهُ.

وحدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا مَرْوَانُ ـ يَعْنِي ابْنَ مُحَمَّدٍ الدِّمَشْقِيَّ ـ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، قَالَ: قُلْتُ لِطَاوُسٍ: إِنَّ فُلاَناً حَدَّثَنِي بِكَذَا وَكَذَا! قَالَ: إِنْ كَانَ صَاحِبُكَ مَلِيًّا فَخُذْ عَنْهُ.

حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا الأَصْمَعِيُّ، عَنِ ابْنِ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، قَالَ: أَدْرَكْتُ بِالْمَدِينَةِ مِائَةً كُلُّهُمْ مَأْمُونٌ، مَا يُؤْخَذُ عَنْهُمُ الْحَدِيثُ، يُقَالُ: لَيْسَ مِنْ أَهْلِهِ.

حدّثنا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ ـ وَاللَّفْظُ لَهُ ـ قَالَ: سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ، عَنْ مِسْعَرٍ. قَالَ: سَمِعْتُ سَعْدَ بْنَ إِبْرَاهِيمَ يَقُولُ: لاَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ إِلاَّ الثِّقَاتُ.

وحدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ ـ مِنْ أَهْلِ مَرْوَ ـ قَالَ: سَمِعْتُ عَبْدَانَ بْنَ عُثْمَانَ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ يَقُولُ: الإِسْنَادُ مِنَ الدِّينِ، وَلَوْلاَ الإِسْنَادُ لَقَالَ مَنْ شَاءَ مَا شَاءَ.

وَقَالَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي الْعَبَّاسُ بْنُ أَبِي رِزْمَةَ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ

Narrated Abu Ishaq Ibrahim Ibn Isa: I said to Abdullah Ibn Al-Mubarak: "O Abu Abd Ar-Rahman! What about the Hadith: "It is out of loyalty after loyalty to offer the prayers (and grant their reward) to your parents, and observe fasts (and make their reward) to your parents, beside your own prayers and fasts"? he asked: "O Abu Abdullah! From whom did you take this narration?" I said: "From the narrations of Shihab Ibn Khirash". He said: "He is a trustworthy. From whom did he take it?" I said: "From Al-Hajjaj Ibn Dinar". He said: "He is a reliable narrator. From whom did he narrate it?" I said: "From The Messenger of Allah "Allah's blessing and peace be upon him".

He said: "O Abu Abdullah! Between The Messenger of Allah "Allah's blessing and peace be upon him" and Al-Hajjaj Ibn Dinar, there is a great impassable (time and space)". (Though this narration is not to be taken as a proof for something) there is no difference as to the matter of charity" (He meant that whoever wanted to be loyal to his parents, he could give in charity on their behalf, and the reward would reach them).

Narrated Ali Ibn Shaqiq: I heard Abdullah Ibn Al-Mubarak saying publicly: "Do not take the narrations from Amr Ibn Thabit, for he used to insult the predecessors".

Narrated Abu Aqil: I was sitting with Al-Qasim Ibn Ubaidullah and Yahya Ibn Sa'id, when Yahya said to Al-Qasim: "O Abu Muhammad! It is greatly ugly that sometimes, whenever you were asked about some of the matters of this religion, you would have no knowledge or solution of them". Al-Qasim asked him: "Why is it (ugly)?" Yahya said: "Because you are a son of the two imams of guidance, i.e. Abu Bakr and Umar".

Al-Qasim commented: "What is more ugly is in the sight of him, who learns and understands well (what is right and what is wrong) that I should tell (about religion) anything, of which I have no knowledge, or take the narrations from unreliable narrators". He (Yahya) kept silent, and did not reply.

Narrated Sufyan Ibn Uyaina: I was told that Abu Aqil was once asked by some of Abdullah Ibn Umar's sons about something of which he had no knowledge. Yahya said to him: "It is greatly ugly that you are asked about something, of which you have no knowledge or solution though you are a son of the two imams of guidance, i.e. Abu Bakr and Umar".

He commented: "What is more ugly, by Allah, in Allah's sight, as well as in the sight of him, who learns and understands well (what is right and what is wrong) that I should tell (about religion) anything, of which I have

يَقُولُ: بَيْنَنَا وَبَيْنَ الْقَوْمِ الْقَوَائِمُ - يَعْنِي الإِسْنَادَ -.

وَقَالَ مُحَمَّدٌ: سَمِعْتُ أَبَا إِسْحَاقَ إِبْرَاهِيمَ بْنَ عِيسَى الطَّالَقَانِيَّ؛ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ: يَا أَبَا عَبْدِ الرَّحْمٰنِ، الْحَدِيثُ الَّذِي جَاءَ: «إِنَّ مِنَ الْبِرِّ بَعْدَ الْبِرِّ، أَنْ تُصَلِّيَ لأَبَوَيْكَ مَعَ صَلاَتِكَ، وَتَصُومَ لَهُمَا مَعَ صَوْمِكَ» قَالَ: فَقَالَ عَبْدُ اللَّهِ: يَا أَبَا إِسْحَاقَ عَمَّنْ هٰذَا؟ قَالَ قُلْتُ لَهُ: هٰذَا مِنْ حَدِيثِ شِهَابِ بْنِ خِرَاشٍ، فَقَالَ: ثِقَةٌ. عَمَّنْ؟ قَالَ قُلْتُ: عَنِ الْحَجَّاجِ بْنِ دِينَارٍ. قَالَ: ثِقَةٌ. عَمَّنْ؟ قَالَ: قُلْتُ: قَالَ رَسُولُ اللَّهِ ﷺ، قَالَ: يَا أَبَا إِسْحَاقَ، إِنَّ بَيْنَ الْحَجَّاجِ بْنِ دِينَارٍ وَبَيْنَ النَّبِيِّ ﷺ مَفَاوِزَ، تَنْقَطِعُ فِيهَا أَعْنَاقُ الْمَطِيِّ، وَلٰكِنْ لَيْسَ فِي الصَّدَقَةِ اخْتِلاَفٌ.

وَقَالَ مُحَمَّدٌ: سَمِعْتُ عَلِيَّ بْنَ شَقِيقٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ يَقُولُ عَلَى رُؤُسِ النَّاسِ: دَعُوا حَدِيثَ عَمْرِو بْنِ ثَابِتٍ، فَإِنَّهُ كَانَ يَسُبُّ السَّلَفَ.

وحدّثني أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ، قَالَ: حَدَّثَنِي أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا أَبُو عَقِيلٍ - صَاحِبُ بُهَيَّةَ - قَالَ: كُنْتُ جَالِساً عِنْدَ الْقَاسِمِ بْنِ عُبَيْدِ اللَّهِ وَيَحْيَىٰ بْنِ سَعِيدٍ، فَقَالَ يَحْيَىٰ لِلْقَاسِمِ: يَا أَبَا مُحَمَّدٍ، إِنَّهُ قَبِيحٌ عَلَى مِثْلِكَ، عَظِيمٌ أَنْ تُسْأَلَ عَنْ شَيْءٍ مِنْ أَمْرِ هٰذَا الدِّينِ، فَلاَ يُوجَدَ عِنْدَكَ مِنْهُ عِلْمٌ، وَلاَ فَرَجٌ، أَوْ عِلْمٌ وَلا مَخْرَجٌ. فَقَالَ لَهُ الْقَاسِمُ: وَعَمَّ ذَاكَ؟ قَالَ: لأَنَّكَ ابْنُ إِمَامَيْ هُدًى: ابْنُ أَبِي بَكْرٍ وَعُمَرَ. قَالَ يَقُولُ لَهُ الْقَاسِمُ: أَقْبَحُ مِنْ ذَاكَ عِنْدَ مَنْ عَقَلَ عَنِ اللَّهِ، أَنْ أَقُولَ بِغَيْرِ عِلْمٍ، أَوْ آخُذَ عَنْ غَيْرِ ثِقَةٍ. قَالَ فَسَكَتَ، فَمَا أَجَابَهُ.

وحدّثني بِشْرُ بْنُ الْحَكَمِ الْعَبْدِيُّ. قَالَ: سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ يَقُولُ: أَخْبَرُونِي عَنْ أَبِي عَقِيلٍ - صَاحِبِ بُهَيَّةَ - أَنَّ أَبْنَاءً لِعَبْدِ اللَّهِ بْنِ عُمَرَ سَأَلُوهُ عَنْ شَيْءٍ لَمْ يَكُنْ عِنْدَهُ فِيهِ عِلْمٌ. فَقَالَ لَهُ يَحْيَىٰ بْنُ سَعِيدٍ: وَاللَّهِ إِنِّي لأُعْظِمُ أَنْ يَكُونَ مِثْلُكَ، وَأَنْتَ ابْنُ إِمَامَيِ الْهُدَى: يَعْنِي عُمَرَ وَابْنَ عُمَرَ - تُسْأَلُ عَنْ أَمْرٍ لَيْسَ عِنْدَكَ فِيهِ عِلْمٌ. فَقَالَ: أَعْظَمُ مِنْ ذٰلِكَ، وَاللَّهِ، عِنْدَ اللَّهِ، وَعِنْدَ مَنْ عَقَلَ عَنِ اللَّهِ، أَنْ أَقُولَ بِغَيْرِ عِلْمٍ، أَوْ أُخْبِرَ عَنْ غَيْرِ ثِقَةٍ.

no knowledge, or take the narrations from unreliable narrators". Abu Aqil: Yahya Ibn Al-Mutawakkil was present when they said so.

Narrated Yahya Ibn Sa'id: I asked Sufyan Ath-Thawri, Shu'ba, Ibn Uyaina and Malik about the unreliable narrator of traditions, of whom the people would come and ask me. All of them said to me: "Tell them that he is not reliable (concerning this matter of narrations)".

Narrated An-Nadr: Once, Ibn Awn was asked about a certain narration transmitted by Shahr, while he (Ibn Awn) was standing on the threshold of his door. He said: "Indeed, Shahr has been criticized (so that he became doubtful as to the matter of narration)".

Narrated Shababa: Shu'ba said: "Once I met Shahr, whom I did not regard as a trustworthy narrator (and did not take from him)".

Narrated Abdullah Ibn Al-Mubarak: I said to Sufyan Ath-Thawri: "Abbad Ibn Kathir is as you know. Whenever he narrated he would tell what is unacceptable. Do you not think that I should warn the people of taking from him?" he said: "You should do". After that, whenever I was in a gathering, in which Abbad was mentioned, I would to praise him concerning his religion, and say to people: "But, do not take from him".

Narrated Abdullah Ibn Al-Mubarak: I went to Shu'ba, who said: "This is (the state of) Abbad Ibn Kathir. Beware of taking from him".

Al-Fadl Ibn Sahl narrated: I asked Mu'alla Ar-Razi about Muhammad Ibn Sa'id, from whom Abbad had taken his narrations. He reported from Isa Ibn Yunus: I was at his door, while Sufyan was with him, whom I asked about him when he came out. He told me that he (Muhammad Ibn Sa'id) was a liar.

Narrated Muhammad Ibn Yahya Ibn Sa'id Al-Qattan from his father: "We did not know that the good people were more liars than they were in telling the narrations". Ibn Abu Attab said: I met Muhammad Ibn Yahya Ibn Sa'id Al-Qattan, whom I asked about this saying. He reported from his father: "We did not know that the people of goodness were more liars than they were in telling the narrations".

Muslim commented: the lies used to come out through their tongues, though unintentionally.

Narrated Khalifa Ibn Musa: I entered into Ghalib Ibn Ubaidullah who started to dictate to me: "Narrated Makhool, narrated Makhool". Then he stood up and went to pass urine. I looked at a notebook (which was in front

قَالَ وَشَهِدَهُمَا أَبُو عَقِيلٍ يَحْيَىٰ بْنُ الْمُتَوَكِّلِ حِينَ قَالاَ ذٰلِكَ.

وحدّثنا عَمْرُو بْنُ عَلِيٍّ، أَبُو حَفْصٍ، قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ، قَالَ: سَأَلْتُ سُفْيَانَ الثَّوْرِيَّ وَشُعْبَةَ، وَمَالِكاً، وَابْنَ عُيَيْنَةَ عَنِ الرَّجُلِ لاَ يَكُونُ ثَبْتاً فِي الْحَدِيثِ، فَيَأْتِينِي الرَّجُلُ فَيَسْأَلُنِي عَنْهُ، قَالُوا: أَخْبِرْ عَنْهُ أَنَّهُ لَيْسَ بِثَبْتٍ.

وحدّثنا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالَ سَمِعْتُ النَّضْرَ يَقُولُ: سُئِلَ ابْنُ عَوْنٍ عَنْ حَدِيثٍ لِشَهْرٍ وَهُوَ قَائِمٌ عَلَى أُسْكُفَّةِ الْبَابِ، فَقَالَ: إِنَّ شَهْراً نَزَكُوهُ، إِنَّ شَهْراً نَزَكُوهُ.

قَالَ مُسْلِمٌ رَحِمَهُ اللَّهُ: يَقُولُ: أَخَذَتْهُ أَلْسِنَةُ النَّاسِ، تَكَلَّمُوا فِيهِ.

وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا شَبَابَةُ، قَالَ: قَالَ شُعْبَةُ: وَقَدْ لَقِيتُ شَهْراً فَلَمْ أَعْتَدَّ بِهِ.

وحدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ ـ مِنْ أَهْلِ مَرْوَ ـ قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنِ بْنِ وَاقِدٍ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: قُلْتُ لِسُفْيَانَ الثَّوْرِيِّ: إِنَّ عَبَّادَ بْنَ كَثِيرٍ مَنْ تَعْرِفُ حَالَهُ. وَإِذَا حَدَّثَ جَاءَ بِأَمْرٍ عَظِيمٍ، فَتَرَى أَنْ أَقُولَ لِلنَّاسِ: لاَ تَأْخُذُوا عَنْهُ؟ قَالَ سُفْيَانُ: بَلَى. قَالَ عَبْدُ اللَّهِ: فَكُنْتُ، إِذَا كُنْتُ فِي مَجْلِسٍ ذُكِرَ فِيهِ عَبَّادٌ، أَثْنَيْتُ عَلَيْهِ فِي دِينِهِ، وَأَقُولُ: لاَ تَأْخُذُوا عَنْهُ.

وَقَالَ مُحَمَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ، قَالَ: قَالَ أَبِي: قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: انْتَهَيْتُ إِلَى شُعْبَةَ فَقَالَ: هٰذَا عَبَّادُ بْنُ كَثِيرٍ فَاحْذَرُوهُ.

وحدّثني الْفَضْلُ بْنُ سَهْلٍ قَالَ: سَأَلْتُ مُعَلَّى الرَّازِيَّ، عَنْ مُحَمَّدِ بْنِ سَعِيدٍ، الَّذِي رَوَى عَنْهُ عَبَّادٌ، فَأَخْبَرَنِي عَنْ عِيسَى بْنِ يُونُسَ، قَالَ: كُنْتُ عَلَى بَابِهِ وَسُفْيَانُ عِنْدَهُ، فَلَمَّا خَرَجَ سَأَلْتُهُ عَنْهُ، فَأَخْبَرَنِي أَنَّهُ كَذَّابٌ.

وحدّثني مُحَمَّدُ بْنُ أَبِي عَتَّابٍ، قَالَ: حَدَّثَنِي عَفَّانُ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ سَعِيدٍ الْقَطَّانِ، عَنْ أَبِيهِ، قَالَ: لَمْ نَرَ الصَّالِحِينَ فِي شَيْءٍ أَكْذَبَ مِنْهُمْ فِي الْحَدِيثِ.

قَالَ ابْنُ أَبِي عَتَّابٍ: فَلَقِيتُ أَنَا مُحَمَّدَ بْنَ يَحْيَىٰ بْنِ سَعِيدٍ الْقَطَّانِ، فَسَأَلْتُهُ عَنْهُ: فَقَالَ عَنْ أَبِيهِ: لَمْ نَرَ أَهْلَ الْخَيْرِ فِي شَيْءٍ، أَكْذَبَ مِنْهُمْ فِي الْحَدِيثِ.

قَالَ مُسْلِمٌ: يَقُولُ: يَجْرِي الْكَذِبُ عَلَى لِسَانِهِمْ وَلا يَتَعَمَّدُونَ الْكَذِبَ.

حدّثني الْفَضْلُ بْنُ سَهْلٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنِي خَلِيفَةُ بْنُ مُوسَى، قَالَ: دَخَلْتُ عَلَى غَالِبِ بْنِ عُبَيْدِ اللَّهِ، فَجَعَلَ يُمْلِي عَلَيَّ: حَدَّثَنِي مَكْحُولٌ:

of him), in which there was written: "Narrated Aban from Anas, and narrated Aban from so-and-so". So, I went out and left him.

Narrated Al-Hasan Ibn Ali Al-Halwani: I saw in a book belonging to Affan a narration transmitted by Hisham Abu Al-Miqdam, from Umar Ibn Abd Al-Aziz. Hisham said: Narrated a man called Yahya Ibn so-and-so, from Muhammad Ibn Ka'b". I said to Affan: "They (some narrators) say that Hisham heard it from Muhammad Ibn Ka'b". he replied: "Indeed, he was befallen (by distress) because of that narration. At first he said that he narrated it from Yahya who reported it from Muhammad. Then he claimed that he heard it (directly) from Muhammad".

Narrated Abdullah Ibn Uthman Ibn Jabala: I said to Abdullah Ibn Al-Mubarak: "From whom did you hear this narration of Abdullah Ibn Amr: "The day of the breaking fast is the day of rewards"?" he said: "Sulaiman Ibn Al-Hajjaj. Consider whatever you took from him".

Narrated Sufyan Ibn Abd Al-Malik: Abdullah (Ibn Al-Mubarak) said: I saw Rawh Ibn Ghatif, the narrator of (the tradition he transmitted from Abu Huraira) "The prayer should be repeated if one was befallen by the blood even though as little as equal to the Dirham" with whom I sat. then, I felt shy to be seen by my companions while sitting with him (in reference to his rejection of his narrations).

Narrated Wahb from Sufyan that Abdullah Ibn Al-Mubarak told: "Baqiyya is a true in his speech. But he used to take his narrations from reliable as well as doubtful narrators".

Narrated Mughira from Ash'sha'bi: It was narrated to me by Al-Harith Al-A'war Al-Hamadani, and he was a liar.

Narrated Mughira from Ash'sha'bi: It was narrated to me by Al-Harith Al-A'war (and he (Ash'sha'bi), according to the narrator, testified that he (Al-Harith) was from among the liars).

Narrated Jarir from Mughira from Ibrahim that Alqama said: "I learnt to recite The Holy Quran in two years". Al-Harith commented: "Reciting The Holy Quran is very easy in comparison with the revelation which is very hard task".

Narrated Za'ida from Al-A'mash from Ibrahim that Al-Harith said: "I learnt (how to recite) The Holy Quran in three years, and the revelation in two years" (or said "The revelation in three years and The Holy Quran in two years").

حَدَّثَنِي مَكْحُولٌ. فَأَخَذَهُ الْبَوْلُ فَقَامَ، فَنَظَرْتُ فِي الْكُرَّاسَةِ، فَإِذَا فِيهَا: حَدَّثَنِي أَبَانٌ، عَنْ أَنَسٍ، وَأَبَانٌ عَنْ فُلَانٍ، فَتَرَكْتُهُ وَقُمْتُ.

قَالَ: وَسَمِعْتُ الْحَسَنَ بْنَ عَلِيٍّ الْحُلْوَانِيَّ يَقُولُ: رَأَيْتُ فِي كِتَابِ عَفَّانَ حَدِيثَ هِشَامٍ أَبِي الْمِقْدَامِ، حَدِيثَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ. قَالَ هِشَامٌ: حَدَّثَنِي رَجُلٌ يُقَالُ لَهُ يَحْيَىٰ بْنُ فُلَانٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، قَالَ قُلْتُ لِعَفَّانَ: إِنَّهُمْ يَقُولُونَ: هِشَامٌ سَمِعَهُ مِنْ مُحَمَّدِ بْنِ كَعْبٍ! فَقَالَ: إِنَّمَا ابْتُلِيَ مِنْ قِبَلِ هٰذَا الْحَدِيثِ، كَانَ يَقُولُ: حَدَّثَنِي يَحْيَىٰ عَنْ مُحَمَّدٍ، ثُمَّ ادَّعَى بَعْدُ، أَنَّهُ سَمِعَهُ مِنْ مُحَمَّدٍ.

حدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُثْمَانَ بْنِ جَبَلَةَ يَقُولُ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ: مَنْ هٰذَا الرَّجُلُ الَّذِي رَوَيْتَ عَنْهُ حَدِيثَ عَبْدِ اللَّهِ بْنِ عَمْرٍو: «يَوْمُ الْفِطْرِ يَوْمُ الْجَوَائِزِ»؟ قَالَ: سُلَيْمَانُ بْنُ الْحَجَّاجِ. انْظُرْ مَا وَضَعْتَ فِي يَدِكَ مِنْهُ.

قَالَ ابْنُ قُهْزَاذَ: وَسَمِعْتُ وَهْبَ بْنَ زَمْعَةَ يَذْكُرُ عَنْ سُفْيَانَ بْنِ عَبْدِ الْمَلِكِ، قَالَ: قَالَ عَبْدُ اللَّهِ ـ يَعْنِي ابْنَ الْمُبَارَكِ ـ: رَأَيْتُ رَوْحَ بْنَ غُطَيْفٍ، صَاحِبَ الدَّمِ قَدْرِ الدِّرْهَمِ، وَجَلَسْتُ إِلَيْهِ مَجْلِساً، فَجَعَلْتُ أَسْتَحْيِي مِنْ أَصْحَابِي أَنْ يَرَوْنِي جَالِساً مَعَهُ، كُرْهَ حَدِيثِهِ.

حدّثني ابْنُ قُهْزَاذَ، قَالَ: سَمِعْتُ وَهْباً يَقُولُ عَنْ سُفْيَانَ، عَنِ ابْنِ الْمُبَارَكِ، قَالَ: بَقِيَّةُ صَدُوقُ اللِّسَانِ، وَلٰكِنَّهُ يَأْخُذُ عَمَّنْ أَقْبَلَ وَأَدْبَرَ.

حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، قَالَ: حَدَّثَنِي الْحَارِثُ الأَعْوَرُ الْهَمْدَانِيُّ، وَكَانَ كَذَّاباً.

حدّثنا أَبُو عَامِرٍ، عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُفَضَّلٍ، عَنْ مُغِيرَةَ، قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: حَدَّثَنِي الْحَارِثُ الأَعْوَرُ، وَهُوَ يَشْهَدُ أَنَّهُ أَحَدُ الْكَاذِبِينَ.

حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ عَلْقَمَةُ: قَرَأْتُ الْقُرْآنَ فِي سَنَتَيْنِ، فَقَالَ الْحَارِثُ: الْقُرْآنُ هَيِّنٌ، الْوَحْيُ أَشَدُّ.

وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَحْمَدُ ـ يَعْنِي ابْنَ يُونُسَ ـ: حَدَّثَنَا زَائِدَةُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ: أَنَّ الْحَارِثَ قَالَ: تَعَلَّمْتُ الْقُرْآنَ فِي ثَلَاثِ سِنِينَ وَالْوَحْيَ فِي سَنَتَيْنِ ـ أَوْ قَالَ: الْوَحْيَ فِي ثَلَاثِ سِنِينَ، وَالْقُرْآنَ فِي سَنَتَيْنِ.

Narrated Za'ida from Mansur and Mughira from Ibrahim that Al-Harith was accused (of telling lies).

Narrated Hamza Az-Zaiyyat that Murra Al-Hamadani heard from Al-Harith something (which he doubted). He ordered him to wait at the door of the house. Then he entered and took his sword. Felt the evil (of being killed), Al-Harith went out and left him.

Narrated Ibrahim Ibn Mahdi from Hammad Ibn Zaid from Ibn Awn that Ibrahim had said to us: "Beware of (taking narrations from) Al-Mughira Ibn Sa'id and Abu Abd Ar-Rahim, for they are liars".

Narrated Hammad Ibn Zaid from Asim: We used to come to Abd Ar-Rahman As-Sulami, while we were still young men. He used to say to us: "Do not sit with (and take from) the storytellers except Abu Al-Ahwas, and beware of (taking from) Shaqiq". (Shaqiq used to adopt the views and opinions of the religious Secessionists).

Narrated Jarir: I met Jaber Ibn Yazid Al-Ja'fi, from whom I took nothing. That is because he believed in what the rejecters said, i.e. that Ali Ibn Abu Talib exists in the cloud, and they would not set out to support anyone of his (Ali's) sons, unless he calls for them from the heaven to set out with him.

Narrated Mis'ar: It was narrated to us by Jaber Ibn Yazid (from whom we accepted) before he did what he did (i.e. adopted such a belief as we mentioned in the previous paragraph).

Narrated Al-Humaidi from Sufyan: "The people used to narrate from Jaber (Ibn Yazid) before he declared what he had declared (of such a belief). But, when he announced what he had announced, he was accused of telling false narrations". It was said to Sufyan: "What did he announce?" he replied: "His belief in the opinions adopted by the Rejecters".

Narrated Qabisa and his brother from Al-Jarrah Ibn Malih who said: I heard Jaber saying: "I have seventy thousand narrations transmitted to me by Abu Ja'far, who narrated all of them from The Messenger of Allah "Allah's blessing and peace be upon him".

Narrated Ahmad Ibn Yunus from Zuhair: Jaber said, or I heard Jaber saying: "I have fifty thousand narrations, which I did not tell anyone". Once, he narrated a certain tradition of which he said: "It is from among the fifty thousand narrations (which I have)".

وحدّثني حَجَّاجٌ، قَالَ: حَدَّثَنِي أَحْمَدُ ـ وَهُوَ ابْنُ يُونُسَ ـ: حَدَّثَنَا زَائِدَةُ، عَنْ مَنْصُورٍ وَالْمُغِيرَةِ، عَنْ إِبْرَاهِيمَ، أَنَّ الْحَارِثَ اتُّهِمَ.

وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ حَمْزَةَ الزَّيَّاتِ. قَالَ: سَمِعَ مُرَّةُ الْهَمْدَانِيُّ مِنَ الْحَارِثِ شَيْئاً، فَقَالَ لَهُ: اقْعُدْ بِالْبَابِ، قَالَ، فَدَخَلَ مُرَّةُ وَأَخَذَ سَيْفَهُ، قَالَ: وَأَحَسَّ الْحَارِثُ بِالشَّرِّ، فَذَهَبَ.

وحدّثني عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ ابْنِ عَوْنٍ، قَالَ: قَالَ لَنَا إِبْرَاهِيمُ: إِيَّاكُمْ وَالْمُغِيرَةَ بْنَ سَعِيدٍ، وَأَبَا عَبْدِ الرَّحِيمِ، فَإِنَّهُمَا كَذَّابَانِ.

حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ قَالَ: حَدَّثَنَا عَاصِمٌ، قَالَ: كُنَّا نَأْتِي أَبَا عَبْدِ الرَّحْمٰنِ السُّلَمِيَّ ـ وَنَحْنُ غِلْمَةٌ أَيْفَاعٌ ـ فَكَانَ يَقُولُ لَنَا: لاَ تُجَالِسُوا الْقُصَّاصَ غَيْرَ أَبِي الأَحْوَصِ، وَإِيَّاكُمْ وَشَقِيقاً. قَالَ وَكَانَ شَقِيقٌ هٰذَا يَرَى رَأْيَ الْخَوَارِجِ، وَلَيْسَ بِأَبِي وَائِلٍ.

وحدّثنا أَبُو غَسَّانَ، مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ، قَالَ: سَمِعْتُ جَرِيراً يَقُولُ: لَقِيتُ جَابِرَ بْنَ يَزِيدَ الْجُعْفِيَّ، فَلَمْ أَكْتُبْ عَنْهُ. كَانَ يُؤْمِنُ بِالرَّجْعَةِ.

حدّثنا الْحَسَنُ الْحُلْوَانِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا مِسْعَرٌ. قَالَ: حَدَّثَنَا جَابِرُ بْنُ يَزِيدَ، قَبْلَ أَنْ يُحْدِثَ مَا أَحْدَثَ.

وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ، قَالَ: كَانَ النَّاسُ يَحْمِلُونَ عَنْ جَابِرٍ قَبْلَ أَنْ يُظْهِرَ مَا أَظْهَرَ، فَلَمَّا أَظْهَرَ مَا أَظْهَرَ اتَّهَمَهُ النَّاسُ فِي حَدِيثِهِ، وَتَرَكَهُ بَعْضُ النَّاسِ. فَقِيلَ لَهُ: وَمَا أَظْهَرَ؟ قَالَ: الإِيمَانَ بِالرَّجْعَةِ.

وحدّثنا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو يَحْيَىٰ الْحِمَّانِيُّ: حَدَّثَنَا قَبِيصَةُ وَأَخُوهُ، أَنَّهُمَا سَمِعَا الْجَرَّاحَ بْنَ مَلِيحٍ يَقُولُ: سَمِعْتُ جَابِراً يَقُولُ: عِنْدِي سَبْعُونَ أَلْفَ حَدِيثٍ عَنْ أَبِي جَعْفَرٍ، عَنِ النَّبِيِّ ﷺ كُلُّهَا.

وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ، سَمِعْتُ زُهَيْراً يَقُولُ: قَالَ جَابِرٌ: أَوْ سَمِعْتُ جَابِراً يَقُولُ: إِنَّ عِنْدِي لَخَمْسِينَ أَلْفَ حَدِيثٍ، مَا حَدَّثْتُ مِنْهَا بِشَيْءٍ، قَالَ ثُمَّ حَدَّثَ يَوْماً بِحَدِيثٍ فَقَالَ: هٰذَا مِنَ الْخَمْسِينَ أَلْفاً.

Narrated Salam Ibn Muti: I heard Jaber Ibn Yazid Al-Ja'fi saying: "I have fifty thousand traditions, transmitted to me from The Messenger of Allah "Allah's blessing and peace be upon him".

Narrated Al-Humaidi from Sufyan: Once, a man came and asked Jaber about Allah Almighty's saying: "therefore will I not leave this land until my father permits me, or Allah commands me; and he is the best to command". Jaber said: "Nothing was narrated concerning the interpretation of this Verse". Sufyan said: "Indeed, he is a liar". We asked Sufyan: "What does he want (by this lie)?" Sufyan said: "(He adopted the opinions of the Rejecters); and the Rejecters believe that Ali (Ibn Abu Talib) exists in the cloud. Therefore, they claim that they would not set out to support anyone of his sons unless he (Ali) calls for them from above the cloud to set out with him. Jaber applies this Verse to that situation; and of course, he is a liar, because this Verse has been in connection with the brothers of (The Prophet) Joseph".

Narrated Al-Humaidi from Sufyan: I heard Jaber telling about thirty thousand narrations, and I find it illegal to mention to the people anyone of them even if I should have so-and-so, and so-and-so".

Narrated Muslim from Abu Ghassan Muhammad Ibn Amr Ar-Razi: I asked Jarir Ibn Abd Al-Hamid: "Did you meet Al-Harith Ibn Hasira?" he replied: "Yes. He was an old man, who used to keep silent for long periods, and insist upon (telling) what is dangerous (of lies)".

Narrated Abd Ar-Rahman Ibn Mahdi from Hammad Ibn Zaid: Once, Aiyub mentioned a man (from among the narrators), of whom he said: "He was of no true speech". He mentioned another man, of whom he said: "He used to make many additions to the narrations".

Narrated Hammad Ibn Zaid: Once, Aiyub said: "I have a good neighbour", and he mentioned some of his good merits, but he said: "Therefore, if he bore testimony before me that those two dates are indeed (two dates), I would not think that his witness is permissible".

Narrated Abd Ar-Razzaq: "I have never seen Aiyub abusing anyone in his absence except for Abd Al-Karim". He meant Abu Umaiyya, whom he "Allah's mercy be upon him" mentioned and said: "He is unreliable. Once, he asked me about a certain tradition narrated by Ikrima. Then, in telling the people of it, he said that he himself heard it from Ikrima".

Narrated Hammam: Once, Abu Dawood Al-A'ma came and said to us: "Al-Bara told us (such-and-such a narration), and Zaid Ibn Arqam told us (such-and-such a narration)". We asked Quatada about that, and he said:

وحدّثني إِبْرَاهِيمُ بْنُ خَالِدٍ الْيَشْكُرِيُّ، قَالَ سَمِعْتُ أَبَا الْوَلِيدِ يَقُولُ: سَمِعْتُ سَلاَّمَ بْنَ أَبِي مُطِيعٍ يَقُولُ: سَمِعْتُ جَابِراً الْجُعْفِيَّ يَقُولُ: عِنْدِي خَمْسُونَ أَلْفَ حَدِيثٍ عَنِ النَّبِيِّ ﷺ.

وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ رَجُلاً سَأَلَ جَابِراً عَنْ قَوْلِهِ عَزَّ وَجَلَّ: ﴿فَلَنْ أَبْرَحَ ٱلْأَرْضَ حَتَّىٰ يَأْذَنَ لِيٓ أَبِيٓ أَوْ يَحْكُمَ ٱللَّهُ لِيٓ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ﴾ [يوسف: ٨٠]. فَقَالَ جَابِرٌ: لَمْ يَجِيءْ تَأْوِيلُ هٰذِهِ. قَالَ سُفْيَانُ: وَكَذَبَ فَقُلْنَا لِسُفْيَانَ: وَمَا أَرَادَ بِهٰذَا؟ فَقَالَ: إِنَّ الرَّافِضَةَ تَقُولُ: إِنَّ عَلِيًّا فِي السَّحَابِ، فَلاَ نَخْرُجُ مَعَ مَنْ خَرَجَ مِنْ وَلَدِهِ، حَتَّى يُنَادِيَ مُنَادٍ مِنَ السَّمَاءِ، يُرِيدُ عَلِيًّا أَنَّهُ يُنَادِي اخْرُجُوا مَعَ فُلاَنٍ. يَقُولُ جَابِرٌ: فَذَا تَأْوِيلُ هٰذِهِ الآيَةِ، وَكَذَبَ. كَانَتْ فِي إِخْوَةِ يُوسُفَ ﷺ.

وحدّثني سَلَمَةُ: حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ، قَالَ: سَمِعْتُ جَابِراً يُحَدِّثُ بِنَحْوٍ مِنْ ثَلاَثِينَ أَلْفَ حَدِيثٍ: مَا أَسْتَحِلُّ أَنْ أَذْكُرَ مِنْهَا شَيْئاً، وَأَنَّ لِي كَذَا وَكَذَا.

قَالَ مُسْلِمٌ: وَسَمِعْتُ أَبَا غَسَّانَ، مُحَمَّدَ بْنَ عَمْرٍو الرَّازِيَّ. قَالَ: سَأَلْتُ جَرِيرَ بْنَ عَبْدِ الْحَمِيدِ. فَقُلْتُ: الْحَارِثُ بْنُ حَصِيرَةَ لَقِيتَهُ؟ قَالَ: نَعَمْ، شَيْخٌ طَوِيلُ السُّكُوتِ، يُصِرُّ عَلَى أَمْرٍ عَظِيمٍ.

حدّثني أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ حَمَّادِ بْنِ زَيْدٍ. قَالَ: ذَكَرَ أَيُّوبُ رَجُلاً يَوْماً، فَقَالَ: لَمْ يَكُنْ بِمُسْتَقِيمِ اللِّسَانِ. وَذَكَرَ آخَرَ فَقَالَ: هُوَ يَزِيدُ فِي الرَّقْمِ.

حدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. قَالَ: قَالَ أَيُّوبُ: إِنَّ لِي جَاراً ـ ثُمَّ ذَكَرَ مِنْ فَضْلِهِ ـ وَلَوْ شَهِدَ عِنْدِي عَلَى تَمْرَتَيْنِ مَا رَأَيْتُ شَهَادَتَهُ جَائِزَةً.

وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ، وَحَجَّاجُ بْنُ الشَّاعِرِ قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: قَالَ مَعْمَرٌ: مَا رَأَيْتُ أَيُّوبَ اغْتَابَ أَحَداً قَطُّ إِلاَّ عَبْدَ الْكَرِيمِ ـ يَعْنِي أَبَا أُمَيَّةَ ـ فَإِنَّهُ ذَكَرَهُ فَقَالَ: رَحِمَهُ اللَّهُ، كَانَ غَيْرَ ثِقَةٍ. لَقَدْ سَأَلَنِي عَنْ حَدِيثٍ لِعِكْرِمَةَ، ثُمَّ قَالَ: سَمِعْتُ عِكْرِمَةَ.

حدّثني الْفَضْلُ بْنُ سَهْلٍ، قَالَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ، قَالَ: قَدِمَ عَلَيْنَا أَبُو دَاوُدَ الأَعْمَى، فَجَعَلَ يَقُولُ: حَدَّثَنَا الْبَرَاءُ، قَالَ: وَحَدَّثَنَا زَيْدُ بْنُ أَرْقَمَ، فَذَكَرْنَا ذٰلِكَ لِقَتَادَةَ.

"He is a liar. He has never heard from them. He was a beggar at the time of the sweeping plague".

Narrated Hammam: Once, Abu Dawood entered into Quatada. When he left and went out, the people who were present said: "This (Abu Dawood) claims that he met eighteen men of those who took part in (the holy battle of) Badr". Quatada said: "(He is a liar.) He was a beggar before the coming of the sweeping plague. He neither had interest in Hadith, nor did he use to speak in it at all. By Allah! Neither Al-Hasan nor Sa'id Ibn Al-Musaiyyab (claimed that they) narrated from any of Badr participants orally, except from Sa'd Ibn Malik".

Narrated Raqaba that Abu Ja'far Al-Hashimi Al-Madani used to compose many narrations, which were correct in meaning and contained good wisdom, but they were not of the true traditions of The Messenger of Allah "Allah's blessing and peace be upon him", though he attributed them to The Prophet "Allah's blessing and peace be upon him".

Narrated Abu Dawood At-Taialisi from Shu'ba from Yunus Ibn Ubaid that Amr Ibn Ubaid used to tell false narrations.

Narrated Amr Ibn Ali: Abu Hafs: I heard Mu'adh Ibn Mu'adh telling: I said to Awf Ibn Abu Jamila that Amr Ibn Ubaid narrated to us from Al-Hasan that The Prophet "Allah's blessing and peace be upon him" said: "He, who carried the arms against us (the Muslims), is not from us (concerning faith and the right way of guidance)". Awf said: "Amr is a liar, by Allah! (not because the narration is untrue, but because of his attributing it to Al-Hasan, who did not narrate it, and Amr himself did not hear it from him, though it is, indeed, a true narration). However, Amr wanted (by this narration) to support his evil doctrine". (He meant the isolative doctrine, which pretends that committing a great sin would have the sinner come out from the (Muslim) nation. Though he is not described as an unbeliever, he, according to their opinion, is described as a wicked person, who would stay eternally in the (Hell) fire).

Narrated Hammad Ibn Zaid: A certain man used to stick to Aiyub and listen from him (the narrations and traditions). Sometime later, he was missed. Asked about him, Aiyub was informed that he sticked to Amr Ibn Ubaid. Once, while I was with Aiyub in the market, this man received Aiyub who greeted him. Aiyub asked him: "I was reported that you had sticked to this man (whom he called by name), Amr Ibn Ubaid". The man said: "Yes, O Abu Bakr! He (Amr) used to tell us many strange things".

فقَالَ: كَذَبَ، مَا سَمِعَ مِنْهُمْ، إِنَّمَا كَانَ ذٰلِكَ سَائِلاً يَتَكَفَّفُ النَّاسَ زَمَنَ طَاعُونِ الْجَارِفِ.

وحدّثني حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هَمَّامٌ، قَالَ: دَخَلَ أَبُو دَاوُدَ الأَعْمَى عَلَى قَتَادَةَ، فَلَمَّا قَامَ قَالُوا: إِنَّ هٰذَا يَزْعُمُ أَنَّهُ لَقِيَ ثَمَانِيَةَ عَشَرَ بَدْرِيًّا. فَقَالَ قَتَادَةُ: هٰذَا كَانَ سَائِلاً قَبْلَ الْجَارِفِ، لاَ يَعْرِضُ فِي شَيْءٍ مِنْ هٰذَا، وَلاَ يَتَكَلَّمُ فِيهِ. فَوَاللَّهِ مَا حَدَّثَنَا الْحَسَنُ عَنْ بَدْرِيٍّ مُشَافَهَةً، وَلاَ حَدَّثَنَا سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ بَدْرِيٍّ مُشَافَهَةً، إِلاَّ عَنْ سَعْدِ بْنِ مَالِكٍ.

حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ رَقَبَةَ، أَنَّ أَبَا جَعْفَرٍ الْهَاشِمِيَّ الْمَدَنِيَّ كَانَ يَضَعُ أَحَادِيثَ ـ كَلاَمَ حَقٍّ ـ وَلَيْسَتْ مِنْ أَحَادِيثِ النَّبِيِّ ﷺ، وَكَانَ يَرْوِيهَا عَنِ النَّبِيِّ ﷺ.

حدّثنا الْحَسَنُ الْحُلْوَانِيُّ، قَالَ: حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ، قَالَ أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ سُفْيَانَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، قَالَ حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ يُونُسَ بْنِ عُبَيْدٍ؛ قَالَ: كَانَ عَمْرُو بْنُ عُبَيْدٍ يَكْذِبُ فِي الْحَدِيثِ.

حدّثني عَمْرُو بْنُ عَلِيٍّ، أَبُو حَفْصٍ، قَالَ سَمِعْتُ مُعَاذَ بْنَ مُعَاذٍ يَقُولُ: قُلْتُ لِعَوْفِ بْنِ أَبِي جَمِيلَةَ: إِنَّ عَمْرَو بْنَ عُبَيْدٍ حَدَّثَنَا عَنِ الْحَسَنِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا». قَالَ: كَذَبَ وَاللَّهِ عَمْرٌو. وَلٰكِنَّهُ أَرَادَ أَنْ يَحُوزَهَا إِلَى قَوْلِهِ الْخَبِيثِ.

وحدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، قَالَ: كَانَ رَجُلٌ قَدْ لَزِمَ أَيُّوبَ وَسَمِعَ مِنْهُ، فَفَقَدَهُ أَيُّوبُ، فَقَالُوا: يَا أَبَا بَكْرٍ إِنَّهُ قَدْ لَزِمَ عَمْرَو بْنَ عُبَيْدٍ. قَالَ حَمَّادٌ: فَبَيْنَا أَنَا يَوْماً مَعَ أَيُّوبَ وَقَدْ بَكَّرْنَا إِلَى السُّوقِ، فَاسْتَقْبَلَهُ الرَّجُلُ، فَسَلَّمَ عَلَيْهِ أَيُّوبُ وَسَأَلَهُ، ثُمَّ قَالَ لَهُ أَيُّوبُ: بَلَغَنِي أَنَّكَ لَزِمْتَ ذَاكَ الرَّجُلَ. قَالَ حَمَّادٌ: سَمَّاهُ ـ يَعْنِي عَمْراً ـ قَالَ: نَعَمْ، يَا أَبَا بَكْرٍ إِنَّهُ يَجِيئُنَا بِأَشْيَاءَ غَرَائِبَ، قَالَ يَقُولُ لَهُ

Aiyub said to him: "Indeed, we should escape from (and not accept) those odd things".

Narrated Sulaiman Ibn Harb from Hammad Ibn Zaid: It was said to Aiyub that Amr Ibn Ubaid had narrated from Al-Hasan: "The intoxicated (person) would not be lashed because of drinking the wine". Aiyub replied: "He is a liar. I heard Al-Hasan saying: "The intoxicated (person) should be lashed because of drinking the wine"".

Narrated Sulaiman Ibn Harb from Salam Ibn Muti: Aiyub was informed that I used to visit (and sit with) Amr (Ibn Ubaid). He (Aiyub) came to me and said: "If you see a man who is untrustworthy to his religion, then how would you trust him concerning the tradition?"

Narrated Al-Humaidi from Sufyan: I heard Abu Musa saying: "It was narrated to us by Amr Ibn Ubaid (to whom we listened) before he did what he did (i.e. before he turned to be an isolative).

Narrated Ubai: I sent to Shu'ba, asking him about the status of Abu Shaiba, the judge of (the town of) Wasit (in order that I might accept narrations and write from him). He (Shu'ba) replied: "Do not (take or) write from him". Furthermore, he tore my letter to pieces.

Narrated Al-Halwani: I heard Affan saying: I told Hammad Ibn Salama about a narration transmitted by Salih Al-Murri from Thabit, and he (Hammad) said: "He (Salih) is a liar)". I also told Hammam about a certain narration transmitted by Salih Al-Murri, and he said: "He (Salih) told lies".

Narrated Abu Dawood: Shu'ba said to me: "Go to Jarir Ibn Hazim and said to him: "It is not fitting for you to transmit narrations from Al-Hasan Ibn Imara, for he used to tell lies". I asked Shu'ba about the reason, and he said: "He told us many narrations he claimed he transmitted from Al-Hakam, which I did not find them".

I asked Shu'ba: "What are those?" he replied: "Once, I asked Al-Hakam: "Did The Prophet "Allah's blessing and peace be upon him" offer the prayers upon the killed people of (the holy battle of) Uhud?" he said: "No, he did not offer the prayers on them". Then, Al-Hasan Ibn Imara narrated to me (and he claimed he transmitted it) from Al-Hakam from Miqsam from Ibn Abbas that The Prophet "Allah's blessing and peace be upon him" offered the prayers on them, and then buried them.

Moreover, I asked Al-Hakam: "What do you see concerning the prayer upon the illegal children (when they die)?" he replied: "The prayers should be offered for them (when they die)". I asked him: "From whom was this

أَيُّوبُ: إِنَّما نَفِرُّ أَوْ نَفْرَقُ مِنْ تِلْكَ الْغَرَائِبِ.

وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ زَيْدٍ - يَعْنِي حَمَّاداً - قَالَ: قِيلَ لأَيُّوبَ: إِنَّ عَمْرَو بْنَ عُبَيْدٍ رَوَى عَنِ الْحَسَنِ قَالَ: لاَ يُجْلَدُ السَّكْرَانُ مِنَ النَّبِيذِ، فَقَالَ: كَذَبَ. أَنَا سَمِعْتُ الْحَسَنَ يَقُولُ: يُجْلَدُ السَّكْرَانُ مِنَ النَّبِيذِ.

وحدّثني حَجَّاجٌ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: سَمِعْتُ سَلاَّمَ بْنَ أَبِي مُطِيعٍ يَقُولُ: بَلَغَ أَيُّوبَ أَنِّي آتِي عَمْراً، فَأَقْبَلَ عَلَيَّ يَوْماً فَقَالَ: أَرَأَيْتَ رَجُلاً لاَ تَأْمَنُهُ عَلَى دِينِهِ، كَيْفَ تَأْمَنُهُ عَلَى الْحَدِيثِ؟

وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ، قَالَ: سَمِعْتُ أَبَا مُوسَى يَقُولُ: حَدَّثَنَا عَمْرُو بْنُ عُبَيْدٍ قَبْلَ أَنْ يُحْدِثَ.

حدّثني عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي، قَالَ: كَتَبْتُ إِلَى شُعْبَةَ أَسْأَلُهُ عَنْ أَبِي شَيْبَةَ قَاضِي وَاسِطٍ، فَكَتَبَ إِلَيَّ: لا تَكْتُبْ عَنْهُ شَيْئاً. وَمَزِّقْ كِتَابِي.

وحدّثنا الْحُلْوَانِيُّ. قَالَ: سَمِعْتُ عَفَّانَ قَالَ: حَدَّثَتْ حَمَّادُ بْنَ سَلَمَةَ عَنْ صَالِحٍ الْمُرِّيِّ بِحَدِيثٍ عَنْ ثَابِتٍ. فَقَالَ: كَذَبَ. وَحَدَّثَتْ هَمَّاماً عَنْ صَالِحٍ الْمُرِّيِّ بِحَدِيثٍ، فَقَالَ: كَذَبَ.

وحدّثنا مَحْمُودُ بْنُ غَيْلاَنَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: قَالَ لِي شُعْبَةُ: ائْتِ جَرِيرَ بْنَ حَازِمٍ فَقُلْ لَهُ: لاَ يَحِلُّ لَكَ أَنْ تَرْوِيَ عَنِ الْحَسَنِ بْنِ عُمَارَةَ، فَإِنَّهُ يَكْذِبُ. قَالَ أَبُو دَاوُدَ: قُلْتُ لِشُعْبَةَ: وَكَيْفَ ذَاكَ؟ فَقَالَ: حَدَّثَنَا عَنِ الْحَكَمِ بِأَشْيَاءَ لَمْ أَجِدْ لَهَا أَصْلاً. قَالَ: قُلْتُ لَهُ: بِأَيِّ شَيْءٍ؟ قَالَ: قُلْتُ لِلْحَكَمِ: أَصَلَّى النَّبِيُّ ﷺ عَلَى قَتْلَى أُحُدٍ؟ فَقَالَ: لَمْ يُصَلِّ عَلَيْهِمْ. فَقَالَ الْحَسَنُ بْنُ عُمَارَةَ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: إِنَّ النَّبِيَّ ﷺ صَلَّى عَلَيْهِمْ وَدَفَنَهُمْ، قُلْتُ لِلْحَكَمِ: مَا تَقُولُ فِي أَوْلاَدِ الزِّنَا؟ قَالَ: يُصَلَّى عَلَيْهِمْ، قُلْتُ: مِنْ حَدِيثِ مَنْ

Hadith narrated?" he said: "From Al-Hasan Al-Basri". But, Al-Hasan Ibn Imara said: It (this tradition) was narrated to us by Al-Hakam from Yahya Ibn Al-Jazzar from Ali".

Narrated Al-Hasan Al-Halwani: I heard Yazid Ibn Haroon, when Ziyad Ibn Maimun was mentioned, saying: "I took an oath not to narrate from him or from Khalid Ibn Mahdooq anything forever". He resumed: "Once, I met Ziyad Ibn Maimun, whom I asked about a certain tradition. He narrated it to me (and he claimed he transmitted it) from Abdullah Al-Muzani. Then I returned and asked him about the same tradition once again, and he narrated it to me (claiming to me that he transmitted it) from Mu'arraq. Then, I asked him for the third time about the same tradition, which he narrated to me from Al-Hasan". He (Yazid) used to describe them (i.e. Ziyad and Khalid) as liars.

Narrated Al-Halwani: I heard Abd As-Samad, when Ziyad Ibn Maimun was mentioned in his presence, describing him as a liar.

Narrated Mahmud Ibn Ghailan: I said to Abu Dawood At-Taialisi: "You took many narrations from Abbad Ibn Mansur. Then, why did you not take from him the narration of the she-perfumer, which was narrated to us by An-Nadr Ibn Shumail?" (i.e. the narration transmitted by Ziyad Ibn Maimun from Anas that a woman who was a perfumer in Medina, once entered into A'isha, and told her about the state of her husband. Then The Messenger of Allah "Allah's blessing and peace be upon him" reminded her of the virtue of the husband. It is a long and untrue tradition).

He said to me: "Keep silent! Once, I and Abd Ar-Rahman Ibn Mahdi met Ziyad Ibn Maimun and asked him: "What are those traditions which you narrate from Anas?" he replied: "Do you think that if a man committed a sin and then he repented, would Allah not accept his repentance?" we said: "Yes (Allah would accept his repentance)". He said: "Indeed, I have never heard from Anas more or less. If the people do not know, then you should know that I have never met (and seen) Anas at all"".

Abu Dawood resumed: "I and Abd Ar-Rahman (Ibn Mahdi) were informed that he (Ziyad) was still narrating traditions. We went to him (and asked him to stop from narrating and repent to Allah from telling those lies). He said: "I'm going to repent (to Allah)". But, he continued narrating. So, we left him".

Narrated Hasan Al-Halwani: I heard Shababa saying: Abd Al-Quddus narrated to us (from) Sowaid Ibn Aqla. He (Shababa) said: I heard Abd Al-Quddus saying: "The Messenger of Allah "Allah's blessing and peace be

يُرْوَى؟ قَالَ: يُرْوَى عَنِ الْحَسَنِ الْبَصْرِيِّ، فَقَالَ الْحَسَنُ بْنُ عُمَارَةَ: حَدَّثَنَا الْحَكَمُ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ عَلِيٍّ.

وحدّثنا الْحَسَنُ الْحُلْوَانِيُّ، قَالَ: سَمِعْتُ يَزِيدَ بْنَ هَارُونَ، وَذَكَرَ زِيَادَ بْنَ مَيْمُونٍ، فَقَالَ: حَلَفْتُ أَلا أَرْوِيَ عَنْهُ شَيْئاً، وَلا عَنْ خَالِدِ بْنِ مَخْدُوجٍ. وَقَالَ: لَقِيتُ زِيَادَ بْنَ مَيْمُونٍ. فَسَأَلْتُهُ عَنْ حَدِيثٍ فَحَدَّثَنِي بِهِ عَنْ بَكْرٍ الْمُزَنِيِّ، ثُمَّ عُدْتُ إِلَيْهِ فَحَدَّثَنِي بِهِ عَنْ مُوَرِّقٍ، ثُمَّ عُدْتُ إِلَيْهِ فَحَدَّثَنِي بِهِ عَنِ الْحَسَنِ، وَكَانَ يَنْسُبُهُمَا إِلَى الْكَذِبِ.

قَالَ الْحُلْوَانِيُّ: سَمِعْتُ عَبْدَ الصَّمَدِ، وَذَكَرْتُ عِنْدَهُ زِيَادَ بْنَ مَيْمُونٍ، فَنَسَبَهُ إِلَى الْكَذِبِ.

وحدّثنا مَحْمُودُ بْنُ غَيْلاَنَ، قَالَ: قُلْتُ لأَبِي دَاوُدَ الطَّيَالِسِيِّ: قَدْ أَكْثَرْتَ عَنْ عَبَّادِ بْنِ مَنْصُورٍ، فَمَالَكَ لَمْ تَسْمَعْ مِنْهُ حَدِيثَ الْعَطَّارَةِ الَّذِي رَوَى لَنَا النَّضْرُ بْنُ شُمَيْلٍ؟ قَالَ لِي: اسْكُتْ، فَأَنَا لَقِيتُ زِيَادَ بْنَ مَيْمُونٍ، وَعَبْدَ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، فَسَأَلْنَاهُ فَقُلْنَا لَهُ: هٰذِهِ الأَحَادِيثُ الَّتِي تَرْوِيهَا عَنْ أَنَسٍ؟ فَقَالَ أَرَأَيْتُمَا رَجُلاً يُذْنِبُ فَيَتُوبُ، أَلَيْسَ يَتُوبُ اللَّهُ عَلَيْهِ؟ قَالَ قُلْنَا: نَعَمْ، قَالَ: مَا سَمِعْتُ مِنْ أَنَسٍ، مِنْ ذَا قَلِيلاً وَلاَ كَثِيراً. إِنْ كَانَ لاَ يَعْلَمُ النَّاسُ، فَأَنْتُمَا لاَ تَعْلَمَانِ أَنِّي لَمْ أَلْقَ أَنَساً.

قَالَ أَبُو دَاوُدَ: فَبَلَغَنَا بَعْدُ أَنَّهُ يَرْوِي، فَأَتَيْنَاهُ أَنَا وَعَبْدُ الرَّحْمٰنِ فَقَالَ: أَتُوبُ. ثُمَّ كَانَ، بَعْدُ، يُحَدِّثُ، فَتَرَكْنَاهُ.

حدّثنا حَسَنٌ الْحُلْوَانِيُّ قَالَ: سَمِعْتُ شَبَابَةَ، قَالَ: كَانَ عَبْدُ الْقُدُّوسِ يُحَدِّثُنَا فَيَقُولُ: سُوَيْدُ بْنُ عَقَلَةَ. قَالَ شَبَابَةُ: وَسَمِعْتُ عَبْدَ الْقُدُّوسِ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَّخَذَ الرَّوْحُ غَرَضاً. قَالَ: فَقِيلَ لَهُ: أَيُّ شَيْءٍ هٰذَا؟ قَالَ: يَعْنِي تُتَّخَذُ كُوَّةٌ فِي حَائِطٍ لِيَدْخُلَ عَلَيْهِ الرَّوْحُ.

upon him" prevented making the living animal as a target (to be thrown with the arrows)".

Narrated Muslim: I heard Ubaidullah Ibn Umar Al-Qawariri saying: I heard Hammad Ibn Zaid saying to a certain man, some days after Mahdi Ibn Hilal sat (in gatherings to tell narrations): "What is this (weak narrator who is as bitter as the) salty well which stemmed beside you?" the man said affirmatively: "yes, O Abu Isma'il".

Narrated Al-Hasan Al-Halwani from Affan: I heard Abu Awana saying: "I never was reported of any tradition from Al-Hasan (and he was a liar because what he said meant that he used to narrate from Al-Hasan every tradition he was asked about) except that I would come and review it with Aban Ibn Abu Aiyyash".

Narrated Sowaid Ibn Sa'id: Ali Ibn Muzhir said: Hamza Az-Zaiyyat and I heard from Aban Ibn Abu Aiyyash about one thousand narrations. Ali said: "Once I met Hamza, who told me that he saw in a dream The Prophet "Allah's blessing and peace be upon him", to whom he offered what he had heard from Aban. But The Prophet recognized nothing except for a very little, nearly five or six narrations".

Narrated Zakariyya Ibn Udai: Abu Ishaq Al-Fazari said to me: "Write to me the remaining traditions he (Aban) transmitted from the well-known narrators, and do not write what he transmitted from the unknown narrators. But, do not write what Isma'il Ibn Aiyyash had transmitted from even the well-known narrators and from anyone".

Narrated Ishaq Ibn Ibrahim Al-Hanzali from one of Abdullah's companions: Ibn Al-Mubarak said: "What a good narrator Baqiyya was! But, whenever he narrated from a person known by his name, he would mention only his title, and whenever he narrated from a person known by his title, he would mention only his name. For sometime, he used to narrate to us from Abu Sa'id Al-Wuhazi. Then we came to know that he (Abu Sa'id) was Abd Al-Quddus".

Narrated Ahmad Ibn Yusuf Al-Azdi: I have never heard Ibn Al-Mubarak openly describing anyone as a liar except Abd Al-Quddus, whom he described as a liar.

Narrated Abdullah Ibn Abd Ar-Rahman Ad-Darimi: When it was mentioned before him that Al-Mu'alla Ibn Urfan narrated from Abu Wa'il that Abdullah Ibn Mas'ud appeared to us following the battle of Siffin, Abu Nu'aim exclaimed: "Do you think he was resurrected after death?"

قَالَ مُسْلِمٌ: وَسَمِعْتُ عُبَيْدَ اللَّهِ بْنَ عُمَرَ الْقَوَارِيرِيَّ يَقُولُ: سَمِعْتُ حَمَّادَ بْنَ زَيْدٍ يَقُولُ لِرَجُلٍ، بَعْدَ مَا جَلَسَ مَهْدِيُّ بْنُ هِلالٍ بِأَيَّامٍ: مَا هَذِهِ الْعَيْنُ الْمَالِحَةُ الَّتِي نَبَعَتْ قِبَلَكُمْ؟ قَالَ: نَعَمْ، يَا أَبَا إِسْمَاعِيلَ.

وحدّثنا الْحَسَنُ الْحُلْوَانِيُّ، قَالَ: سَمِعْتُ عَفَّانَ قَالَ: سَمِعْتُ أَبَا عَوَانَةَ قَالَ: مَا بَلَغَنِي عَنِ الْحَسَنِ حَدِيثٌ، إِلاَّ أَتَيْتُ بِهِ أَبَانَ بْنَ أَبِي عَيَّاشٍ، فَقَرَأَهُ عَلَيَّ.

وحدّثنا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، قَالَ: سَمِعْتُ أَنَا وَحَمْزَةُ الزَّيَّاتُ مِنْ أَبَانَ بْنِ أَبِي عَيَّاشٍ نَحْواً مِنْ أَلْفِ حَدِيثٍ.

قَالَ عَلِيٌّ: فَلَقِيتُ حَمْزَةَ فَأَخْبَرَنِي أَنَّهُ رَأَى النَّبِيَّ ﷺ فِي الْمَنَامِ، فَعَرَضَ عَلَيْهِ مَا سَمِعَ مِنْ أَبَانَ، فَمَا عَرَفَ مِنْهَا إِلاَّ شَيْئاً يَسِيراً، خَمْسَةً أَوْ سِتَّةً.

حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، قَالَ: قَالَ لِي أَبُو إِسْحَاقَ الْفَزَارِيُّ: اكْتُبْ عَنْ بَقِيَّةَ مَا رَوَى عَنِ الْمَعْرُوفِينَ، وَلا تَكْتُبْ عَنْهُ مَا رَوَى عَنْ غَيْرِ الْمَعْرُوفِينَ، وَلاَ تَكْتُبْ عَنْ إِسْمَاعِيلَ بْنِ عَيَّاشٍ مَا رَوَى عَنِ الْمَعْرُوفِينَ، وَلاَ عَنْ غَيْرِهِمْ.

وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ. قَالَ: سَمِعْتُ بَعْضَ أَصْحَابِ عَبْدِ اللَّهِ قَالَ: قَالَ ابْنُ الْمُبَارَكِ: نِعْمَ الرَّجُلُ بَقِيَّةُ، لَوْلاَ أَنَّهُ كَانَ يَكْنِي الأَسَامِيَ وَيُسَمِّي الْكُنَى. كَانَ دَهْراً يُحَدِّثُنَا عَنْ أَبِي سَعِيدٍ الْوُحَاظِيِّ، فَنَظَرْنَا فَإِذَا هُوَ عَبْدُ الْقُدُّوسِ.

وحدّثني أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ، قَالَ سَمِعْتُ عَبْدَ الرَّزَّاقِ يَقُولُ: مَا رَأَيْتُ ابْنَ الْمُبَارَكِ يُفْصِحُ بِقَوْلِهِ: كَذَّابٌ إِلاَّ لِعَبْدِ الْقُدُّوسِ، فَإِنِّي سَمِعْتُهُ يَقُولُ لَهُ: كَذَّابٌ.

وحدّثني عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ، قَالَ: سَمِعْتُ أَبَا نُعَيْمٍ. وَذَكَرَ الْمُعَلَّى بْنَ عُرْفَانَ، فَقَالَ: قَالَ: حَدَّثَنَا أَبُو وَائِلٍ قَالَ: خَرَجَ عَلَيْنَا ابْنُ مَسْعُودٍ بِصِفِّينَ، فَقَالَ أَبُو نُعَيْمٍ: أَتَرَاهُ بُعِثَ بَعْدَ الْمَوْتِ؟.

Narrated both Amr Ibn Ali and Hasan Al-Halwani from Affan Ibn Muslim: We were with Isma'il Ibn Ulaiyya, when a man narrated a tradition, which he claimed he transmitted from a certain man. I said: "This narrator is unreliable". The man said to me: "Do you mention him badly though he is absent?" Isma'il said: "He did not do. He only told that he was unreliable (concerning the narrations)".

Narrated Abu Ja'far Ad-Darimi from Bishr Ibn Umar: I asked Malik Ibn Anas about Muhammad Ibn Abd Ar-Rahman, who used to narrate from Sa'id Ibn Al-Musaiyyab, and Malik told me: "He is unreliable". I asked him about Salih, the freed slave of Taw'ama, and he said: "He is not trustworthy". I asked him about Abu Al-huwairith, and he said: "He is not dependable". I asked him about Shu'ba from whom Ibn Abu Dhi'b narrated, and he said: "He is unreliable". I asked him about Haram Ibn Uthman, and he said: "He is not reliable". Indeed, I asked Malik about all of those five narrators, and he described all of them as unreliable in narrating the traditions. I asked him about another narrator, whose name I forgot, and he asked me: "Did you see him in my books?" I replied: "No". He said: "Had he been reliable, you would have seen him in my books".

Narrated Al-Fadl Ibn Sahl from Yahya Ibn Ma'een from Hajjaj from Ibn Abu Dhi'b from Sharhabil Ibn Sa'd, and he was a suspect (i.e. accused of telling lies).

Narrated Muhammad Ibn Abdullah Ibn Qahzaz: I heard Abdullah At-Talqani saying: I heard Abdullah Ibn Al-Mubarak saying: "If I was given the choice to enter into Paradise or to meet Abdullah Ibn Al-Muharrar, I would choose to meet him and then enter into Paradise. But, when I met him, (I detested him so much that) a dung was better to me than him".

Narrated Al-Fadl Ibn Sahl from Al-Walid Ibn Salih: Ubaid Ibn Amr said: Zaid Ibn Abu Unaisa said: "Do not take narrations from my brother".

Narrated Ubaid Ibn Amr: "Yahya Ibn Abu Unaisa was a liar (in what he used to narrate)".

Narrated Sulaiman Ibn Harb from Hammad Ibn Zaid: Once, Farqad was mentioned in the presence of Aiyub, who commented: "Farqad is not the one from whom the tradition could be taken".

Narrated Abd Ar-Rahman Ibn Bishr Al-Abdi: When Muhammad Ibn Abdullah Ibn Ubaid Ibn Umair Al-Laithi was mentioned before Yahya Ibn Sa'id Al-Qattan, he considered him as very doubtful (narrator). He was asked: "Is he more doubtful than Ya'qub Ibn Ata?" he answered in the

حدّثني عَمْرُو بْنُ عَلِيٍّ وَحَسَنٌ الْحُلْوَانِيُّ، كِلاَهُمَا عَنْ عَفَّانَ بْنِ مُسْلِمٍ، قَالَ: كُنَّا عِنْدَ إِسْمَاعِيلَ بْنِ عُلَيَّةَ، فَحَدَّثَ رَجُلٌ عَنْ رَجُلٍ، فَقُلْتُ: إِنَّ هٰذَا لَيْسَ بِثَبْتٍ، قَالَ فَقَالَ الرَّجُلُ: اغْتَبْتَهُ. قَالَ إِسْمَاعِيلُ: مَا اغْتَابَهُ، وَلٰكِنَّهُ حَكَمَ أَنَّهُ لَيْسَ بِثَبْتٍ.

وحدّثنا أَبُو جَعْفَرٍ الدَّارِمِيُّ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ، قَالَ: سَأَلْتُ مَالِكَ بْنَ أَنَسٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ الَّذِي يَرْوِي عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؟ فَقَالَ: لَيْسَ بِثِقَةٍ. وَسَأَلْتُهُ عَنْ صَالِحٍ مَوْلَى التَّوْأَمَةِ؟ فَقَالَ: لَيْسَ بِثِقَةٍ. وَسَأَلْتُهُ عَنْ أَبِي الْحُوَيْرِثِ؟ فَقَالَ: لَيْسَ بِثِقَةٍ. وَسَأَلْتُهُ عَنْ شُعْبَةَ الَّذِي رَوَى عَنْهُ ابْنُ أَبِي ذِئْبٍ؟ فَقَالَ: لَيْسَ بِثِقَةٍ. وَسَأَلْتُهُ عَنْ حَرَامِ بْنِ عُثْمَانَ؟ فَقَالَ: لَيْسَ بِثِقَةٍ. وَسَأَلْتُ مَالِكاً عَنْ هٰؤُلاَءِ الْخَمْسَةِ؟ فَقَالَ: لَيْسُوا بِثِقَةٍ فِي حَدِيثِهِمْ. وَسَأَلْتُهُ عَنْ رَجُلٍ آخَرَ نَسِيتُ اسْمَهُ؟ فَقَالَ: هَلْ رَأَيْتَهُ فِي كُتُبِي؟ قُلْتُ: لاَ. قَالَ: لَوْ كَانَ ثِقَةً لَرَأَيْتَهُ فِي كُتُبِي.

وحدّثني الْفَضْلُ بْنُ سَهْلٍ، قَالَ حَدَّثَنِي يَحْيَىٰ بْنُ مَعِينٍ: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ شُرَحْبِيلَ بْنِ سَعْدٍ، وَكَانَ مُتَّهَماً.

وحدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ، قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ الطَّالَقَانِيَّ يَقُولُ: سَمِعْتُ ابْنَ الْمُبَارَكِ يَقُولُ: لَوْ خُيِّرْتُ بَيْنَ أَنْ أَدْخُلَ الْجَنَّةَ وَبَيْنَ أَنْ أَلْقَىٰ عَبْدَ اللَّهِ بْنَ مُحَرَّرٍ، لاَخْتَرْتُ أَنْ أَلْقَاهُ ثُمَّ أَدْخُلَ الْجَنَّةَ، فَلَمَّا رَأَيْتُهُ، كَانَتْ بَعْرَةٌ أَحَبَّ إِلَيَّ مِنْهُ.

وحدّثني الْفَضْلُ بْنُ سَهْلٍ: حَدَّثَنَا وَلِيدُ بْنُ صَالِحٍ، قَالَ: قَالَ عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، قَالَ زَيْدٌ ـ يَعْنِي ابْنَ أَبِي أُنَيْسَةَ ـ: لاَ تَأْخُذُوا عَنْ أَخِي.

حدّثني أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، قَالَ: حَدَّثَنِي عَبْدُ السَّلاَمِ الْوَابِصِيُّ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: كَانَ يَحْيَىٰ بْنُ أَبِي أُنَيْسَةَ كَذَّاباً.

حدّثني أَحْمَدُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ حَرْبٍ، عَنْ حَمَّادِ بْنِ زَيْدٍ، قَالَ: ذُكِرَ فَرْقَدٌ عِنْدَ أَيُّوبَ، فَقَالَ: إِنَّ فَرْقَداً لَيْسَ صَاحِبَ حَدِيثٍ.

وحدّثني عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ الْعَبْدِيُّ، قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ الْقَطَّانَ، ذُكِرَ عِنْدَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ اللَّيْثِيُّ، فَضَعَّفَهُ جِدًّا، فَقِيلَ لِيَحْيَىٰ:

affirmative and said: "No one should narrate from Muhammad Ibn Abdullah Ibn Ubaid (Al-Laithi)".

Narrated Bishr Ibn Al-Hakam: Yahya Ibn Sa'id Al-Qattan regarded both Hakim Ibn Jubair and Abd Al-A'la as doubtful narrators. He also regarded as doubtful Yahya Ibn Musa Ibn Dinar describing his narrations as (false as) the wind. He considered as suspicious Musa Ibn Dihqan, Isa Ibn Abu Isa Al-Madani. He said: I heard Al-Hasan Ibn Isa narrating from Ibn Al-Mubarak: "If you came to Jarir, write from him whatever knowledge he has, except his narrations from three transmitters: Ubaid Ibn Mu'tib, As-Sari Ibn Isma'il and Muhammad Ibn Salim".

Muslim said: There are as many suspects of telling false narrations as we mentioned. If we wanted to survey all of them, this composition would be too long to imply all of them. What we mentioned is very sufficient for the one, who would understand well the ways of the people (of narrations) as shown in their sayings and statements.

However, they (the men of narrations) abided by uncovering the defects of those (false) narrators, giving their opinions in this matter, whenever they were asked, in view of its serious importance and danger.

That is because all of the narrations (from The Prophet or the companions) should come within the terms of the religion in order to make lawful or unlawful a certain matter, to order (that something should be done) or prevent (something from being done), to promise (of entering into Paradise as a result of doing good things) and to threaten (of entering into the Hell fire because of doing evil things).

So, if the narrator of traditions is not trustworthy and honest (in his narrations), and the one who transmits from him and does not uncover his reality, though he clearly knows it, to the people, then, this transmitter would be considered as a sinner, and a cheater of the Muslims, for anyone who hears those (false) narrations could not be safe from applying them, or at least some of them, though most of them are false narrations and untrue baseless lies. At the same time, the true narrations transmitted from the reliable and trustworthy narrators are so much that one should not resort to transmit those false narrations and lies from the unreliable and doubtful narrators.

Indeed, I do not think that those people, who rely upon those weak doubtful narrations, as we described, and the unknown attributions, regarding as important narrating them, though they know very well their weakness and blameworthiness, except that they wanted only to raise to the

أَضْعَفُ مِنْ يَعْقُوبَ بْنِ عَطَاءٍ؟ قَالَ: نَعَمْ. ثُمَّ قَالَ: مَا كُنْتُ أُرَى أَنَّ أَحَداً يَرْوِي عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ.

حدّثني بِشْرُ بْنُ الْحَكَمِ، قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ الْقَطَّانَ، ضَعَّفَ حَكِيمَ بْنَ جُبَيْرٍ وَعَبْدَ الأَعْلَىٰ، وَضَعَّفَ يَحْيَىٰ بْنَ مُوسَى بْنَ دِينَارٍ. قَالَ: حَدِيثُهُ رِيحٌ. وَضَعَّفَ مُوسَى بْنَ دِهْقَانَ، وَعِيسَى بْنَ أَبِي عِيسَى الْمَدَنِيَّ.

قَالَ: وَسَمِعْتُ الْحَسَنَ بْنَ عِيسَى يَقُولُ: قَالَ لِي ابْنُ الْمُبَارَكِ: إِذَا قَدِمْتَ عَلَى جَرِيرٍ فَاكْتُبْ عِلْمَهُ كُلَّهُ إِلاَّ حَدِيثَ ثَلاَثَةٍ: لاَ تَكْتُبْ حَدِيثَ عُبَيْدَةَ بْنِ مُعَتِّبٍ، وَالسَّرِيِّ بْنِ إِسْمَاعِيلَ، وَمُحَمَّدِ بْنِ سَالِمٍ.

قَالَ مُسْلِمٌ: وَأَشْبَاهُ مَا ذَكَرْنَا مِنْ كَلاَمِ أَهْلِ الْعِلْمِ فِي مُتَّهَمِي رُوَاةِ الْحَدِيثِ وَإِخْبَارِهِمْ عَنْ مَعَايِبِهِمْ كَثِيرٌ، يَطُولُ الْكِتَابُ بِذِكْرِهِ، عَلَى اسْتِقْصَائِهِ. وَفِيمَا ذَكَرْنَا كِفَايَةٌ لِمَنْ تَفَهَّمَ وَعَقَلَ مَذْهَبَ الْقَوْمِ فِيمَا قَالُوا مِنْ ذٰلِكَ وَبَيَّنُوا.

وَإِنَّمَا أَلْزَمُوا أَنْفُسَهُمُ الْكَشْفَ عَنْ مَعَايِبِ رُوَاةِ الْحَدِيثِ، وَنَاقِلِي الأَخْبَارِ، وَأَفْتَوْا بِذٰلِكَ حِينَ سُئِلُوا، لِمَا فِيهِ مِنْ عَظِيمِ الْخَطَرِ، إِذِ الأَخْبَارُ فِي أَمْرِ الدِّينِ إِنَّمَا تَأْتِي بِتَحْلِيلٍ، أَوْ تَحْرِيمٍ، أَوْ أَمْرٍ، أَوْ نَهْيٍ، أَوْ تَرْغِيبٍ، أَوْ تَرْهِيبٍ. فَإِذَا كَانَ الرَّاوِي لَهَا لَيْسَ بِمَعْدِنٍ لِلصِّدْقِ وَالأَمَانَةِ، ثُمَّ أَقْدَمَ عَلَى الرِّوَايَةِ عَنْهُ مَنْ قَدْ عَرَفَهُ وَلَمْ يُبَيِّنْ مَا فِيهِ لِغَيْرِهِ، مِمَّنْ جَهِلَ مَعْرِفَتَهُ، كَانَ آثِماً بِفِعْلِهِ ذٰلِكَ، غَاشّاً لِعَوَامِّ الْمُسْلِمِينَ، إِذْ لا يُؤْمَنُ عَلَى بَعْضِ مَنْ سَمِعَ تِلْكَ الأَخْبَارَ أَنْ يَسْتَعْمِلَهَا، أَوْ يَسْتَعْمِلَ بَعْضَهَا، وَلَعَلَّهَا أَوْ أَكْثَرَهَا أَكَاذِيبُ لا أَصْلَ لَهَا، مَعَ أَنَّ الأَخْبَارَ الصِّحَاحَ مِنْ رِوَايَةِ الثِّقَاتِ وَأَهْلِ الْقَنَاعَةِ أَكْثَرُ مِنْ أَنْ يُضْطَرَّ إِلَى نَقْلِ مَنْ لَيْسَ بِثِقَةٍ، وَلا مَقْنَعٍ.

وَلا أَحْسِبُ كَثِيراً مِمَّنْ يُعَرِّجُ مِنَ النَّاسِ عَلَى مَا وَصَفْنَا مِنْ هٰذِهِ الأَحَادِيثِ الضِّعَافِ وَالأَسَانِيدِ الْمَجْهُولَةِ، وَيَعْتَدُّ بِرِوَايَتِهَا بَعْدَ مَعْرِفَتِهِ بِمَا فِيهَا، مِنَ التَّوَهُّنِ وَالضَّعْفِ، إِلا أَنَّ الَّذِي يَحْمِلُهُ عَلَى رِوَايَتِهَا، وَالاعْتِدَادِ بِهَا، إِرَادَةُ التَّكَثُّرِ بِذٰلِكَ عِنْدَ

people as much narrations as they could, so that it might be said: "How much narrations so-and-so introduced (in his composition)!"

But, whoever went on that way of such a knowledge (of the tradition), would have no good fortune in it, and he is more entitled to be described as an ignorant than to be described as knowledgeable.

Some of the people of false narrations in our time discussed the matter of how to consider as true or doubtful the attributions of the traditions, (in a very bad and wrong way that) it would be better and more appropriate not to mention what they had said. Verily, to leave mentioning such a bad saying is to help to cause it to pass away, and to cause the one who said it to be abandoned, as well as it is more fitting not to alarm the ignorant of it.

But, since we were afraid of whatever evil consequences might happen, and the admiration the ignorant people have of what is new and innovative, in addition to their hurry to believe in the mistakes of those wrongdoers, as well as in the suspicious sayings of the knowledge claimers, we thought that to uncover the invalidity of such a saying, and cease it with introducing the true opinion, would be much more advantageous to the people, and would have a praiseworthy consequence, Allah willing.

Let's start this speech by coming across the saying, and uncovering the invalid thought of the one (who claimed) that whenever a certain narration by somebody from another, who were supposed to have lived in the same time, and it might be possible that he narrated it from him orally, though we might have no proof or knowledge that they had met face-to-face once at least, or that the former had heard such a narration from the latter, then no proof should be established in favour of any narration that was transmitted in such a way, unless it is known that they met at least once or more, or that the transmitter took orally such a narration from the narrator, and unless there is a news item, showing that they gathered and met at least once or more. If there is no knowledge or true news item showing that this transmitter met that narrator once at least, or heard anything from him, then his transmission of such a narration would be, as we mentioned above, pointless. In this way, it would be, in his sight, regarded as a suspended narration, until he gets the same narration, or some of it, even more or less, through another chain of transmitters.

[6] The validity of regarding as true the Hadith narrated from one to one

This saying of criticizing such attributions "Allah's mercy upon you" is newly invented and unprecedented, as well as it is not supported by anyone of those of knowledge. That is because the opinion which is prevalent and agreed upon by the people of knowledge of narrations, whither in the past

الْعَوَامِّ، وَلِأَنْ يُقَالَ: مَا أَكْثَرَ مَا جَمَعَ فُلَانٌ مِنَ الْحَدِيثِ، وَأَلَّفَ مِنَ الْعَدَدِ.

وَمَنْ ذَهَبَ فِي الْعِلْمِ هٰذَا الْمَذْهَبَ، وَسَلَكَ هٰذَا الطَّرِيقَ فَلَا نَصِيبَ لَهُ فِيهِ، وَكَانَ بِأَنْ يُسَمَّى جَاهِلاً، أَوْلَىٰ مِنْ أَنْ يُنْسَبَ إِلَى عِلْمٍ.

وَقَدْ تَكَلَّمَ بَعْضُ مُنْتَحِلِي الْحَدِيثِ مِنْ أَهْلِ عَصْرِنَا فِي تَصْحِيحِ الْأَسَانِيدِ وَتَسْقِيمِهَا بِقَوْلٍ، لَوْ ضَرَبْنَا عَنْ حِكَايَتِهِ وَذِكْرِ فَسَادِهِ صَفْحاً، لَكَانَ رَأْياً مَتِيناً، وَمَذْهَباً صَحِيحاً.

إِذِ الْإِعْرَاضُ عَنِ الْقَوْلِ الْمُطَّرَحِ، أَحْرَى لِإِمَاتَتِهِ، وَإِخْمَالِ ذِكْرِ قَائِلِهِ، وَأَجْدَرُ أَنْ لَا يَكُونَ ذٰلِكَ تَنْبِيهاً لِلْجُهَّالِ عَلَيْهِ. غَيْرَ أَنَّا لَمَّا تَخَوَّفْنَا مِنْ شُرُورِ الْعَوَاقِبِ وَاغْتِرَارِ الْجَهَلَةِ بِمُحْدَثَاتِ الْأُمُورِ، وَإِسْرَاعِهِمْ إِلَى اعْتِقَادِ خَطَإِ الْمُخْطِئِينَ، وَالْأَقْوَالِ السَّاقِطَةِ عِنْدَ الْعُلَمَاءِ، رَأَيْنَا الْكَشْفَ عَنْ فَسَادِ قَوْلِهِ، وَرَدَّ مَقَالَتِهِ بِقَدْرِ مَا يَلِيقُ بِهَا مِنَ الرَّدِّ أَجْدَى عَلَى الْأَنَامِ، وَأَحْمَدَ لِلْعَاقِبَةِ إِنْ شَاءَ اللّٰهُ.

وَزَعَمَ الْقَائِلُ الَّذِي افْتَتَحْنَا الْكَلَامَ عَلَى الْحِكَايَةِ عَنْ قَوْلِهِ، وَالْإِخْبَارِ عَنْ سُوءِ رَوِيَّتِهِ، أَنَّ كُلَّ إِسْنَادٍ لِحَدِيثٍ فِيهِ فُلَانٌ عَنْ فُلَانٍ، وَقَدْ أَحَاطَ الْعِلْمُ بِأَنَّهُمَا قَدْ كَانَا فِي عَصْرٍ وَاحِدٍ، وَجَائِزٌ أَنْ يَكُونَ الْحَدِيثُ الَّذِي رَوَى الرَّاوِي عَمَّنْ رَوَى عَنْهُ قَدْ سَمِعَهُ مِنْهُ وَشَافَهَهُ بِهِ، غَيْرَ أَنَّهُ لَا نَعْلَمُ لَهُ مِنْهُ سَمَاعاً، وَلَمْ نَجِدْ فِي شَيْءٍ مِنَ الرِّوَايَاتِ أَنَّهُمَا الْتَقَيَا قَطُّ، أَوْ تَشَافَهَا بِحَدِيثٍ، أَنَّ الْحُجَّةَ لَا تَقُومُ عِنْدَهُ بِكُلِّ خَبَرٍ جَاءَ هٰذَا الْمَجِيءَ، حَتَّى يَكُونَ عِنْدَهُ الْعِلْمُ بِأَنَّهُمَا قَدِ اجْتَمَعَا مِنْ دَهْرِهِمَا مَرَّةً فَصَاعِداً، أَوْ تَشَافَهَا بِالْحَدِيثِ بَيْنَهُمَا، أَوْ يَرِدَ خَبَرٌ فِيهِ بَيَانُ اجْتِمَاعِهِمَا، وَتَلَاقِيهِمَا مَرَّةً مِنْ دَهْرِهِمَا فَمَا فَوْقَهَا.

فَإِنْ لَمْ يَكُنْ عِنْدَهُ عِلْمُ ذٰلِكَ، وَلَمْ تَأْتِ رِوَايَةٌ صَحِيحَةٌ تُخْبِرُ أَنَّ هٰذَا الرَّاوِيَ عَنْ صَاحِبِهِ قَدْ لَقِيَهُ مَرَّةً، وَسَمِعَ مِنْهُ شَيْئاً، لَمْ يَكُنْ فِي نَقْلِهِ الْخَبَرَ عَمَّنْ رَوَى عَنْهُ ذٰلِكَ - وَالْأَمْرُ كَمَا وَصَفْنَا - حُجَّةٌ. وَكَانَ الْخَبَرُ عِنْدَهُ مَوْقُوفاً، حَتَّى يَرِدَ عَلَيْهِ سَمَاعُهُ مِنْهُ لِشَيْءٍ مِنَ الْحَدِيثِ - قَلَّ أَوْ كَثُرَ - فِي رِوَايَةِ مِثْلِ مَا وَرَدَ.

٦ - بَابُ صِحَّةِ الِاحْتِجَاجِ بِالْحَدِيثِ الْمُعَنْعَنِ

وَهٰذَا الْقَوْلُ - يَرْحَمُكَ اللّٰهُ - فِي الطَّعْنِ فِي الْأَسَانِيدِ، قَوْلٌ مُخْتَرَعٌ مُسْتَحْدَثٌ

or at present, is that it is valid to accept the tradition narrated by every reliable transmitter from another reliable narrator, supposed to have lived in the same age and time, though there might not be any news showing that they met or gathered, or even talked to one another directly.

In this way, such a narration should be considered as true, and using it as a proof (of anything concerning the matters of religion) should be regarded as obligatory, unless there is a clear evidence that both of them (i.e. the narrator and the transmitter) did not meet and gather at all. But, since it is unclear as we showed, then the narration should be dependable (and regarded as true) until there appears such a clear evidence as we illustrated.

It might be said to the inventor of such an opinion, as well as to his supporter that you suggested, according to your opinion, that the tradition narrated by a certain transmitter from a certain narrator should be regarded as true and using it as a proof (of affirming or denying anything concerning the religious matters) should be considered as obligatory, but on the condition you put, i.e. that we should be informed that both of them (i.e. the narrator and the transmitter) met or gathered at least once or more. But, do you find that such a condition as you pretended, has been regarded as necessary by anyone? Then, where is your sign of that you claimed?

If he (the inventor of such a condition) claimed that anyone of the ancient religious scholars had suggested such a condition as a sign of affirming the narration, then he (the inventor) should be required to prove his claim, which he could find no way to prove it.

If he claimed that he has an evidence of his suggested condition, then he should be asked to introduce such an evidence. If he said that since I found that the narrators, in the past and at present, used to narrate the traditions, from one another without seeing or meeting, and since I saw them regarding as possible to narrate without this restriction the traditions in such a way, putting in consideration that the Hadith transmitted without this restriction, should not be taken as a religious proof, in the sight of the people of knowledge, there was a need for such a condition as I described, i.e. I sought for an evidence showing that a certain transmitter must have (met and) heard the Hadith from its narrator.

If that transmitter was proved to have (met and) heard from the narrator, even once at least, then all of the narrations he transmitted would be regarded as certain, in my view. But, if I was not able to verify of that, the Hadith would be, in my sight, suspended, and it should not be fitting to be used as a proof (of certain religious matters).

غَيْرُ مَسْبُوقٍ صَاحِبُهُ إِلَيْهِ، وَلا مُسَاعِدَ لَهُ مِنْ أَهْلِ الْعِلْمِ عَلَيْهِ. وَذٰلِكَ أَنَّ الْقَوْلَ الشَّائِعَ الْمُتَّفَقَ عَلَيْهِ بَيْنَ أَهْلِ الْعِلْمِ بِالأَخْبَارِ وَالرِّوَايَاتِ قَدِيماً وَحَدِيثاً: أَنَّ كُلَّ رَجُلٍ ثِقَةٍ رَوَى عَنْ مِثْلِهِ حَدِيثاً، وَجَائِزٌ مُمْكِنٌ لَهُ لِقَاؤُهُ، وَالسَّمَاعُ مِنْهُ، لِكَوْنِهِمَا جَمِيعاً كَانَا فِي عَصْرٍ وَاحِدٍ، وَإِنْ لَمْ يَأْتِ فِي خَبَرٍ قَطُّ أَنَّهُمَا اجْتَمَعَا، وَلاَ تَشَافَهَا بِكَلاَمٍ؛ فَالرِّوَايَةُ ثَابِتَةٌ، وَالْحُجَّةُ بِهَا لازِمَةٌ. إِلا أَنْ يَكُونَ هُنَاكَ دَلالَةٌ بَيِّنَةٌ، أَنَّ هٰذَا الرَّاوِيَ لَمْ يَلْقَ مَنْ رَوَى عَنْهُ، أَوْ لَمْ يَسْمَعْ مِنْهُ شَيْئاً. فَأَمَّا وَالأَمْرُ مُبْهَمٌ عَلَى الإِمْكَانِ الَّذِي فَسَّرْنَا، فَالرِّوَايَةُ عَلَى السَّمَاعِ أَبَداً، حَتَّى تَكُونَ الدَّلالَةُ الَّتِي بَيَّنَّا.

فَيُقَالُ لِمُخْتَرِعِ هٰذَا الْقَوْلِ الَّذِي وَصَفْنَا مَقَالَتَهُ، أَوْ لِلذَّابِّ عَنْهُ: قَدْ أَعْطَيْتَ فِي جُمْلَةِ قَوْلِكَ: أَنَّ خَبَرَ الْوَاحِدِ الثِّقَةِ، عَنِ الْوَاحِدِ الثِّقَةِ، حُجَّةٌ يَلْزَمُ بِهِ الْعَمَلُ، ثُمَّ أَدْخَلْتَ فِيهِ الشَّرْطَ بَعْدُ، فَقُلْتَ: حَتَّى نَعْلَمَ أَنَّهُمَا قَدْ كَانَا الْتَقَيَا مَرَّةً فَصَاعِداً، أَوْ سَمِعَ مِنْهُ شَيْئاً، فَهَلْ تَجِدُ هٰذَا الشَّرْطَ الَّذِي اشْتَرَطْتَهُ عَنْ أَحَدٍ يَلْزَمُ قَوْلُهُ؟ وَإِلا فَهَلُمَّ دَلِيلاً عَلَى مَا زَعَمْتَ.

فَإِنِ ادَّعَى قَوْلَ أَحَدٍ مِنْ عُلَمَاءِ السَّلَفِ بِمَا زَعَمَ مِنْ إِدْخَالِ الشَّرِيطَةِ فِي تَثْبِيتِ الْخَبَرِ، طُولِبَ بِهِ. وَلَنْ يَجِدَ هُوَ وَلا غَيْرُهُ إِلَى إِيجَادِهِ سَبِيلاً. وَإِنْ هُوَ ادَّعَى فِيمَا زَعَمَ دَلِيلاً يَحْتَجُّ بِهِ، قِيلَ لَهُ: وَمَا ذَاكَ الدَّلِيلُ؟

فَإِنْ قَالَ: قُلْتُهُ لأَنِّي وَجَدْتُ رُوَاةَ الأَخْبَارِ قَدِيماً وَحَدِيثاً يَرْوِي أَحَدُهُمْ عَنِ الآخَرِ الْحَدِيثَ وَلَمَّا يُعَايِنْهُ، وَلا سَمِعَ مِنْهُ شَيْئاً قَطُّ، فَلَمَّا رَأَيْتُهُمْ اسْتَجَازُوا رِوَايَةَ الْحَدِيثِ بَيْنَهُمْ هٰكَذَا عَلَى الإِرْسَالِ مِنْ غَيْرِ سَمَاعٍ - وَالْمُرْسَلُ مِنَ الرِّوَايَاتِ فِي أَصْلِ قَوْلِنَا وَقَوْلِ أَهْلِ الْعِلْمِ بِالأَخْبَارِ لَيْسَ بِحُجَّةٍ -، احْتَجْتُ لِمَا وَصَفْتُ مِنَ الْعِلَّةِ، إِلَى الْبَحْثِ عَنْ سَمَاعِ رَاوِي كُلِّ خَبَرٍ عَنْ رَاوِيهِ، فَإِذَا أَنَا هَجَمْتُ عَلَى سَمَاعِهِ مِنْهُ لأَدْنَى شَيْءٍ، ثَبَتَ عنه عِنْدِي بِذٰلِكَ جَمِيعُ مَا يَرْوِي عَنْهُ بَعْدُ، فَإِنْ عَزَبَ عَنِّي مَعْرِفَةُ ذٰلِكَ،

However, it might be said in reply to him (i.e. the one who invented that opinion) that if the reason of regarding as doubtful a certain tradition and not using it as a religious proof is the possibility of its being narrated by one from another with no restriction (i.e. without stating that the transmitter heard it directly from the narrator from whom he transmitted it), then, the inevitable result would be that you should not affirm a certain attribution (of any Hadith) unless you verify that all the parties of the chain of transmitters heard it, one from another.

For example, when a certain tradition is narrated to us by Hisham Ibn Urwa, from his father, from A'isha, from The Prophet "Allah's blessing and peace be upon him", we know, for certain, that Hisham heard it from his father, who heard it from A'isha, who heard it from The Prophet "Allah's blessing and peace be upon him".

In some cases, it would be possible that Hisham might not say, concerning a certain narration, that he heard it from his father, or that his father told him of it, or that there was a mediator between him and his father, who might have heard it from his father and then told Hisham of it, who might not have heard it directly from his father, particularly, when he wanted to narrate it with no restriction, i.e. without attributing it to such a mediator, from whom he heard it.

Since this is possible in the case of Hisham who narrated from his father, it also applies to his father who narrated from A'isha, and to every attribution of a certain tradition, in which the incident of hearing it directly is not mentioned.

It is true that each of them (the transmitters) was known to have heard so much narrations from one another. But, in some cases, it is possible that they could transmit certain traditions from mediators, who heard them directly from those narrators, to whom those traditions are attributed, and not attributed to those mediators from whom they (the transmitters) heard those traditions directly. But sometimes, the transmitter might mention the name of the mediator, from whom he transmitted the tradition directly, leaving the unrestricted way of transmission (in which the statement of the direct hearing-from the narrator is not mentioned).

There are as many examples of what we said, made by the reliable narrators and transmitters, as well as by the learnt people and men of tradition. We will mention some as representatives of their most narrations.

Narrated, for example, Aiyub As-Sikhtiani, Ibn Al-Mubarak, Waki Ibn Numair, as well as others, from Hisham Ibn Urwa from his father from

أَوْقَفْتُ الْخَبَرَ وَلَمْ يَكُنْ عِنْدِي مَوْضِعَ حُجَّةٍ لِإِمْكَانِ الإِرْسَالِ فِيهِ.

فَيُقَالُ لَهُ: فَإِنْ كَانَتِ الْعِلَّةُ فِي تَضْعِيفِكَ الْخَبَرَ وَتَرْكِكَ الاحْتِجَاجَ بِهِ إِمْكَانَ الإِرْسَالِ فِيهِ، لَزِمَكَ أَنْ لا تُثْبِتَ إِسْنَاداً مُعَنْعَناً حَتَّى تَرَى فِيهِ السَّمَاعَ مِنْ أَوَّلِهِ إِلَى آخِرِهِ.

وَذٰلِكَ أَنَّ الْحَدِيثَ الْوَارِدَ عَلَيْنَا بِإِسْنَادِ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فَبِيَقِينٍ نَعْلَمُ أَنَّ هِشَاماً قَدْ سَمِعَ مِنْ أَبِيهِ، وَأَنَّ أَبَاهُ قَدْ سَمِعَ مِنْ عَائِشَةَ، كَمَا نَعْلَمُ أَنَّ عَائِشَةَ قَدْ سَمِعَتْ مِنَ النَّبِيِّ ﷺ.

وَقَدْ يَجُوزُ، إِذَا لَمْ يَقُلْ هِشَامٌ، فِي رِوَايَةٍ يَرْوِيهَا عَنْ أَبِيهِ: سَمِعْتُ، أَوْ أَخْبَرَنِي، أَنْ يَكُونَ بَيْنَهُ وَبَيْنَ أَبِيهِ فِي تِلْكَ الرِّوَايَةِ إِنْسَانٌ آخَرُ، أَخْبَرَهُ بِهَا عَنْ أَبِيهِ، وَلَمْ يَسْمَعْهَا هُوَ مِنْ أَبِيهِ، لَمَّا أَحَبَّ أَنْ يَرْوِيَهَا مُرْسَلاً، وَلاَ يُسْنِدَهَا إِلَى مَنْ سَمِعَهَا مِنْهُ.

وَكَمَا يُمْكِنُ ذٰلِكَ فِي هِشَامٍ عَنْ أَبِيهِ، فَهُوَ أَيْضاً مُمْكِنٌ فِي أَبِيهِ عَنْ عَائِشَةَ.

وَكَذٰلِكَ كُلُّ إِسْنَادٍ لِحَدِيثٍ لَيْسَ فِيهِ ذِكْرُ سَمَاعِ بَعْضِهِمْ مِنْ بَعْضٍ.

وَإِنْ كَانَ قَدْ عُرِفَ فِي الْجُمْلَةِ أَنَّ كُلَّ وَاحِدٍ مِنْهُمْ قَدْ سَمِعَ مِنْ صَاحِبِهِ سَمَاعاً كَثِيراً، فَجَائِزٌ لِكُلِّ وَاحِدٍ مِنْهُمْ أَنْ يَنْزِلَ فِي بَعْضِ الرِّوَايَةِ فَيَسْمَعَ مِنْ غَيْرِهِ عَنْهُ بَعْضَ أَحَادِيثِهِ، ثُمَّ يُرْسِلَهُ عَنْهُ أَحْيَاناً، وَلاَ يُسَمِّيَ مَنْ سَمِعَ مِنْهُ، وَيَنْشَطَ أَحْيَاناً، فَيُسَمِّيَ الرَّجُلَ الَّذِي حَمَلَ عَنْهُ الْحَدِيثَ وَيَتْرُكَ الإِرْسَالَ.

وَمَا قُلْنَا مِنْ هٰذَا مَوْجُودٌ فِي الْحَدِيثِ مُسْتَفِيضٌ، مِنْ فِعْلِ ثِقَاتِ الْمُحَدِّثِينَ، وَأَئِمَّةِ أَهْلِ الْعِلْمِ.

وَسَنَذْكُرُ مِنْ رِوَايَاتِهِمْ عَلَى الْجِهَةِ الَّتِي ذَكَرْنَا عَدَداً يُسْتَدَلُّ بِهَا عَلَى أَكْثَرَ مِنْهَا إِنْ شَاءَ اللَّهُ تَعَالَى.

فَمِنْ ذٰلِكَ: أَنَّ أَيُّوبَ السَّخْتِيَانِيَّ، وَابْنَ الْمُبَارَكِ، وَوَكِيعاً، وَابْنَ نُمَيْرٍ وَجَمَاعَةً غَيْرَهُمْ رَوَوْا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كُنْتُ

A'isha "Allah be pleased with her" that she had said: "I used to perfume The Messenger of Allah "Allah's blessing and peace be upon him" whenever he assumed Ihram as well as whenever he finished from his state of Ihram with the best scent I could find".

The same Hadith was narrated by Al-Laith Ibn Sa'd, Dawood Al-Attar, Humaid Ibn Al-Aswad, Wahib Ibn Khalid and Abu Usama from Hisham Ibn Urwa, who said: I was told by Uthman Ibn Urwa from Urwa from A'isha from The Prophet "Allah's blessing and peace be upon him".

Narrated Hisham Ibn Urwa from his father from A'isha that she had said: "Whenever The Prophet "Allah's blessing and peace be upon him" was in the mosque, in a state of seclusion, he used to get his head (into my chamber to be) closer to me in order to comb it, while I was menstruating".

The same Hadith was narrated by Malik Ibn Anas from Az-Zuhri from Urwa from Amra from A'isha from The Prophet "Allah's blessing and peace be upon him".

Narrated Az-Zuhri and Salih Ibn Abu Hassan from Abu Salama from A'isha that The Prophet "Allah's blessing and peace be upon him" used to kiss (his wives) while he was fasting. Concerning this narration, Yahya Ibn Abu Kathir said: Abu Salama Ibn Abd Ar-Rahman told me that Umar Ibn Abd Al-Aziz told him that Urwa told him that A'isha told him that The Prophet "Allah's blessing and peace be upon him" used to kiss her while he was fasting.

Narrated Ibn Uyaina from Amr Ibn Dinar and others that Jaber Ibn Abdullah said: "The Messenger of Allah "Allah's blessing and peace be upon him" permitted us to eat the meat of the horses, and prohibited eating the meat of the donkeys".

The same Hadith was narrated by Hammad Ibn Zaid from Amr from Muhammad Ibn Ali from Jaber (Ibn Abdullah) from The Prophet "Allah's blessing and peace be upon him".

However, there are so much narrations of this type; and what we mentioned is enough for those of understanding.

Thus, if, in the sight of the one whose opinion we described earlier, the reason of regarding as doubtful the Hadith, in which the incident of direct hearing (by the transmitter from the narrator) is not known clearly, is the possibility of unrestricted transmission, then, according to his opinion, he would not regard as true the Hadith , narrated by a transmitter, known to

أُطَيِّبُ رَسُولَ اللَّهِ ﷺ لِحِلِّهِ وَلِحُرْمِهِ بِأَطْيَبِ مَا أَجِدُ.

فَرَوَى هٰذِهِ الرِّوَايَةَ بِعَيْنِهَا: اللَّيْثُ بْنُ سَعْدٍ، وَدَاوُدُ الْعَطَّارُ، وَحُمَيْدُ بْنُ الأَسْوَدِ، وَوُهَيْبُ بْنُ خَالِدٍ، وَأَبُو أُسَامَةَ عَنْ هِشَامٍ، قَالَ: أَخْبَرَنِي عُثْمَانُ بْنُ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ.

وَرَوَى هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا اعْتَكَفَ يُدْنِي إِلَيَّ رَأْسَهُ فَأُرَجِّلُهُ وَأَنَا حَائِضٌ.

فَرَوَاهَا بِعَيْنِهَا مَالِكُ بْنُ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ.

وَرَوَى الزُّهْرِيُّ وَصَالِحُ بْنُ أَبِي حَسَّانَ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: كَانَ النَّبِيُّ ﷺ يُقَبِّلُ وَهُوَ صَائِمٌ.

فَقَالَ يَحْيَىٰ بْنُ أَبِي كَثِيرٍ فِي هٰذَا الْخَبَرِ فِي الْقُبْلَةِ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْبَرَهُ: أَنَّ عُرْوَةَ أَخْبَرَهُ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ النَّبِيَّ ﷺ كَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ.

وَرَوَى ابْنُ عُيَيْنَةَ وَغَيْرُهُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ؛ قَالَ: أَطْعَمَنَا رَسُولُ اللَّهِ ﷺ لُحُومَ الْخَيْلِ وَنَهَانَا عَنْ لُحُومِ الْحُمُرِ.

فَرَوَاهُ حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ.

وَهٰذَا النَّحْوُ فِي الرِّوَايَاتِ كَثِيرٌ يَكْثُرُ تَعْدَادُهُ. وَفِيمَا ذَكَرْنَا مِنْهَا كِفَايَةٌ لِذَوِي الْفَهْمِ.

فَإِذَا كَانَتِ الْعِلَّةُ عِنْدَ مَنْ وَصَفْنَا قَوْلَهُ مِنْ قَبْلُ، فِي فَسَادِ الْحَدِيثِ وَتَوْهِينِهِ، إِذَا لَمْ يُعْلَمْ أَنَّ الرَّاوِيَ قَدْ سَمِعَ مِمَّنْ رَوَى عَنْهُ شَيْئاً، إِمْكَانَ الإِرْسَالِ فِيهِ، لَزِمَهُ تَرْكُ الاحْتِجَاجِ فِي قِيَادِ قَوْلِهِ بِرِوَايَةِ مَنْ يُعْلَمُ أَنَّهُ قَدْ سَمِعَ مِمَّنْ رَوَى عَنْهُ، إِلا فِي نَفْسِ الْخَبَرِ الَّذِي فِيهِ ذِكْرُ السَّمَاعِ، لِمَا بَيَّنَّا مِنْ قَبْلُ عَنِ الأَئِمَّةِ الَّذِينَ نَقَلُوا الأَخْبَارَ، أَنَّهُمْ كَانَتْ لَهُمْ تَارَاتٌ يُرْسِلُونَ فِيهَا الْحَدِيثَ إِرْسَالاً، وَلاَ يَذْكُرُونَ مَنْ سَمِعُوهُ مِنْهُ. وَتَارَاتٌ يَنْشَطُونَ فِيهَا فَيُسْنِدُونَ الْخَبَرَ عَلَى هَيْئَةِ مَا سَمِعُوا، فَيُخْبِرُونَ بِالنُّزُولِ فِيهِ إِنْ

have met and heard from the narrator (other narrations), except for the Hadith in issue.

As we mentioned earlier, the great narrators of traditions and news would sometimes narrate their traditions unrestrictedly, i.e. without naming those mediators from whom they heard, (and instead, they would directly attribute the traditions to the narrators, from whom the mediators took them). It is true that sometimes, they would name them, and, in this way, narrate the traditions in the very way they were told of it.

Furthermore, we have never known that anyone of the great narrators, who used to scrutinize the news and traditions, in order to verify of their validity and certainty, such as Aiyub As-Sikhtiani, Ibn Awn, Malik Ibn Anas, Shu'ba Ibn Al-Hajjaj, Yahya Ibn Sa'id Al-Qattan, Abd Ar-Rahman Ibn Mahdi, and those who came after them, had investigated (and sought for) the incidents of direct hearing while driving their attributions, as claimed by the one (who invented such an opinion) as we described earlier.

But, as for those from among them, who inspected for the incidents of the direct hearing of the tradition by the transmitter from the narrator, they did so only with the transmitter, who was suspect, and was famous for telling lies. In this case, they used to investigate and verify of his direct hearing (of such a tradition from its narrator) in order to remove away the reasons of inventing the news. But, as for seeking for that, in case the transmitter was not accused of inventing false narrations, we have never learnt that this was made by anyone of those great narrators, whom we named or did not name.

For instance, although Abdullah Ibn Yazid Al-Ansari saw and met (and of course heard from) The Prophet "Allah's blessing and peace be upon him", he narrated from Hudhaifa and Abu Mas'ud Al-Ansari a Hadith from each, which he attributed to The Prophet "Allah's blessing and peace be upon him". This narration of him from both of them does not imply mentioning the incident of his hearing from them. Moreover, neither we have known that he heard directly from Hudhaifa and Abu Mas'ud even a single tradition, nor have we found out any mention made of his seeing both of them.

But, in spite of that, we have not heard that anyone of the great-learnt men and narrators, whether in the past or at present had criticized those two narrations transmitted by Abdullah Ibn Yazid from both of Hudhaifa and Abu Mas'ud. On the contrary, they, with the other narrations of their type, have been considered by whomever we met from among the learnt people and great narrators, as true and certain traditions, applicable to be

نَزَلُوا، وَبِالصُّعُودِ إِنْ صَعِدُوا، كَمَا شَرَحْنَا ذٰلِكَ عَنْهُمْ.

وَمَا عَلِمْنَا أَحَداً مِنْ أَئِمَّةِ السَّلَفِ، مِمَّنْ يَسْتَعْمِلُ الأَخْبَارَ، وَيَتَفَقَّدُ صِحَّةَ الأَسَانِيدِ وَسَقَمَهَا، مِثْلَ: أَيُّوبَ السَّخْتِيَانِيِّ، وَابْنِ عَوْنٍ، وَمَالِكِ بْنِ أَنَسٍ، وَشُعْبَةَ بْنِ الْحَجَّاجِ، وَيَحْيَىٰ بْنِ سَعِيدٍ الْقَطَّانِ، وَعَبْدِ الرَّحْمٰنِ بْنِ مَهْدِيٍّ وَمَنْ بَعْدَهُمْ مِنْ أَهْلِ الْحَدِيثِ، فَتَّشُوا عَنْ مَوْضِعِ السَّمَاعِ فِي الأَسَانِيدِ، كَمَا ادَّعَاهُ الَّذِي وَصَفْنَا قَوْلَهُ مِنْ قَبْلُ.

وَإِنَّمَا كَانَ تَفَقُّدُ مَنْ تَفَقَّدَ مِنْهُمْ سَمَاعَ رُوَاةِ الْحَدِيثِ مِمَّنْ رَوَى عَنْهُمْ - إِذَا كَانَ الرَّاوِي مِمَّنْ عُرِفَ بِالتَّدْلِيسِ فِي الْحَدِيثِ وَشُهِرَ بِهِ، فَحِينَئِذٍ يَبْحَثُونَ عَنْ سَمَاعِهِ فِي رِوَايَتِهِ، وَيَتَفَقَّدُونَ ذٰلِكَ مِنْهُ كَيْ تَنْزَاحَ عَنْهُمْ عِلَّةُ التَّدْلِيسِ.

فَمَنِ ابْتَغَى ذٰلِكَ مِنْ غَيْرِ مُدَلِّسٍ، عَلَى الْوَجْهِ الَّذِي زَعَمَ مَنْ حَكَيْنَا قَوْلَهُ، فَمَا سَمِعْنَا ذٰلِكَ عَنْ أَحَدٍ مِمَّنْ سَمَّيْنَا، وَلَمْ نُسَمِّ مِنَ الأَئِمَّةِ.

فَمِنْ ذٰلِكَ أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ الأَنْصَارِيَّ، وَقَدْ رَأَى النَّبِيَّ ﷺ، قَدْ رَوَى عَنْ حُذَيْفَةَ وَعَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ وَعَنْ كُلِّ وَاحِدٍ مِنْهُمَا حَدِيثاً يُسْنِدُهُ إِلَى النَّبِيِّ ﷺ، وَلَيْسَ فِي رِوَايَتِهِ عَنْهُمَا ذِكْرُ السَّمَاعِ مِنْهُمَا، وَلا حَفِظْنَا فِي شَيْءٍ مِنَ الرِّوَايَاتِ أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ شَافَهَ حُذَيْفَةَ وَأَبَا مَسْعُودٍ بِحَدِيثٍ قَطُّ، وَلا وَجَدْنَا ذِكْرَ رُؤْيَتِهِ إِيَّاهُمَا فِي رِوَايَةٍ بِعَيْنِهَا.

وَلَمْ نَسْمَعْ عَنْ أَحَدٍ مِنْ أَهْلِ الْعِلْمِ مِمَّنْ مَضَى، وَلا مِمَّنْ أَدْرَكْنَا، أَنَّهُ طَعَنَ فِي هٰذَيْنِ الْخَبَرَيْنِ، اللَّذَيْنِ رَوَاهُمَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، عَنْ حُذَيْفَةَ وَأَبِي مَسْعُودٍ، بِضَعْفٍ فِيهِمَا، بَلْ هُمَا وَمَا أَشْبَهَهُمَا عِنْدَ مَنْ لاَقَيْنَا مِنْ أَهْلِ الْعِلْمِ بِالْحَدِيثِ، مِنْ صِحَاحِ الأَسَانِيدِ وَقَوِيِّهَا، يَرَوْنَ اسْتِعْمَالَ مَا نُقِلَ بِهَا، وَالاحْتِجَاجَ

used as proofs of certain religious matters, though they might be, according to the one whose opinion we described earlier, regarded as weak (if not doubtful), until the incident of the transmitter's direct hearing (of such a tradition) from the narrator is verified.

However, if we went on counting the true certain traditions, regarded as weak and doubtful by the inventor of such an opinion as we mentioned earlier, then we would be unable to survey all of them (in view of their being incalculable). But, we want to set many of them as examples of all.

For instance, both of Abu Uthman An-Nahdi and Abu Rafi As-Sa'igh, who lived during the pre-Islamic period of ignorance, and then accompanied (after embracing Islam) the companions of The Messenger of Allah "Allah's blessing and peace be upon him", beginning from those who attended (the holy battle of) Badr and those who came after them, from whom they transmitted many traditions and news, as they transmitted from such people as Abu Huraira and Umar. Each of them (transmitted from, and) attributed to Ubai Ibn Ka'b a certain Hadith narrated from The Prophet "Allah's blessing and peace be upon him". But, we did not learn that both of them had seen, met, or heard anything directly from Ubai.

Furthermore, each of Abu Amr Ash'shaibani, who lived in the pre-Islamic period of ignorance, and he was mature when Islam appeared, and Abu Ma'mar Abdullah Ibn Sakhbara (transmitted from, and) attributed to Abu Mas'ud Al-Ansari a certain Hadith narrated from The Prophet "Allah's blessing and peace be upon him".

Ubaid Ibn Umair transmitted a certain Hadith from Umm Salama, the wife of The Messenger of Allah, (who narrated it) from The Messenger of Allah "Allah's blessing and peace be upon him". Ubaid Ibn Umair was born during the lifetime of The Prophet "Allah's blessing and peace be upon him".

Qais Ibn Abu Hazim, who caught (a portion of) the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" transmitted from Abu Mas'ud Al-Ansari three traditions (he narrated) from The Prophet "Allah's blessing and peace be upon him".

Abd Ar-Rahman Ibn Abu Laila, who kept so much traditions from Umar Ibn Al-Khattab, and accompanied Ali (Ibn Abu Talib), transmitted from Anas a single Hadith.

Rib'i Ibn Hirash transmitted two traditions from Imran Ibn Husain (which he narrated) from The Prophet "Allah's blessing and peace be upon him", and a single Hadith from Abu Bakra (he narrated) from The Prophet "Allah's blessing and peace be upon him", though he (Rib'i was known to have) heard and transmitted many traditions from Ali Ibn Abu Talib.

بِمَا أَتَتْ مِنْ سُنَنٍ وَآثَارٍ.

وَهِيَ فِي زَعْمِ مَنْ حَكَيْنَا قَوْلَهُ، مِنْ قَبْلُ، وَاهِيَةٌ مُهْمَلَةٌ، حَتَّى يُصِيبَ سَمَاعَ الرَّاوِي عَمَّنْ رَوَى.

وَلَوْ ذَهَبْنَا نَعُدُّ الأَخْبَارَ الصِّحَاحَ عِنْدَ أَهْلِ الْعِلْمِ مِمَّنْ يَهِنُ بِزَعْمِ هٰذَا الْقَائِلِ، وَنُحْصِيهَا لَعَجَزْنَا عَنْ تَقَصِّي ذِكْرِهَا وَإِحْصَائِهَا كُلِّهَا.

وَلٰكِنَّا أَحْبَبْنَا أَنْ نَنْصِبَ مِنْهَا عَدَداً يَكُونُ سِمَةً لِمَا سَكَتْنَا عَنْهُ مِنْهَا.

وَهٰذَا أَبُو عُثْمَانَ النَّهْدِيُّ وَأَبُو رَافِعٍ الصَّائِغُ، وَهُمَا مِمَّنْ أَدْرَكَ الْجَاهِلِيَّةَ وَصَحِبَا أَصْحَابَ رَسُولِ اللَّهِ ﷺ مِنَ الْبَدْرِيِّينَ هَلُمَّ جَرًّا، وَنَقَلاَ عَنْهُمُ الأَخْبَارَ حَتَّى نَزَلاَ إِلَى مِثْلِ أَبِي هُرَيْرَةَ وَابْنِ عُمَرَ وَذَوِيهِمَا، قَدْ أَسْنَدَ كُلُّ وَاحِدٍ مِنْهُمَا عَنْ أُبَيِّ بْنِ كَعْبٍ، عَنِ النَّبِيِّ ﷺ حَدِيثاً. وَلَمْ نَسْمَعْ فِي رِوَايَةِ بِعَيْنِهَا أَنَّهُمَا عَايَنَا أُبَيًّا أَوْ سَمِعَا مِنْهُ شَيْئاً.

وَأَسْنَدَ أَبُو عَمْرٍو الشَّيْبَانِيُّ - وَهُوَ مِمَّنْ أَدْرَكَ الْجَاهِلِيَّةَ وَكَانَ فِي زَمَنِ النَّبِيِّ ﷺ رَجُلاً - وَأَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ سَخْبَرَةَ: كُلُّ وَاحِدٍ مِنْهُمَا عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ، عَنِ النَّبِيِّ ﷺ، خَبَرَيْنِ.

وَأَسْنَدَ عُبَيْدُ بْنُ عُمَيْرٍ عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ حَدِيثاً. وَعُبَيْدُ بْنُ عُمَيْرٍ وُلِدَ فِي زَمَنِ النَّبِيِّ ﷺ.

وَأَسْنَدَ قَيْسُ بْنُ أَبِي حَازِمٍ، وَقَدْ أَدْرَكَ زَمَنَ النَّبِيِّ ﷺ عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ، عَنِ النَّبِيِّ ﷺ ثَلاَثَةَ أَخْبَارٍ.

وَأَسْنَدَ عَبْدُ الرَّحْمٰنِ بْنُ أَبِي لَيْلَى، وَقَدْ حَفِظَ عَنْ عُمَرَ بْنِ الْخَطَّابِ، وَصَحِبَ عَلِيًّا، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ حَدِيثاً.

وَأَسْنَدَ رِبْعِيُّ بْنُ حِرَاشٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنِ النَّبِيِّ ﷺ، حَدِيثَيْنِ، وَعَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ حَدِيثاً. وَقَدْ سَمِعَ رِبْعِيٌّ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَرَوَى عَنْهُ.

Nafi Ibn Jubair Ibn Mut'im transmitted a single Hadith from Abu Shuraih Al-Khuza'i (who narrated it) from The Prophet "Allah's blessing and peace be upon him".

An-Nu'man Ibn Abu Aiyyash transmitted from Abu Sa'id Al-Khudri three traditions (he narrated) from The Prophet "Allah's blessing and peace be upon him".

Ata Al-Laithi transmitted a single Hadith from Tamim Ad-Dari (he narrated) from The Prophet "Allah's blessing and peace be upon him".

Sulaiman Ibn Yasar transmitted a single Hadith from Rafi Ibn Khadij (he narrated) from The Prophet "Allah's blessing and peace be upon him".

Abu Humaid Ibn Abd Ar-Rahman Al-Himyari transmitted several traditions from Abu Huraira (which he narrated) from The Prophet "Allah's blessing and peace be upon him".

All of those successors mentioned above, whose narrations from the companions we brought up, were neither reported to have heard any certain Hadith directly from them, nor were they known to have met them in (order to take) any Hadith. But, in spite of that, their narrations and attributions are considered as true and certain, by those learnt people and great scholars of Hadith, who did neither criticize nor make doubtful any of them, nor sought for verifying that a direct hearing from one another had happened, for the occurrence of direct hearing of anyone of them from the other is possible, since they lived in the same time and generation.

In this way, the result is that this opinion suggested by such an inventor as we described earlier, who would regard as weak and doubtful any tradition on the basis of the reason we illustrated, is to be undependable and pointless. That is because, it is an innovatively invented saying, and false opinion, which no one of the ancient learnt people had said, and all of the trustworthy men of knowledge who followed them denied.

So, we have no need to nullify it with more than we explained, since the opinion and its claimant are as insignificant as we showed; and Allah is The One, from Whom we seek for help, to push away him, who deviated from the right doctrine of the learnt people, and upon Whom, we rely.

وَأَسْنَدَ نَافِعُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ، عَنِ النَّبِيِّ ﷺ حَدِيثاً.

وَأَسْنَدَ النُّعْمَانُ بْنُ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، ثَلاثَةَ أَحَادِيثَ عَنِ النَّبِيِّ ﷺ.

وَأَسْنَدَ عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ، عَنْ تَمِيمٍ الدَّارِيِّ، عَنِ النَّبِيِّ ﷺ حَدِيثاً.

وَأَسْنَدَ سُلَيْمَانُ بْنُ يَسَارٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ، عَنِ النَّبِيِّ ﷺ حَدِيثاً.

وَأَسْنَدَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ الْحِمْيَرِيُّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ أَحَادِيثَ.

فَكُلُّ هٰؤُلاءِ التَّابِعِينَ الَّذِينَ نَصَبْنَا رِوَايَتَهُمْ عَنِ الصَّحَابَةِ الَّذِينَ سَمَّيْنَاهُمْ، لَمْ يُحْفَظْ عَنْهُمْ سَمَاعٌ عَلِمْنَاهُ مِنْهُمْ فِي رِوَايَةٍ بِعَيْنِهَا، وَلا أَنَّهُمْ لَقُوهُمْ فِي نَفْسِ خَبَرٍ بِعَيْنِهِ.

وَهِيَ أَسَانِيدُ عِنْدَ ذَوِي الْمَعْرِفَةِ بِالأَخْبَارِ وَالرِّوَايَاتِ مِنْ صِحَاحِ الأَسَانِيدِ، لا نَعْلَمُهُمْ وَهَّنُوا مِنْهَا شَيْئاً قَطُّ، وَلا الْتَمَسُوا فِيهَا سَمَاعَ بَعْضِهِمْ مِنْ بَعْضٍ.

إِذِ السَّمَاعُ لِكُلِّ وَاحِدٍ مِنْهُمْ مُمْكِنٌ مِنْ صَاحِبِهِ غَيْرُ مُسْتَنْكَرٍ، لِكَوْنِهِمْ جَمِيعاً كَانُوا فِي الْعَصْرِ الَّذِي اتَّفَقُوا فِيهِ.

وَكَانَ هٰذَا الْقَوْلُ الَّذِي أَحْدَثَهُ الْقَائِلُ الَّذِي حَكَيْنَاهُ فِي تَوْهِينِ الْحَدِيثِ، بِالْعِلَّةِ الَّتِي وَصَفَ، أَقَلَّ مِنْ أَنْ يُعَرَّجَ عَلَيْهِ وَيُثَارَ ذِكْرُهُ.

إِذْ كَانَ قَوْلاً مُحْدَثاً، وَكَلاماً خَلْفاً، لَمْ يَقُلْهُ أَحَدٌ مِنْ أَهْلِ الْعِلْمِ سَلَفَ، وَيَسْتَنْكِرُهُ مَنْ بَعْدَهُمْ خَلَفَ، فَلاَ حَاجَةَ بِنَا فِي رَدِّهِ بِأَكْثَرَ مِمَّا شَرَحْنَا، إِذْ كَانَ قَدْرُ الْمَقَالَةِ وَقَائِلِهَا الْقَدْرَ الَّذِي وَصَفْنَاهُ، وَاللَّهُ الْمُسْتَعَانُ عَلَى دَفْعِ مَا خَالَفَ مَذْهَبَ الْعُلَمَاءِ، وَعَلَيْهِ التُّكْلانُ.

(1) The Book Of Faith

[1] The (difference between the) faith, Islam and faithfulness, and to have faith, it is obligatory to affirm (and believe in) the Divine decree, and the proof of (the punishment of) the one who does not believe in the Divine decree

Abu Al-Husain: Muslim Ibn Al-Hajjaj Al-Qushairi said: "With the help of Allah, we are going to begin (our book), and with Whom alone, we are satisfied. Indeed, our success would be achieved only by the help of Allah, "Exalted be He"".

1-(8) Abdullah Ibn Buraida narrated from Yahya Ibn Ya'mur: The first man who argued about (and denied the matter of) the Divine Decree in Basra was Ma'bad Al-Juhani. I and Humaid Ibn Abd Ar-Rahman Al-Himyari were leaving for pilgrimage or Umra when we said: "Would that we meet one of the Companions of The Messenger of Allah "Allah's blessing and peace be upon him", so as to ask him about what has been said concerning the (matter of the) Divine decree".

Our presence coincided with Abdullah Ibn Umar Ibn Al-Khattab's entering into the mosque. My companion and I surrounded him. One of us (stood) on his right and the other stood on his left. I expected that my companion would allow me to speak. I said: "O Abu Abd Ar-Rahman! Many people in our region came to recite the Holy Quran and seek for and collect knowledge". (He mentioned some of their affairs, their good qualities and great concern of religious knowledge.

Then he resumed) "They claim that there is no such a thing as Divine Decree and that the events are not predestined". He (Abdullah Ibn Umar) said: "When you meet them, inform them that I am free from (the sin of) them, as well as they are free from me, since they are not responsible for (the belief of) me. By Him (Allah), with Whom Abdullah Ibn Umar used to swear! If anyone of them had with him gold as much as equal to (the mountain of) Uhud which he spent (in the way of Allah), Allah would not accept it unless he believed in Divine Decree".

He added: My father, Umar Ibn Al-Khattab told me: One day we were with The Messenger of Allah "Allah's blessing and peace be upon him", when appeared before us a man, wearing very white clothes, having very deep black hair, on whom, there were no traces of travel. Furthermore, none amongst us recognized him. He sat with The Prophet "Allah's blessing and peace be upon him".

١ ـ كِتَابُ الإِيمَانِ

١ ـ بابُ بيانِ الإِيمَانِ والإِسْلام والإِحْسَانِ ووُجُوب الإيمان بإِثْبَاتِ قَدَرِ الله سبحانه وتعالى، وبَيَانِ الدَّليل على التَّبَرِّي ممَّنْ لا يُؤْمِنُ بالقَدَرِ، وإغْلاظِ القَوْل في حَقِّهِ

قَالَ أَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ الْقُشَيْرِيُّ رَحِمَهُ اللَّهُ: بِعَوْنِ اللَّهِ نَبْتَدِىءُ، وَإِيَّاهُ نَسْتَكْفِي، وَمَا تَوْفِيقُنَا إِلاَّ بِاللَّهِ جَلَّ جَلالُهُ.

١ ـ (٨) ـ حدّثني أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ، عَنْ كَهْمَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَىٰ بْنِ يَعْمَرَ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ. وَهٰذَا حَدِيثُهُ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَىٰ بْنِ يَعْمَرَ؛ قَالَ: كَانَ أَوَّلَ مَنْ قَالَ فِي الْقَدَرِ بِالْبَصْرَةِ مَعْبَدٌ الْجُهَنِيُّ، فَانْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ الْحِمْيَرِيُّ حَاجَّيْنِ أَوْ مُعْتَمِرَيْنِ فَقُلْنَا: لَوْ لَقِينَا أَحَداً مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَسَأَلْنَاهُ عَمَّا يَقُولُ هٰؤُلاَءِ فِي الْقَدَرِ.

فَوُفِّقَ لَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ دَاخِلاً الْمَسْجِدَ. فَاكْتَنَفْتُهُ أَنَا وَصَاحِبِي، أَحَدُنَا عَنْ يَمِينِهِ وَالآخَرُ عَنْ شِمَالِهِ، فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلاَمَ إِلَيَّ، فَقُلْتُ: أَبَا عَبْدِ الرَّحْمٰنِ، إِنَّهُ قَدْ ظَهَرَ قِبَلَنَا نَاسٌ يَقْرَؤُونَ الْقُرْآنَ وَيَتَقَفَّرُونَ الْعِلْمَ، وَذَكَرَ مِنْ شَأْنِهِمْ. وَأَنَّهُمْ يَزْعُمُونَ أَنْ لاَ قَدَرَ، وَأَنَّ الأَمْرَ أُنُفٌ. قَالَ: فَإِذَا لَقِيتَ أُولٰئِكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ، وَأَنَّهُمْ بُرَآءُ مِنِّي. وَالَّذِي يَحْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ، لَوْ أَنَّ لأَحَدِهِمْ مِثْلَ أُحُدٍ ذَهَباً فَأَنْفَقَهُ، مَا قَبِلَ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ.

ثُمَّ قَالَ: حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ، قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعَرِ، لا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلا يَعْرِفُهُ مِنَّا أَحَدٌ. حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ،

He knelt in front of him, with his palms on his (the stranger's) thighs and said: "O Muhammad, tell me what is Islam". The Messenger of Allah "Allah's blessing and peace be upon him" said: "Islam is to testify that there is no god but Allah and that Muhammad is The Messenger of Allah, to establish the prayer, pay the obligatory charity, observe the fasts of (the month of) Ramadan, and perform pilgrimage to the House (i.e. Ka'ba) in case you are able to do".

He said: "You have told the truth". However, we were astonished that he raised the question and, at the same time, confirmed that it (the answer) was true. He said: "Tell me what is faith". He (The Prophet) answered: "It is to believe in Allah, His angels, His Books, His Messengers, The Day of Judgment, and the Divine Decree about good and evil". He said: "You are true". Then, He said: "Tell me what is faithfulness". He (The Prophet) replied: "It is to worship Allah as if you see Him. However, though you don't see Him, He sees you".

He said: "Tell me about The Doomed hour". He (The Prophet) commented: "The one who was asked knows no more than the one who asked". He said: "Tell me some of its portents". He (The Prophet) answered: "(Some of its portents are): That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat herds (so much wealthy that they will be) competing one another in constructing the great huge buildings".

Then he (the stranger) went on his way and I stayed with him (The Prophet) for a long time, after which He said to me: "O Umar, do you know who this asker was?" I replied: "Allah and His Messenger know best". He commented: "He was (the angel) Gabriel, who came in order to teach you the matters of your religion".

2-(...) Abdullah Ibn Buraida narrated from Ibn Ya'mur: "When Ma'bad (Al-Juhani) argued about (and negated the matter of) the Divine decree, we rejected that (i.e. what he had said). Then, I and Humaid Ibn Abd Ar-Rahman Al-Himyari set out for pilgrimage" (and he mentioned the remaining of the narration, with little change in words).

3-(...) Abdullah Ibn Buraida narrated from Yahya Ibn Ya'mur and Humaid Ibn Abd Ar-Rahman that they said: "We met Abdullah Ibn Umar to whom we talked about the Divine Decree, and what they argued about it" (and he mentioned the Hadith narrated by Umar "Allah be pleased with him" from the Prophet "Allah's blessing and peace be upon him", with some little change in it).

وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ. وَقَالَ: يَا مُحَمَّدُ، أَخْبِرْنِي عَنِ الإِسْلاَمِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الإِسْلاَمُ أَنْ تَشْهَدَ أَنْ لا إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ ﷺ، وَتُقِيمَ الصَّلاَةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ، إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلاً». قَالَ: صَدَقْتَ. قَالَ: فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الإِيمَانِ، قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلاَئِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الآخِرِ. وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ». قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الإِحْسَانِ، قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ، فَإِنَّهُ يَرَاكَ». قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: «مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ». قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَتِهَا. قَالَ: «أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ، الْعَالَةَ، رِعَاءَ الشَّاءِ، يَتَطَاوَلُونَ فِي الْبُنْيَانِ». قَالَ: ثُمَّ انْطَلَقَ. فَلَبِثْتُ مَلِيًّا. ثُمَّ قَالَ لِي: «يَا عُمَرُ، أَتَدْرِي مَنِ السَّائِلُ»؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّهُ جِبْرِيلُ، أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ».

٢ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ، وَأَبُو كَامِلٍ الْجَحْدَرِيُّ، وَأَحْمَدُ بْنُ عَبْدَةَ. قَالُوا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ مَطَرٍ الْوَرَّاقِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ؛ قَالَ: لَمَّا تَكَلَّمَ مَعْبَدٌ بِمَا تَكَلَّمَ بِهِ فِي شَأْنِ الْقَدَرِ، أَنْكَرْنَا ذٰلِكَ. قَالَ: فَحَجَجْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ الْحِمْيَرِيُّ حَجَّةً. وَسَاقُوا الْحَدِيثَ، بِمَعْنَى حَدِيثِ كَهْمَسٍ وَإِسْنَادِهِ.

وَفِيهِ بَعْضُ زِيَادَةٍ وَنُقْصَانُ أَحْرُفٍ.

٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا عُثْمَانُ بْنُ غِيَاثٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، وَحُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ؛ قَالاَ: لَقِينَا عَبْدَ اللَّهِ بْنَ عُمَرَ. فَذَكَرْنَا الْقَدَرَ وَمَا يَقُولُونَ فِيهِ. فَاقْتَصَّ الْحَدِيثَ كَنَحْوِ حَدِيثِهِمْ. عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، وَفِيهِ شَيْءٌ مِنْ زِيَادَةٍ، وَقَدْ نَقَصَ مِنْهُ شَيْئاً.

4-(...) Yahya Ibn Ya'mur narrated from Abdullah Ibn Umar from Umar from The Prophet "Allah's blessing and peace be upon him" the same previous Hadith.

5-(9) Abu Huraira narrated: One day The Messenger of Allah "Allah's blessing and peace be upon him" appeared before the people, when a man came and asked him: "O Prophet of Allah! What is faith?" He (The Prophet) replied: "It is to believe in Allah, His angels, His Books, His meeting, His Messengers, and in the Resurrection of the hereafter".

He asked (once again): "O Messenger of Allah! What is Islam?" He (The Prophet) answered: "Islam is to worship Allah and not associate anything with Him, to establish the obligatory prayers, to pay the obligatory charity, and to observe the fasts of (the month of) Ramadan".

He asked: "O Messenger of Allah! What is faithfulness?" He (The Prophet) answered: "It is to worship Allah as if you see Him. Indeed, if you are unable to (feel that you) see Him, you should put in mind that He sees you". He asked: "O Messenger of Allah! When would the doomed hour be?" He (The Prophet) replied: "The one who was asked has no better knowledge of it than the inquirer. But, I'm going to tell you some of its portents: When the slave-girl would give birth to her owner, and when the naked, barefooted would become the chiefs of the people; and those are some of its portents. When the shepherds of the beasts would compete in (constructing the huge) buildings, this is one of its portents. (The Hour) is one of the five (unseen events) which no one knows but Allah". Then he (The Messenger of Allah) recited (Allah's saying):

"Verily the knowledge of the Hour is with Allah (alone). It is He Who knows rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things)". (Luqman 34)

He (Abu Huraira) said: Then the man turned back and went away. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bring that man back to me!" They (the Companions present in the gathering) went in his pursuit, but they failed to see him. The Messenger of Allah "Allah's blessing and peace be upon him" commented: "He was Gabriel, and he came to teach people their religion".

6-(...) This Hadith was transmitted by Muhammad Ibn Abdullah Ibn Numair, from Muhammad Ibn Bishr, from Abu Haiyyan At-Taimi, but it

٤ ـ (...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ يَحْيَىٰ بْنِ يَعْمَرَ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِنَحْوِ حَدِيثِهِمْ.

٥ ـ (٩) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ جَمِيعاً، عَنِ ابْنِ عُلَيَّةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَوْماً بَارِزاً لِلنَّاسِ، فَأَتَاهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، مَا الإِيمَانُ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلاَئِكَتِهِ، وَكِتَابِهِ، وَلِقَائِهِ، وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ الآخِرِ». قَالَ: يَا رَسُولَ اللَّهِ، مَا الإِسْلاَمُ؟ قَالَ: «الإِسْلاَمُ أَنْ تَعْبُدَ اللَّهَ وَلاَ تُشْرِكَ بِهِ شَيْئاً، وَتُقِيمَ الصَّلاَةَ الْمَكْتُوبَةَ، وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ». قَالَ: يَا رَسُولَ اللَّهِ، مَا الإِحْسَانُ؟ قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنَّكَ إِنْ لا تَرَاهُ، فَإِنَّهُ يَرَاكَ». قَالَ: يَا رَسُولَ اللَّهِ، مَتَى السَّاعَةُ؟ قَالَ: «مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلٰكِنْ سَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتِ الأَمَةُ رَبَّهَا فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا كَانَتِ الْعُرَاةُ الْحُفَاةُ رُؤُوسَ النَّاسِ، فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا تَطَاوَلَ رِعَاءُ الْبَهْمِ فِي الْبُنْيَانِ، فَذَاكَ مِنْ أَشْرَاطِهَا. فِي خَمْسٍ لاَ يَعْلَمُهُنَّ إِلاَّ اللَّهُ». ثُمَّ تَلاَ ﷺ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ ۖ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌۢ ﴿٣٤﴾﴾ [لقمان: ٣٤].

قَالَ: ثُمَّ أَدْبَرَ الرَّجُلُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «رُدُّوا عَلَيَّ الرَّجُلَ». فَأَخَذُوا لِيَرُدُّوهُ فَلَمْ يَرَوْا شَيْئاً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هٰذَا جِبْرِيلُ، جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ».

[البخاري: كتاب الإيمان، باب سؤال جبريل النبي ﷺ عن الإيمان...، رقم: ٥٠].

٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ، بِهٰذَا الأِسْنَادِ، مِثْلَهُ.

implied the phrase: "When the slave-woman would give birth to her master" (instead of her owner).

7-(10) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Ask me (about the matters of your religion)". But they (the Companions) were too shy, out of great respect for him, to ask him (about anything). Then a man came and asked him: "O Messenger of Allah! What is Islam?" He (The Prophet) answered: "Islam is to worship Allah and not associate anything with Him, to establish the obligatory prayers, to pay the obligatory charity, and to observe the fasts of (the month of) Ramadan".

The man said: "You are true". He asked (once again): "O Prophet of Allah! What is faith?" He (The Prophet) replied: "It is to believe in Allah, His angels, His Books, His meeting, His Messengers, in the Divine decree in full, and in the Resurrection of the hereafter". He said: "You are true".

He asked: "O Messenger of Allah! What is faithfulness?" He (The Prophet) answered: "It is to fear Allah as if you see Him. Indeed, if you are unable to feel that you see Him, you should put in mind that He sees you". The man said: "You are true".

He asked: "O Messenger of Allah! When would the doomed hour be?" He (The Prophet) replied: "The one who was asked has no better knowledge of it than the inquirer. But, I'm going to tell you some of its portents: When you see the slave-girl giving birth to her owner, this is one of its portents. When you see the naked, barefooted, ignorant, foolish persons turning to be the rulers of the earth, this is one of its portents. When you see the shepherds of the beasts competing in (constructing the huge) buildings, this is one of its portents. (The Hour) is one of the five unseen events which no one knows but Allah". Then he (The Messenger of Allah) recited (Allah's saying):

"Verily the knowledge of the Hour is with Allah (alone). It is He Who knows rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things)". (Luqman 34)

He (Abu Huraira) said: Then the man turned back and went away. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bring that man back to me!" he was sought for, but he was not found. The Messenger of Allah "Allah's blessing and peace be upon him" commented:

غَيْرَ أَنَّ فِي رِوَايَتِهِ: «إِذَا وَلَدَتِ الأَمَةُ بَعْلَهَا» يَعْنِي السَّرَارِيَّ.

٧ ـ (١٠) ـ **حدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ ـ وَهُوَ ابْنُ الْقَعْقَاعِ ـ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَلُونِي» فَهَابُوهُ أَنْ يَسْأَلُوهُ، فَجَاءَ رَجُلٌ فَجَلَسَ عِنْدَ رُكْبَتَيْهِ. فَقَالَ: يَا رَسُولَ اللَّهِ مَا الإِسْلاَمُ؟ قَالَ: «لاَ تُشْرِكُ بِاللَّهِ شَيْئاً، وَتُقِيمُ الصَّلاَةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ». قَالَ: صَدَقْتَ. قَالَ: يَا رَسُولَ اللَّهِ، مَا الإِيمَانُ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلاَئِكَتِهِ، وَكِتَابِهِ، وَلِقَائِهِ، وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ، وَتُؤْمِنَ بِالْقَدَرِ كُلِّهِ» قَالَ: صَدَقْتَ. قَالَ: يَا رَسُولَ اللَّهِ، مَا الإِحْسَانُ؟ قَالَ: «أَنْ تَخْشَى اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنَّكَ إِنْ لاَ تَكُنْ تَرَاهُ، فَإِنَّهُ يَرَاكَ». قَالَ: صَدَقْتَ. قَالَ: يَا رَسُولَ اللَّهِ، مَتَى تَقُومُ السَّاعَةُ؟ قَالَ: «مَا الْمَسْؤُلُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. وَسَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا: إِذَا رَأَيْتَ الْمَرْأَةَ تَلِدُ رَبَّهَا، فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا رَأَيْتَ الْحُفَاةَ الْعُرَاةَ الصُّمَّ الْبُكْمَ مُلُوكَ الأَرْضِ، فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا رَأَيْتَ رِعَاءَ الْبَهْمِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ، فَذَاكَ مِنْ أَشْرَاطِهَا، فِي خَمْسٍ مِنَ الْغَيْبِ لاَ يَعْلَمُهُنَّ إِلاَّ اللَّهُ». ثُمَّ قَرَأَ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلۡمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلۡغَيۡثَ وَيَعۡلَمُ مَا فِي ٱلۡأَرۡحَامِۖ وَمَا تَدۡرِي نَفۡسٞ مَّاذَا تَكۡسِبُ غَدٗاۖ وَمَا تَدۡرِي نَفۡسُۢ بِأَيِّ أَرۡضٖ تَمُوتُۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرُۢ ﴿٣٤﴾﴾ [لقمان: ٣٤].

قَالَ: ثُمَّ قَامَ الرَّجُلُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «رُدُّوهُ عَلَيَّ». فَالْتُمِسَ فَلَمْ يَجِدُوهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هٰذَا جِبْرِيلُ أَرَادَ أَنْ تَعَلَّمُوا إِذْ لَمْ تَسْأَلُوا».

"He was Gabriel, and he wanted you to learn what you did not ask for (concerning the matters of religion)".

[2] What about the obligatory prayer, which is one of Islamic pillars

8-(11) Malik Ibn Anas narrated from Abu Suhail from his father that he heard Talha Ibn Ubaidullah saying: a man, with unkempt hair, from the people of Najd, came to The Messenger of Allah "Allah's blessing and peace be upon him". The humming of his voice was heard, though what he had been saying was unclear. Then, he came close to The Messenger of Allah "Allah's blessing and peace be upon him". It was then (clear) that he was asking about Islam.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Five prayers during the day and the night". He said: "Am I in need to offer more besides these (prayers)?" He (The Prophet) said: "No, except if you wanted to pray voluntarily. (You should also observe) the fasts of (the month of) Ramadan". The man asked: "Am I forced to observe more in addition to it?" He (The Prophet) said: "No, except if you wanted to do voluntarily". The Messenger of Allah "Allah's blessing and peace be upon him" told him about the obligatory charity. The man asked: "Have I to pay more than that?" He (The Prophet) said: "No, except if you wanted to pay voluntarily". The man turned back while he was saying: "I would neither add more to this, nor will I decrease anything from it". The Prophet "Allah's blessing and peace be upon him" commented: "He will be successful, if he is true (to what he said)".

9-(...) Abu Suhail narrated from his father from Talha Ibn Ubaidullah a similar narration, with the difference that The Messenger of Allah "Allah's blessing and peace be upon him" commented: "He, by his father, would be prosperous, if he was true (to what he said)" or "he, by his father, would enter into Paradise if he was true (to what he said)".

[3] Asking about the pillars of Islam

10-(12) Thabit narrated from Anas: We were prevented to ask The Messenger of Allah "Allah's blessing and peace be upon him" any questions (in case there was no necessity). So, we used to be pleased whenever an intelligent person from the Bedouins (i.e. dwellers of the desert) came and asked him (The Prophet), and we were to listen to that.

A man from the desert dwellers came (to The Prophet) and said: "O Muhammad! Your representative came to us and informed us that you have been sent by Allah (as a Messenger)". He (The Prophet) commented: "He told the truth". He (the Bedouin) said: "Who did create the heaven?"

٢ ـ بَابُ بَيَانِ الصَّلَوَاتِ التي هي أَحَدُ أركانِ الإِسْلامِ

٨ ـ (١١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدِ بْنِ جَمِيلِ بْنِ طَرِيفِ بْنِ عَبْدِ اللَّهِ الثَّقَفِيُّ، عَنْ مَالِكِ بْنِ أَنَسٍ ـ فِيمَا قُرِئَ عَلَيْهِ ـ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ يَقُولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ نَجْدٍ، ثَائِرُ الرَّأْسِ، نَسْمَعُ دَوِيَّ صَوْتِهِ وَلاَ نَفْقَهُ مَا يَقُولُ، حَتَّى دَنَا مِنْ رَسُولِ اللَّهِ ﷺ، فَإِذَا هُوَ يَسْأَلُ عَنِ الإِسْلاَمِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ». فَقَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «لا، إِلا أَنْ تَطَوَّعَ، وَصِيَامُ شَهْرِ رَمَضَانَ». فَقَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ فَقَالَ: «لاَ، إِلاَّ أَنْ تَطَوَّعَ». وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ الزَّكَاةَ، فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لاَ، إِلاَّ أَنْ تَطَوَّعَ». قَالَ: فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ، لاَ أَزِيدُ عَلَى هٰذَا وَلاَ أَنْقُصُ مِنْهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ».

[البخاري: كتاب الإيمان، باب الزكاة من الإسلام، رقم: ٤٦].

٩ ـ (...) ـ حدّثني يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ جَمِيعاً، عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ. بِهٰذَا الْحَدِيثِ. نَحْوَ حَدِيثِ مَالِكٍ. غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْلَحَ، وَأَبِيهِ، إِنْ صَدَقَ». أَوْ: «دَخَلَ الْجَنَّةَ، وَأَبِيهِ، إِنْ صَدَقَ».

٣ ـ بابُ السُّؤَالِ عَنْ أَرْكَانِ الإِسْلامِ

١٠ ـ (١٢) ـ حدّثني عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ أَبُو النَّضْرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: نُهِينَا أَنْ نَسْأَلَ رَسُولَ اللَّهِ ﷺ عَنْ شَيْءٍ، فَكَانَ يُعْجِبُنَا أَنْ يَجِيءَ الرَّجُلُ مِنْ أَهْلِ الْبَادِيَةِ، الْعَاقِلُ، فَيَسْأَلَهُ وَنَحْنُ نَسْمَعُ، فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ، فَقَالَ: يَا مُحَمَّدُ، أَتَانَا رَسُولُكَ. فَزَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ اللَّهَ أَرْسَلَكَ؟ قَالَ: «صَدَقَ». قَالَ: فَمَنْ خَلَقَ السَّمَاءَ؟ قَالَ: «اللَّهُ». قَالَ: فَمَنْ خَلَقَ الأَرْضَ؟ قَالَ: «اللَّهُ». قَالَ:

He (The Prophet) said: "Allah". He (the Bedouin) asked: "Who did create the earth?" He (The Prophet) said: "Allah". He (the Bedouin) asked: "Who did set up these mountains, and create in them whatever is created?" He (The Prophet) said: "Allah". He (the Bedouin) said: "By Him Who created the heaven and created the earth and set up mountains, has Allah (really) sent you?" He (The Prophet) said: "Yes".

He (the Bedouin) said: "Your representative informed us that five prayers (had been made) obligatory for us during the day and the night". He (The Prophet) said: "He told the truth". He (the Bedouin) asked: "By Him Who has sent you, is it Allah Who ordered you of this (performing those prayers)?" He (The Prophet) answered: "Yes".

He (the Bedouin) said: "Your representative told us that Zakat (i.e. a payment of a portion of our wealth to the poor and needy) had been enjoined upon our wealthy people". He (The Prophet) said: "He told the truth". He (the Bedouin) said: "By Him Who has sent you (as a Messenger), is it Allah Who ordered you to do it?" He (The Prophet) replied: "Yes".

He (the Bedouin) said: "Your representative told us that observing fasts during the month of Ramadan every year had been enjoined upon us". He (The Prophet) said: "He has told the truth". He (the Bedouin) asked: "By Him Who has sent you (as a Messenger), is it Allah Who ordered you of it?" He (The Prophet) replied: "Yes".

He (the Bedouin) said: "Your representative informed us that pilgrimage (Hajj) to the House (of Ka'ba) had been enjoined upon the one, who could do". He (The Prophet) said: "Yes".

The narrator said: he (the Bedouin) set out in the end of this reply. While he was going out, he said: "By Him Who has sent you with the Truth, I would neither add more to that, nor decrease anything from that". The Prophet "Allah's blessing and peace be upon him" commented: "If he were true (to what he said) he would be admitted in Paradise".

11-(...) Thabit narrated: Anas said: "We were forbidden by The Holy Quran, to ask The Messenger of Allah "Allah's blessing and peace be upon him" about anything (particularly when there was no crucial need)". (Then, he narrated the Hadith in full).

[4] The faith, by which one could enter into Paradise; and whoever sticked to whatever he was ordered (by Allah) to do, would be admitted in Paradise

12-(13) Musa Ibn Talha narrated that Abu Aiyub had told him: while The Prophet "Allah's blessing and peace be upon him" was on journey, a

فَمَنْ نَصَبَ هٰذِهِ الْجِبَالَ، وَجَعَلَ فِيهَا مَا جَعَلَ. قَالَ: «اللَّهُ». قَالَ: فَبِالَّذِي خَلَقَ السَّمَاءَ وَخَلَقَ الأَرْضَ وَنَصَبَ هٰذِهِ الْجِبَالَ. آللَّهُ أَرْسَلَكَ؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا خَمْسَ صَلَوَاتٍ فِي يَوْمِنَا وَلَيْلَتِنَا. قَالَ: «صَدَقَ». قَالَ: فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهٰذَا؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا زَكَاةً فِي أَمْوَالِنَا. قَالَ: «صَدَقَ» قَالَ: فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهٰذَا؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا صَوْمَ شَهْرِ رَمَضَانَ فِي سَنَتِنَا. قَالَ: «صَدَقَ». قَالَ: فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهٰذَا؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا حَجَّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً. قَالَ: «صَدَقَ». قَالَ: ثُمَّ وَلَّى. قَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، لاَ أَزِيدُ عَلَيْهِنَّ وَلاَ أَنْقُصُ مِنْهُنَّ. فَقَالَ النَّبِيُّ ﷺ: «لَئِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ».

[البخاري: كتاب العلم، باب ما جاء في العلم وقوله تعالى: ﴿وقل رب زدني علماً﴾، رقم: ٦٣].

١١ ـ (...) ـ حدّثني عَبْدُ اللَّهِ بْنُ هَاشِمٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ؛ قَالَ: قَالَ أَنَسٌ: كُنَّا نُهِينَا فِي الْقُرْآنِ أَنْ نَسْأَلَ رَسُولَ اللَّهِ ﷺ عَنْ شَيْءٍ. وَسَاقَ الْحَدِيثَ بِمِثْلِهِ.

٤ ـ باب بيان الإيمانِ الذي يَدْخُلُ بِهِ الجَنَّةَ، وأنَّ من تَمَسَّكَ بما أُمِرَ به دَخَلَ الجَنَّةَ

١٢ ـ (١٣) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا مُوسَى بْنُ طَلْحَةَ. قَالَ: حَدَّثَنِي أَبُو أَيُّوبَ: أَنَّ أَعْرَابِيًّا عَرَضَ لِرَسُولِ اللَّهِ ﷺ وَهُوَ فِي سَفَرٍ، فَأَخَذَ بِخِطَامِ نَاقَتِهِ أَوْ بِزِمَامِهَا، ثُمَّ قَالَ:

Bedouin appeared before him. He caught hold of the nose string of his she-camel and said: "O Messenger of Allah (or O Muhammad)! Tell me about that (good deed) which makes me close to Paradise and draws me away from the (Hell) Fire". The Prophet "Allah's blessing and peace be upon him" stopped for a while, casting a glance upon his companions.

Then he said: "He (this Bedouin) has got a good opportunity (or he has been well-guided)". He (The Prophet) said, addressing the Bedouin: (Repeat) what you asked for". He repeated it. The Prophet "Allah's blessing and peace be upon him" commented: "The good deed which can get you close to Paradise and draw you away from the (Hell) fire is to worship Allah and associate none with Him, to establish prayers, to pay the obligatory charity, and to keep good relations with your kith and kin". "Let the nose string of the she-camel!" The Prophet "Allah's blessing and peace be upon him" ordered the Bedouin.

13-(...) Muhammad Ibn Uthman Ibn Abdullah Ibn Mawhab and his father Uthman narrated that they had heard Musa Ibn Talha relating the same Hadith from Abu Aiyub from The Prophet "Allah's blessing and peace be upon him".

14-(...) Abu Ishaq narrated from Musa Ibn Talha from Abu Aiyub that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "Guide me to a good deed, which could get me close to Paradise, and draw me away from the (Hell) fire". He (The Prophet) said: "It is to worship Allah and associate none with Him, to establish prayers, to pay the obligatory charity, and to keep good relations with your kith and kin".

When he (the man) turned back, The Messenger of Allah "Allah's blessing and peace be upon him" said commenting: "If he sticked to what he was ordered to do (or, according to the narration of Abu Shaiba, a sub-narrator, "if he sticked to it"), he would be admitted in Paradise".

15-(14) Abu Huraira narrated: Once, a Bedouin came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Guide me to a good deed, which, if I did, I would be admitted in Paradise". He (The Prophet) said: "It is to worship Allah and associate none with Him, to establish the obligatory prayers, to pay the obligatory charity, and to observe fasts of (the month of) Ramadan".

The man said: "By Him, in Whose hands my soul is! I would not add more to this, nor would I cut anything from it". When he turned back, The Messenger of Allah "Allah's blessing and peace be upon him" said: "He,

يَا رَسُولَ اللَّهِ، أَوْ يَا مُحَمَّدُ، أَخْبِرْنِي بِمَا يُقَرِّبُنِي مِنَ الْجَنَّةِ وَمَا يُبَاعِدُنِي مِنَ النَّارِ. قَالَ: فَكَفَّ النَّبِيُّ ﷺ، ثُمَّ نَظَرَ فِي أَصْحَابِهِ. ثُمَّ قَالَ: «لَقَدْ وُفِّقَ، أَوْ لَقَدْ هُدِيَ». قَالَ: «كَيْفَ قُلْتَ؟» قَالَ فَأَعَادَ. فَقَالَ النَّبِيُّ ﷺ: «تَعْبُدُ اللَّهَ لاَ تُشْرِكُ بِهِ شَيْئاً، وَتُقِيمُ الصَّلاَةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ. دَعِ النَّاقَةَ».

[البخاري: كتاب الزكاة، باب وجوب الزكاة، رقم: ١٣٩٦].

١٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ، وَعَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ قَالاَ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، وَأَبُوهُ عُثْمَانُ؛ أَنَّهُمَا سَمِعَا مُوسَى بْنَ طَلْحَةَ يُحَدِّثُ عَنْ أَبِي أَيُّوبَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِ هٰذَا الْحَدِيثِ.

١٤ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا أَبُو الأَحْوَصِ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: دُلَّنِي عَلَى عَمَلٍ أَعْمَلُهُ يُدْنِينِي مِنَ الْجَنَّةِ وَيُبَاعِدُنِي مِنَ النَّارِ؟ قَالَ: «تَعْبُدُ اللَّهَ لا تُشْرِكُ بِهِ شَيْئاً، وَتُقِيمُ الصَّلاَةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ ذَا رَحِمِكَ». فَلَمَّا أَدْبَرَ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ تَمَسَّكَ بِمَا أُمِرَ بِهِ دَخَلَ الْجَنَّةَ».

وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ: «إِنْ تَمَسَّكَ بِهِ».

١٥ ـ (١٤) ـ وحدّثني أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ أَعْرَابِيًّا جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، دُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ دَخَلْتُ الْجَنَّةَ. قَالَ: «تَعْبُدُ اللَّهَ لاَ تُشْرِكُ بِهِ شَيْئاً، وَتُقِيمُ الصَّلاَةَ الْمَكْتُوبَةَ، وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ». قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لاَ أَزِيدُ عَلَى هٰذَا شَيْئاً أَبَداً، وَلاَ أَنْقُصُ مِنْهُ. فَلَمَّا وَلَّى، قَالَ النَّبِيُّ ﷺ: «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ، فَلْيَنْظُرْ إِلَى هٰذَا».

[البخاري: كتاب الزكاة: باب وجوب الزكاة، رقم: ١٣٩٧].

who would like to be pleased to look at a person from the people of Paradise, let him cast a glance at this (Bedouin)".

16-(15) Jaber narrated: An-Nu'man Ibn Qawqal came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Do you think, if I offered the obligatory prayers, made lawful what is legal, and prevented myself from what is illegal, would I be admitted in Paradise?" The Prophet "Allah's blessing and peace be upon him" said: "Yes".

17-(...) Both of Abu Salih and Abu Sufyan narrated from Jaber that An-Nu'man Ibn Qawqal said: "O Messenger of Allah!" (and he mentioned the same Hadith, adding in the end: "I would not add any more to it").

18-(...) Jaber narrated: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Do you think, if I offered the obligatory prayers, observed fasts of (the month of) Ramadan, made lawful what is legal, and prevented myself from what is illegal, without adding any more to that, would I be admitted in Paradise,?" The Prophet "Allah's blessing and peace be upon him" said: "Yes". The man said: "By Allah! I would not add any more to it".

[5] The great fundaments and bases of Islam

19-(16) Ibn Umar narrated from The Prophet "Allah's blessing and peace be upon him": "Islam is based upon five (fundaments): (To believe in) the oneness of Allah, to establish the prayer, to pay the obligatory charity, to observe the fasts of Ramadan, and to perform the pilgrimage". A man said: "(Which of the two is first in the narration, i.e.) the pilgrimage and the fasting of Ramadan?" Ibn Umar replied: "The fasting of Ramadan and the pilgrimage. As such I heard it from The Messenger of Allah "Allah's blessing and peace be upon him".

20-(...) Ibn Umar narrated from The Prophet "Allah's blessing and peace be upon him": "Islam is based upon five (fundaments): To worship Allah alone and disbelieve in anything other than Him, to establish the prayer, to pay the obligatory charity, to perform the pilgrimage to the House (of Ka'ba), and to observe the fasts of (the month of) Ramadan".

21-(...) Abdullah Ibn Umar narrated from The Prophet "Allah's blessing and peace be upon him": "Islam is based upon five (fundaments): To testify that there is no god but Allah and that Muhammad is His slave and Messenger, to establish the prayer, to pay the obligatory charity, to perform the pilgrimage to the House (of Ka'ba), and to observe the fasts of (the month of) Ramadan".

١٦ ـ (١٥) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: أَتَى النَّبِيَّ ﷺ النُّعْمَانُ بْنُ قَوْقَلٍ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَةَ، وَحَرَّمْتُ الْحَرَامَ، وَأَحْلَلْتُ الْحَلاَلَ. أَأَدْخُلُ الْجَنَّةَ؟ فَقَالَ النَّبِيُّ ﷺ: «نَعَمْ».

١٧ ـ (...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ، وَالْقَاسِمُ بْنُ زَكَرِيَّاءَ، قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، وأَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: قَالَ النُّعْمَانُ بْنُ قَوْقَلٍ: يَا رَسُولَ اللَّهِ... بِمِثْلِهِ. وَزَادَا فِيهِ: وَلَمْ أَزِدْ عَلَى ذٰلِكَ شَيْئاً.

١٨ ـ (...) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ ـ وَهُوَ ابْنُ عُبَيْدِ اللَّهِ ـ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الصَّلَوَاتِ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحْلَلْتُ الْحَلاَلَ وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذٰلِكَ شَيْئاً، أَأَدْخُلُ الْجَنَّةَ؟ قَالَ: «نَعَمْ». قَالَ: وَاللَّهِ لاَ أَزِيدُ عَلَى ذٰلِكَ شَيْئاً.

٥ ـ بابُ بَيَانِ أَرْكَانِ الإِسْلامِ ودَعَائِمِهِ العِظَامِ

١٩ ـ (١٦) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو خَالِدٍ ـ يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ الأَحْمَرَ ـ عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «بُنِيَ الإِسْلاَمُ عَلَى خَمْسَةٍ: عَلَى أَنْ يُوَحَّدَ اللَّهُ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَصِيَامِ رَمَضَانَ، وَالْحَجِّ».

فَقَالَ رَجُلٌ: الْحَجِّ وَصِيَامِ رَمَضَانَ؟ قَالَ: لا، «صِيَامِ رَمَضَانَ وَالْحَجِّ». هٰكَذَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

٢٠ ـ (...) ـ وحدّثنا سَهْلُ بْنُ عُثْمَانَ الْعَسْكَرِيُّ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ: حَدَّثَنَا سَعْدُ بْنُ طَارِقٍ، قَالَ: حَدَّثَنِي سَعْدُ بْنُ عُبَيْدَةَ السُّلَمِيُّ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ: عَلَى أَنْ يُعْبَدَ اللَّهُ وَيُكْفَرَ بِمَا دُونَهُ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ».

٢١ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَاصِمٌ ـ وَهُوَ ابْنُ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ عَنْ أَبِيهِ؛ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لاَ إِلٰهَ إِلا اللَّهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ».

22-(...) Tawus narrated that a man had asked Ibn Umar: "Why do you not take part in the holy wars?" he replied: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Islam is based upon five (fundaments): To testify that there is no god but Allah, to establish the prayer, to pay the obligatory charity, to observe the fasts of Ramadan, and to perform the pilgrimage to the House (of Ka'ba)".

[6] Ordering (Muslims) to believe in Allah Almighty and His Messenger "Allah's blessing and peace be upon him", and in the religious laws and regulations, and (ordering also to) call for it, ask to understand it, and report it

23-(17) Abu Jamra reported from Ibn Abbas: Once, the delegate of the tribe of Abd Al-Qais came to The Prophet "Allah's blessing and peace be upon him". They said: "We are from the tribe of Rabie'a. We cannot come to you except in the sacred months since there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (concerning religion) by which we may enter Paradise, and of which we may inform our people whom we have left behind".

The Prophet "Allah's blessing and peace be upon him" said: "I order you to do four things and forbid you (to use) four things. I order you to believe in Allah Alone". He explained it for them: "To testify that there is no god (to be worshipped) but Allah and that Muhammad is Allah's Apostle; to offer prayers perfectly; to pay the obligatory charity; to observe fasts during the month of Ramadan; and to pay one fifth of the booty to be given for Allah's sake. Then I forbid you (to use) four things, namely dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles". (All of them are used as containers of wine. The Prophet used the names of the pots to designate the prohibited drinks brewed in them).

Khalaf Ibn Hisham added in his narration: "To testify that there is no god but Allah", and pointed out to the oneness of the Lord with his finger.

24-(...) Abu Jamra narrated: I was an interpreter between Ibn Abbas and the people when a woman came and asked about the wine pitcher. He replied: when the people (or delegate) of the tribe of Abd Al-Qais came to The Prophet, The Prophet asked them: "Who are the people (You)?" Or "who is the delegate?" They replied: "We are from the tribe of Rabie'a". Then The Prophet said to them: "Welcome! O people (or O delegate) of Abd Al-Qais! Neither will you have disgrace nor will you regret". They said: "O Allah's Apostle! We come to you through a long journey (or from a far distance). We cannot come to you except in the sacred months since

٢٢ ـ (...) ـ وحدّثني ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَنْظَلَةُ، قَالَ: سَمِعْتُ عِكْرِمَةَ بْنَ خَالِدٍ يُحَدِّثُ طَاوُساً: أَنَّ رَجُلاً قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ: أَلا تَغْزُو؟ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الإِسْلاَمَ بُنِيَ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَصِيَامِ رَمَضَانَ، وَحَجِّ الْبَيْتِ».

[البخاري: كتاب الإيمان، باب دعاؤكم إيمانكم، رقم: ٨].

٦ ـ بابُ الأمرِ بالإيمانِ بالله تَعَالى ورَسُولِهِ ﷺ وشَرَائِعِ الدِّينِ، والدُّعَاءِ إليه، والسُّؤَال عنه، وحِفْظِهِ، وتَبْلِيغِهِ مَن لَمْ يَبْلُغْهُ

٢٣ ـ (١٧) ـ حدّثنا خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي جَمْرَةَ؛ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَاللَّفْظُ لَهُ: أَخْبَرَنَا عَبَّادُ بْنُ عَبَّادٍ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا، هٰذَا الْحَيَّ مِنْ رَبِيعَةَ، وَقَدْ حَالَتْ بَيْنَنَا وَبَيْنَكَ كُفَّارُ مُضَرَ. فَلاَ نَخْلُصُ إِلَيْكَ إِلا فِي شَهْرِ الْحَرَامِ، فَمُرْنَا بِأَمْرٍ نَعْمَلُ بِهِ، وَنَدْعُو إِلَيْهِ مَنْ وَرَاءَنَا. قَالَ: «آمُرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: الإِيمَانِ بِاللَّهِ، ثُمَّ فَسَّرَهَا لَهُمْ فَقَالَ: شَهَادَةِ أَنْ لا إِلَهَ إِلا اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَأَنْ تُؤَدُّوا خُمُسَ مَا غَنِمْتُمْ. وَأَنْهَاكُمْ عَنِ: الدُّبَّاءِ، وَالْحَنْتَمِ، وَالنَّقِيرِ، وَالْمُقَيَّرِ».

زَادَ خَلَفٌ فِي رِوَايَتِهِ: «شَهَادَةِ أَنْ لا إِلَهَ إِلا اللَّهُ» وَعَقَدَ وَاحِدَةً.

[البخاري: كتاب الإيمان، باب أداء الخمس من الإيمان، رقم: ٥٣].

٢٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. وَقَالَ الآخَرَانِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ؛ قَالَ: كُنْتُ أُتَرْجِمُ بَيْنَ يَدَيِ ابْنِ عَبَّاسٍ، وَبَيْنَ النَّاسِ، فَأَتَتْهُ امْرَأَةٌ تَسْأَلُهُ عَنْ نَبِيذِ الْجَرِّ، فَقَالَ: إِنَّ وَفْدَ عَبْدِ الْقَيْسِ أَتَوْا رَسُولَ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ الْوَفْدُ ـ أَوْ مَنِ الْقَوْمُ ـ؟ قَالُوا: رَبِيعَةُ. قَالَ: «مَرْحَباً بِالْقَوْمِ ـ أَوْ بِالْوَفْدِ ـ غَيْرَ خَزَايَا وَلاَ النَّدَامَى». قَالَ: فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا نَأْتِيكَ مِنْ شُقَّةٍ بَعِيدَةٍ، وَإِنَّ بَيْنَنَا وَبَيْنَكَ هٰذَا الْحَيَّ مِنْ

there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (concerning religion) in order that we may inform our people whom we have left behind, and that we may enter Paradise (by acting upon it)".

The Prophet ordered them to do four things and forbade them (to use) four things. He ordered them to believe in Allah Alone and asked them: "Do you know what is meant by believing in Allah Alone?" They replied: "Allah and His Apostle know best". Thereupon The Prophet said: "It means to testify that there is no god (to be worshipped) but Allah and that Muhammad is Allah's Apostle; to offer prayers perfectly; to pay the obligatory charity; to observe fast during the month of Ramadan; and to pay one fifth of the booty to be given for Allah's sake".

Then he forbade them (to use) dry gourds, green-coloured jars, receptacles (and hollowed stumps of palm-trees, according to Shu'ba, a sub-narrator). The Prophet further said (to them): "Memorize those (instructions) and convey them to the people whom you left behind".

25-(...) Abu Jamra narrated from Ibn Abbas from The Prophet "Allah's blessing and peace be upon him" the same previous Hadith of Shu'ba, adding: "I forbid you to prepare wine in dry gourds, green-coloured jars, receptacles, and hollowed stumps of palm-trees".

Ibn Mu'adh added from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said to Al-Ashajj, i.e. Ashajj of the tribe of Abd Al-Qais: "You have two good qualities which Allah likes: intelligence and deliberateness.

26-(18) Quatada narrated from one who was involved in the delegate of Abd Al-Qais which came to meet The Messenger of Allah "Allah's blessing and peace be upon him", (Sa'id mentioned that Quatada named him as Abu Nadra), on the authority of Abu Sa'id Al-Khudri: Once, the delegate of the tribe of Abd Al-Qais came to The Prophet "Allah's blessing and peace be upon him". They said: "We are from the tribe of Rabie'a. We cannot come to you except in the sacred months since there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (concerning religion) by which we may enter Paradise, and of which we may inform our people whom we have left behind".

The Prophet "Allah's blessing and peace be upon him" said: "I order you to do four things and forbid you (to use) four things. I order you to worship Allah alone and not associate anyone with Him, to offer prayers

كُفَّارِ مُضَرَ، وَإِنَّا لا نَسْتَطِيعُ أَنْ نَأْتِيَكَ إِلا فِي شَهْرِ الْحَرَامِ. فَمُرْنَا بِأَمْرٍ فَصْلٍ نُخْبِرْ بِهِ مَنْ وَرَاءَنَا، نَدْخُلُ بِهِ الْجَنَّةَ. قَالَ: فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاهُمْ عَنْ أَرْبَعٍ. قَالَ: أَمَرَهُمْ: بِالإِيمَانِ بِاللَّهِ وَحْدَهُ، وَقَالَ: «هَلْ تَدْرُونَ مَا الإِيمَانُ بِاللَّهِ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «شَهَادَةُ أَنْ لا إِلَهَ إِلا اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، وَإِقَامُ الصَّلاَةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَأَنْ تُؤَدُّوا خُمُساً مِنَ الْمَغْنَمِ» وَنَهَاهُمْ عَنِ: الدُّبَّاءِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ.

قَالَ شُعْبَةُ: وَرُبَّمَا قَالَ: النَّقِيرِ. قَالَ شُعْبَةُ: وَرُبَّمَا قَالَ: الْمُقَيَّرِ.

وَقَالَ: «احْفَظُوهُ وَأَخْبِرُوا بِهِ مَنْ وَرَائِكُمْ».

وَقَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ: «مَنْ وَرَاءَكُمْ» وَلَيْسَ فِي رِوَايَتِهِ الْمُقَيَّرِ.

٢٥ ـ (...) ـ **وحدّثني** عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. قَالَ: أَخْبَرَنِي أَبِي، قَالا جَمِيعاً: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ بِهٰذَا الْحَدِيثِ نَحْوَ حَدِيثِ شُعْبَةَ. وَقَالَ: «أَنْهَاكُمْ عَمَّا يُنْبَذُ فِي الدُّبَّاءِ، وَالنَّقِيرِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ».

وَزَادَ ابْنُ مُعَاذٍ فِي حَدِيثِهِ عَنْ أَبِيهِ قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ لِلأَشَجِّ، أَشَجِّ عَبْدِ الْقَيْسِ: «إِنَّ فِيكَ خَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ: الْحِلْمُ وَالأَنَاةُ».

٢٦ ـ (١٨) ـ **حدّثنا** يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، قَالَ: حَدَّثَنَا مَنْ لَقِيَ الْوَفْدَ الَّذِينَ قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ مِنْ عَبْدِ الْقَيْسِ. قَالَ سَعِيدٌ: وَذَكَرَ قَتَادَةُ أَبَا نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ فِي حَدِيثِهِ هٰذَا: أَنَّ أُنَاساً مِنْ عَبْدِ الْقَيْسِ قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا نَبِيَّ اللَّهِ، إِنَّا حَيٌّ مِنْ رَبِيعَةَ، وَبَيْنَنَا وَبَيْنَكَ كُفَّارُ مُضَرَ، وَلا نَقْدِرُ عَلَيْكَ إِلاَّ فِي أَشْهُرِ الْحُرُمِ، فَمُرْنَا بِأَمْرٍ نَأْمُرْ بِهِ مَنْ وَرَاءَنَا، وَنَدْخُلْ بِهِ الْجَنَّةَ، إِذَا نَحْنُ أَخَذْنَا بِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «آمُرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: اعْبُدُوا اللَّهَ وَلا تُشْرِكُوا بِهِ شَيْئاً، وَأَقِيمُوا الصَّلاَةَ،

perfectly, to pay the obligatory charity, to observe fast during the month of Ramadan, and to pay one-fifth of the booty to be given for Allah's sake.

Then I forbid you (to use) four things, namely dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles".

They said: "O Messenger of Allah! Do you know what the hollowed stump of palm tree is?" He said: "Yes! It is a hollowed stump, in which you throw small fruits of dates, over which, you sprinkle water. When its ebullition subsides, you drink it (and become so intoxicated) that one of you or them would strike his cousin with the sword".

He (the narrator) added: There was a man amongst the people, having injury on this very occasion (of intoxication). He told that he tried to hide it out of shame from The Messenger of Allah "Allah's blessing and peace be upon him". I asked: "O Messenger of Allah! Then in what sort of pots should we drink (water or whatever legal drinks)?" He (The Prophet) replied: "In the water-skins, the mouths of which are tied (with a string)". They said: "O Prophet of Allah! There are, in our land, a great quantity of rats and water-skins cannot remain preserved (from them)". The Prophet "Allah's blessing and peace be upon him" said: "(Drink in those water-skins) even if they are nibbled by rats, even if they are nibbled by rats, even if they are nibbled by rats".

Then The Prophet "Allah's blessing and peace be upon him" said, addressing Al-Ashajj of (the tribe of) Abd Al-Qais: "You have two good characteristics, which Allah likes: intelligence and deliberateness".

27-(...) Quatada narrated that more than one of those involved in the delegate of Abd Al-Qais, and he named Abu Nadra, narrated from Abu Sa'id Al-Khudri that when the delegate of (the tribe of) Abd Al-Qais came to The Messenger of Allah "Allah's blessing and peace be upon him" (and he mentioned the same narration of Ibn Ulaiyya, telling that (The Prophet said to them, while explaining to them what the hollowed stump of palm trees was) "you mix in it the date fruits with water".

28-(...) Abu Sa'id Al-Khudri narrated that when the delegate of the tribe of Abdul-Qais came to the Prophet of Allah "Allah's blessing and peace be upon him", they said: "O Prophet of Allah! May Allah make us sacrifice our lives for you (i.e. may He save you from evil)! Which drink is fitting for us?" He said: "(Let aside the drinks, for I'm going to tell you that) you should not drink in the hollowed stumps of palm trees". They asked: "O Messenger of Allah! May Allah make us sacrifice our lives for you! Do you know what the hollowed stump of palm trees is?" He said: "Yes, it is a stump whose middle is hollowed out". Then he added: "Do not

وَآتُوا الزَّكَاةَ، وَصُومُوا رَمَضَانَ، وَأَعْطُوا الْخُمُسَ مِنَ الْغَنَائِمِ. وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ، وَالنَّقِيرِ». قَالُوا: يَا نَبِيَّ اللَّهِ، مَا عِلْمُكَ بِالنَّقِيرِ؟ قَالَ: «بَلَى، جِذْعٌ تَنْقُرُونَهُ. فَتَقْذِفُونَ فِيهِ مِنَ الْقُطَيْعَاءِ» ـ قَالَ سَعِيدٌ: أَوْ قَالَ: «مِنَ التَّمْرِ ـ ثُمَّ تَصُبُّونَ فِيهِ مِنَ الْمَاءِ. حَتَّى إِذَا سَكَنَ غَلَيَانُهُ شَرِبْتُمُوهُ. حَتَّى إِنَّ أَحَدَكُمْ ـ أَوْ إِنَّ أَحَدَهُمْ ـ لَيَضْرِبُ ابْنَ عَمِّهِ بِالسَّيْفِ». قَالَ: وَفِي الْقَوْمِ رَجُلٌ أَصَابَتْهُ جِرَاحَةٌ كَذٰلِكَ، قَالَ: وَكُنْتُ أَخْبَأُهَا حَيَاءً مِنْ رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: فَفِيمَ نَشْرَبُ يَا رَسُولَ اللَّهِ؟ قَالَ: «فِي أَسْقِيَةِ الأَدَمِ، الَّتِي يُلاَثُ عَلَى أَفْوَاهِهَا» قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ أَرْضَنَا كَثِيرَةُ الْجِرْذَانِ. وَلاَ تَبْقَى بِهَا أَسْقِيَةُ الأَدَمِ. فَقَالَ نَبِيُّ اللَّهِ ﷺ: «وَإِنْ أَكَلَتْهَا الْجِرْذَانُ. وَإِنْ أَكَلَتْهَا الْجِرْذَانُ. وَإِنْ أَكَلَتْهَا الْجِرْذَانُ». قَالَ: وَقَالَ نَبِيُّ اللَّهِ ﷺ لأَشَجِّ عَبْدِ الْقَيْسِ: «إِنَّ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ: الْحِلْمُ وَالأَنَاةُ».

٢٧ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ؛ قَالَ: حَدَّثَنِي غَيْرُ وَاحِدٍ لَقِيَ ذَاكَ الْوَفْدَ. وَذَكَرَ أَبَا نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ... بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ. غَيْرَ أَنَّ فِيهِ «وَتَذِيفُونَ فِيهِ مِنَ الْقُطَيْعَاءِ أَوِ التَّمْرِ وَالْمَاءِ». وَلَمْ يَقُلْ: ـ قَالَ سَعِيدٌ أَوْ قَالَ مِنَ التَّمْرِ ـ.

٢٨ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ بَكَّارٍ الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَاللَّفْظُ لَهُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو قَزَعَةَ: أَنَّ أَبَا نَضْرَةَ أَخْبَرَهُ، وَحَسَناً أَخْبَرَهُمَا: أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ أَخْبَرَهُ؛ أَنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا أَتَوْا نَبِيَّ اللَّهِ ﷺ قَالُوا: يَا نَبِيَّ اللَّهِ، جَعَلَنَا اللَّهُ فِدَاءَكَ، مَاذَا يَصْلُحُ لَنَا مِنَ الأَشْرِبَةِ؟ فَقَالَ: «لا تَشْرَبُوا فِي النَّقِيرِ». قَالُوا: يَا نَبِيَّ اللَّهِ، جَعَلَنَا اللَّهُ فِدَاءَكَ، أَوَ تَدْرِي مَا النَّقِيرُ؟ قَالَ: «نَعَمْ. الْجِذْعُ يُنْقَرُ وَسَطُهُ، وَلاَ فِي الدُّبَّاءِ، وَلا فِي الْحَنْتَمَةِ، وَعَلَيْكُمْ بِالْمُوكَى».

drink in the dry gourd or receptacle. But, drink in the water-skin the mouth of which is tied with a string".

[7] Calling for stating the two testimonies, and for the laws of Islam

29-(19) Ibn Abbas narrated that Mu'adh said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me (as a governor of Yemen). He said to me: "You will come to people of Scriptures. So you should call them first to testify that there is no god but Allah, and that I (Muhammad) am The Messenger of Allah. If they accepted this, then you should inform them that Allah has enjoined upon them five prayers during the day and the night. If they accepted that, then you should inform them that Allah has enjoined upon them to pay obligatory charity, and it should be taken from the rich and distributed among the poor. If they agreed to do it, then avoid picking up (for the obligatory charity) the best of their wealth. Beware of the supplication of the oppressed (from among them), for there is no veil between him and Allah" (i.e. that such a supplication is to be responded to by Allah).

30-(...) Ibn Abbas narrated that The Prophet "Allah's blessing and peace be upon him" had sent Mu'adh (Ibn Jabal) to Yemen, and said to him (as instructing): "You will go to people of Scriptures". (Then he mentioned the same Hadith of Waki).

31-(...) Ibn Abbas narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" sent Mu'adh (Ibn Jabal) as a governor of Yemen, he said to him: "You will come to people of Scriptures. So, the first thing you should call them to is to worship Allah Almighty. If they knew Allah, then you should inform them that Allah has enjoined upon them five prayers during the day and the night. If they started to perform it, then you should inform them that Allah has enjoined upon them to pay obligatory charity, and it should be taken from the rich among them and distributed among the poor among them. If they accepted to do it, then avoid taking (for the obligatory charity) the best of their properties".

[8] The order of fighting the people until they testify that there is no god but Allah and that Muhammad is The Messenger of Allah, to establish the prayer, give the obligatory charity, and to believe in whatever was brought by The Prophet "Allah's blessing and peace be upon him"; and whoever did so, would save his life and property except legally, and his reckoning would be with Allah Almighty; and (the order of) fighting whomever stopped from paying the obligatory charity or from doing anything of Islamic laws

32-(20) Az-Zuhri narrated from Ubaidullah Ibn Abdullah Ibn Utba Ibn Mas'ud that Abu Huraira had told him: when The Messenger of Allah "Allah's blessing and peace be upon him" died and Abu Bakr was appointed as his successor, and those amongst the Arabs who wanted to

٧ ـ بابُ الدُّعَاءِ إلى الشَّهادَتَيْنِ وشَرائِعِ الإسْلامِ

٢٩ ـ (١٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ وَكِيعٍ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّاءَ بْنِ إِسْحاقَ، قَالَ: حَدَّثَنِي يَحْيَىٰ بْنُ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ. قَالَ أَبُو بَكْرٍ: رُبَّمَا قَالَ وَكِيعٌ: عَنِ ابْنِ عَبَّاسٍ: أَنَّ مُعَاذاً قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ، قَالَ: «إِنَّكَ تَأْتِي قَوْماً مِنْ أَهْلِ الْكِتَابِ، فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لا إِلَهَ إِلا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لِذٰلِكَ، فَأَعْلِمْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِذٰلِكَ، فَأَعْلِمْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ فِي فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لِذٰلِكَ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ». [البخاري: كتاب الزكاة، باب وجوب الزكاة، رقم: ١٣٩٥].

٣٠ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحاقَ، (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ زَكَرِيَّاءَ بْنِ إِسْحاقَ، عَنْ يَحْيَىٰ بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذاً إِلَى الْيَمَنِ. فَقَالَ: «إِنَّكَ سَتَأْتِي قَوْماً...» بِمِثْلِ حَدِيثِ وَكِيعٍ.

٣١ ـ (...) ـ حدّثنا أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ يَحْيَىٰ بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا بَعَثَ مُعَاذاً إِلَى الْيَمَنِ قَالَ: «إِنَّكَ تَقْدَمُ عَلَى قَوْمٍ أَهْلِ كِتَابٍ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ عِبَادَةُ اللَّهِ عَزَّ وَجَلَّ، فَإِذَا عَرَفُوا اللَّهَ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ، فَإِذَا فَعَلُوا، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ زَكَاةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِذَا أَطَاعُوا بِهَا، فَخُذْ مِنْهُمْ وَتَوَقَّ كَرَائِمَ أَمْوَالِهِمْ».

٨ ـ بابُ الأمرِ بقتالِ النَّاسِ حتَّى يَقُولُوا: لا إلَهَ إلا اللهُ مُحَمَّدٌ رَسُولُ اللَّهِ، ويُقِيموا الصَّلاةَ، ويُؤتُوا الزَّكاةَ، ويُؤمِنُوا بجَمِيعِ ما جاءَ بِهِ النَّبِيُّ ﷺ. وأنَّ مَنْ فَعَلَ ذلك عَصَمَ نفسَه ومالَهُ إلا بحَقِّها، وَوُكِلتْ سَرِيرَتُهُ إلى اللهِ تَعالى، وقِتالِ مَنْ مَنَعَ الزَّكاةَ أو غَيْرَها من حقوق الإسلام، واهتمامِ الإمامِ بشَعائِرِ الإسْلامِ

٣٢ ـ (٢٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ. قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ؛

renegade became apostates, (Abu Bakr intended to fight them). Umar Ibn Al-Khattab said to Abu Bakr: "Why would you fight against the people, since The Messenger of Allah "Allah's blessing and peace be upon him" stated: "I have been ordered to fight the people until they say: There is no god but Allah; and he who uttered it, his property and life would be protected from being damaged except legally, and his reckoning (concerning his intention) would be with Allah"?"

Abu Bakr said: "By Allah, I would decisively fight the one who separated (in treatment) prayer from obligatory charity, for it (the latter) is a right (that should be taken from the people) of wealth. By Allah, I would fight them even if they withheld giving (as obligatory charity) the string (of hobbling the feet of a camel) which they used to give to The Messenger of Allah "Allah's blessing and peace be upon him"".

Umar Ibn Al-Khattab commented: "By Allah, it was nothing but that Allah had expanded the heart of Abu Bakr for fighting (those who stopped from giving the obligatory charity) and I came to know that he was right".

33-(21) Sa'id Ibn Al-Musaiyyab narrated that Abu Huraira had told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have been ordered to fight the people until they say: There is no god but Allah; and he who uttered it, his property and life would be protected from being damaged except legally, and his reckoning (concerning his intention) would be with Allah".

34-(...) Abu Huraira narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "I have been ordered to fight the people until they testify that there is no god but Allah, and believe in me (as a Messenger) and in whatever I have been sent with; and if they did so, their properties and lives would be protected from being damaged except rightfully and legally, and their reckoning (concerning their intentions) would be with Allah".

35-(...) Jaber narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have been ordered to fight the people until they say: There is no god but Allah; and if they uttered that there is no god but Allah, their properties and lives would be saved from being damaged except legally (i.e. within the right of Islamic law), and their reckoning (concerning their intentions) would be with Allah". Then he recited Allah's saying: "Therefore do thou give admonition, for thou art one to admonish. Thou arte not one to manage (men's) affairs".

36-(22) Abdullah Ibn Umar narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have been ordered (by Allah) to

قَالَ: لَمَّا تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَاسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، قَالَ عُمَرُ بْنُ الْخَطَّابِ لأَبِي بَكْرٍ: كَيْفَ تُقَاتِلُ النَّاسَ، وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لا إِلَهَ إِلا اللَّهُ، فَمَنْ قَالَ: لا إِلَهَ إِلا اللَّهُ فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ». فَقَالَ أَبُو بَكْرٍ: وَاللَّهِ، لأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ. وَاللَّهِ لَوْ مَنَعُونِي عِقَالاً كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنْعِهِ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: فَوَاللَّهِ مَا هُوَ إِلا أَنْ رَأَيْتُ اللَّهَ عَزَّ وَجَلَّ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ، فَعَرَفْتُ أَنَّهُ الْحَقُّ.

[البخاري: كتاب الزكاة، باب وجوب الزكاة، رقم: ١٣٩٩].

٣٣ ـ (٢١) ـ وحدّثنا أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى وَأَحْمَدُ بْنُ عِيسَى، قَالَ أَحْمَدُ: حَدَّثَنَا، وَقَالَ الآخَرَانِ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لا إِلَهَ إِلا اللَّهُ، فَمَنْ قَالَ: لا إِلَهَ إِلا اللَّهُ، عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ».

٣٤ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ، عَنِ الْعَلاءِ. (ح) وَحَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامَ، وَاللَّفْظُ لَهُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنِ الْعَلاءِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لا إِلَهَ إِلا اللَّهُ، وَيُؤْمِنُوا بِي وَبِمَا جِئْتُ بِهِ، فَإِذَا فَعَلُوا ذَلِكَ، عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ».

٣٥ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. وَعَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالا: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ...» بِمِثْلِ حَدِيثِ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ. ـ (ح) ـ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ قَالا جَمِيعاً: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لا إِلَهَ إِلاَّ اللَّهُ، فَإِذَا قَالُوا: لا إِلَهَ إِلاَّ اللَّهُ، عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ» ثُمَّ قَرَأَ، ﴿إِنَّمَآ أَنتَ مُذَكِّرٌ ﴿٢١﴾ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ﴿٢٢﴾﴾ [الغاشية: ٢١ ـ ٢٢].

٣٦ ـ (٢٢) ـ وحدّثنا أَبُو غَسَّانَ الْمِسْمَعِيُّ، مَالِكُ بْنُ عَبْدِ الْوَاحِدِ: حَدَّثَنَا عَبْدُ

fight against the people until they testify that there is no god (to be worshipped) but Allah and that Muhammad is Allah's Apostle, to offer the prayers perfectly and give the obligatory charity. If they did that, then they would save their lives and properties from me except rightfully (i.e. within the Islamic laws), and their reckoning would be with Allah".

37-(23) Abu Malik narrated from his father: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who uttered that there is no god but Allah and disbelieved (and abandoned) whatever people used to worship other than Allah, his property and blood would become inviolable, and his account would be with Allah".

38-(...) Abu Malik narrated from his father that he had heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who has faith in the oneness of Allah" and mentioned the same narration.

[9] The proof of the validity of the faith of the one, who accepted Islam at the death bed, before the real death agony, and nullifying the possibility of asking for Allah's forgiveness for the polytheists, and he, who died as a polytheist, would be from the dwellers of the (hell) fire, and nothing would be able to save him from it

39-(24) Sa'id Ibn Al-Musaiyyab narrated from his father (Al-Musaiyyab Ibn Huzn): When the time of the death of Abu Talib approached, Allah's Apostle "Allah's blessing and peace be upon him" went to him and found Abu Jahl Ibn Hisham and Abdullah Ibn Abu Umaiyya Ibn Al-Mughira by his side. Allah's Apostle "Allah's blessing and peace be upon him" said to Abu Talib: "O uncle! Say: There is no god (to be worshipped) but Allah, a sentence with which I shall be a witness (to argue) for you before Allah".

Abu Jahl and Abdullah Ibn Abu Umaiyya said: "O Abu Talib! Are you going to denounce the religion of Abd Al-Muttalib?" Allah's Apostle "Allah's blessing and peace be upon him" kept on inviting Abu Talib to say it but they (Abu Jahl and Abdullah) kept on repeating their statement till Abu Talib said as his last statement that he was on the religion of Abd Al-Muttalib and refused to say: There is no god but Allah.

Then Allah's Apostle "Allah's blessing and peace be upon him" said: "I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so". So Allah revealed (the verse) concerning him: "It is not fitting for The Prophet and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the fire". (At-Tawba 113)

الْمَلِكِ بْنُ الصَّبَّاحِ، عَنْ شُعْبَةَ، عَنْ وَاقِدِ بْنِ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لا إِلَهَ إِلا اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ».

[البخاري: كتاب الإيمان، باب ﴿فإن تابوا وأقاموا الصلاة...﴾، رقم: ٢٥].

٣٧ ـ (٢٣) ـ وحدّثنا سُوَيْدُ بْنُ سَعِيدٍ وَابْنُ أَبِي عُمَرَ. قَالا: حَدَّثَنَا مَرْوَانُ ـ يَعْنِيَانِ الْفَزَارِيَّ ـ عَنْ أَبِي مَالِكٍ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ قَالَ: لا إِلَهَ إِلا اللَّهُ، وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ، حَرُمَ مَالُهُ وَدَمُهُ، وَحِسَابُهُ عَلَى اللَّهِ».

٣٨ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ. (ح) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هارُونَ، كِلاهُمَا عَنْ أَبِي مَالِكٍ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «مَنْ وَحَّدَ اللَّهَ...» ثُمَّ ذَكَرَ بِمِثْلِهِ.

٩ ـ بابُ الدَّليل على صِحَّةِ إسْلامِ مَنْ حَضَرَهُ المَوْتُ، ما لَمْ يَشْرَعْ في النَّزْعِ، وهُوَ الغَرْغَرَةُ. ونَسْخ جَوَازِ الاسْتِغْفار للمشركين. والدَّليل على أنَّ مَنْ مَاتَ على الشِّرْكِ فهُوَ في أصْحَابِ الجَحِيم ولا يُنْقِذُهُ من ذلك شَيْءٌ مِنَ الوَسَائِلِ

٣٩ ـ (٢٤) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِيهِ؛ قَالَ: لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ، جَاءَهُ رَسُولُ اللَّهِ ﷺ، فَوَجَدَ عِنْدَهُ أَبَا جَهْلٍ، وَعَبْدَ اللَّهِ بْنَ أَبِي أُمَيَّةَ بْنِ الْمُغِيرَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَمِّ، قُلْ: لا إِلَهَ إِلا اللَّهُ، كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللَّهِ». فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ، أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ؟ فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يَعْرِضُهَا عَلَيْهِ، وَيُعِيدُ لَهُ تِلْكَ الْمَقَالَةَ، حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا كَلَّمَهُمْ: هُوَ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ. وَأَبَى أَنْ يَقُولَ: لاَ إِلَهَ إِلاَّ اللَّهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا وَاللَّهِ، لأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ»، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ﴾ [التوبة: ١١٣].

As regards The Messenger's uncle (Abu Talib) Allah Almighty sent down His saying: "It is true thou will not be able to guide every one whom thou lovest; but Allah guides those whom He will. And He knows best those who receive guidance". (The Narrations "Al-Qasas" 56)

40-(...) Salih narrated from Az-Zuhri the same previous Hadith, which ended at the phrase: "Then, Allah sent down His saying", and the two Verses were not mentioned.

41-(25) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to his uncle (Abu Talib) when death approached him: "Testify that there is no god but Allah, a sentence, with which I would be a witness to argue for you on The Day of Judgement". But, he rejected. So, Allah sent down His saying: "It is true thou will not be able to guide every one whom thou lovest; but Allah guides those whom He will. And He knows best those who receive guidance". (Narrations 56)

42-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to his uncle (Abu Talib) when death approached him: "Testify that there is no god but Allah, a sentence, with which I would be a witness to argue for you on The Day of Judgement".

He said: "But for the fact that Quraish would bring shame on me, saying that I only said it for fear of death, I would please you by saying it". So, Allah sent down His saying: "It is true thou will not be able to guide every one whom thou lovest; but Allah guides those whom He will. And He knows best those who receive guidance". (The Narrations "Al-Qasas" 56)

[10] The proof that whoever died while having faith in the oneness of Allah, would surely be admitted in Paradise

43-(26) Uthman narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who died while being well-aware that there is no god but Allah, would be admitted in Paradise".

Humran narrated that he heard Uthman saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying the same (previous) statement.

44-(27) Abu Salih narrated from Abu Huraira: We were in the company of The Prophet "Allah's blessing and peace be upon him" in a march when the provisions with the people were almost used up (And their state became so critical that) they decided to slaughter some of their camels. But, Umar said: "O Messenger of Allah! Would that you collect what has been left out of the provisions with the people and then invoke Allah upon

وَأَنْزَلَ اللَّهُ تَعَالَى فِي أَبِي طَالِبٍ، فَقَالَ لِرَسُولِ اللَّهِ ﷺ: ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾﴾ [القصص: ٥٦].

[البخاري: كتاب الجنائز، باب إذا قال المشرك عند الموت: لا إله إلا الله، رقم: ١٣٦٠].

٤٠ ـ (...) ـ **وحدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ، قَالا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ: حَدَّثَنَا يَعْقُوبُ، ـ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ قَالَ: حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، كِلاَهُمَا عَنِ الزُّهْرِيِّ بِهٰذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّ حَدِيثَ صَالِحٍ انْتَهَى عِنْدَ قَوْلِهِ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيهِ، وَلَمْ يَذْكُرِ الآيَتَيْنِ. وَقَالَ فِي حَدِيثِهِ: وَيَعُودَانِ فِي تِلْكَ الْمَقَالَةِ. وَفِي حَدِيثِ مَعْمَرٍ مَكَانَ هٰذِهِ الْكَلِمَةِ: فَلَمْ يَزَالاَ بِهِ.

٤١ ـ (٢٥) ـ **حدّثنا** مُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ، قَالاَ: حَدَّثَنَا مَرْوَانُ، عَنْ يَزِيدَ ـ وَهُوَ ابْنُ كَيْسَانَ ـ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِعَمِّهِ عِنْدَ الْمَوْتِ: «قُلْ: لا إِلَهَ إِلا اللَّهُ، أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ»، فَأَبَى، فَأَنْزَلَ اللَّهُ: ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ ...﴾ الآية [القصص: ٥٦].

٤٢ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ الأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِعَمِّهِ: «قُلْ: لاَ إِلَهَ إِلاَّ اللَّهُ، أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ». قَالَ: لَوْلا أَنْ تُعَيِّرَنِي قُرَيْشٌ، يَقُولُونَ: إِنَّمَا حَمَلَهُ عَلَى ذٰلِكَ الْجَزَعُ، لأَقْرَرْتُ بِهَا عَيْنَكَ، فَأَنْزَلَ اللَّهُ: ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ﴾ [القصص: ٥٦].

١٠ ـ بابُ الدَّليلِ على أنَّ مَنْ ماتَ على التَّوْحِيدِ دَخَلَ الجَنَّةَ قَطْعاً

٤٣ ـ (٢٦) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، كِلاَهُمَا عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ خَالِدٍ. قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ حُمْرَانَ، عَنْ عُثْمَانَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لاَ إِلَهَ إِلاَّ اللَّهُ دَخَلَ الْجَنَّةَ».

وحدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنِ الْوَلِيدِ أَبِي بِشْرٍ؛ قَالَ: سَمِعْتُ حُمْرَانَ يَقُولُ: سَمِعْتُ عُثْمَانَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مِثْلَهُ سَوَاءً.

٤٤ ـ (٢٧) ـ **حدّثنا** أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ، قَالَ: حَدَّثَنِي أَبُو النَّضْرِ

it". He (The Prophet) did so. He, who had wheat, came with his wheat, he, who had dates, came with his dates, (And, according to Mujahid, he who had stones of dates came with his stones. I (the sub-narrator) said: "What did they do with the stones of dates?" He said: "They used to suck them and then drink water over them").

Then, He (The Prophet) invoked (Allah's) blessings upon those (provisions). (The stocks increased so much that) the people refilled (the vessels of) their provisions. Then, he (The Prophet) said: "I testify that there is no god but Allah, and I am His messenger. Whoever meets Allah having no doubt in these (two testimonies) would be admitted in Paradise".

45-(...) Abu Salih narrated from Abu Huraira (or Abu Sa'id, Al-A'mash, a sub-narrator doubted): During the journey towards (the holy battle of) Tabuk, the (provisions) ran short and the men (of the army) were stricken by a difficult starvation. They said: "O Messenger of Allah! Would you give us permission to slaughter our camels, so that we might eat them and use their fat?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "You could do".

Then Umar came and said: "O Messenger of Allah! If you did that (and they started to slaughter their camels), the mounts would run short. But you could send for them to come along with the remaining of their provisions. Then invoke Allah's blessings on those (left out provisions), and Allah is expected to bless them". The Messenger of Allah "Allah's blessing and peace be upon him" approved.

He called for a leather sheet to be spread out as a tablecloth. Then he called people along with the remaining of their provisions. There was someone who came with handful of mote, another with a handful of dates, and a third with a fragment of bread, and so on till small quantities of these items were collected on the tablecloth. The Messenger of Allah "Allah's blessing and peace be upon him" invoked (Allah's) blessing (on them) and said (addressing the people): "Fill your utensils with these provisions".

Their utensils were filled with them to the brim, with none of the army (soldiers) left even with a single empty utensil. Though they ate their fill, there was still a surplus (food). The Messenger of Allah "Allah's blessing and peace be upon him" commented: "I testify that there is no god but Allah and I am The Messenger of Allah. He, who meets his Lord having no doubt in these two (principles) would never be prevented from Paradise".

46-(28) Ubada Ibn As-Samit narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who said:" There is no god but

هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عُبَيْدُ اللَّهِ الأَشْجَعِيُّ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي مَسِيرٍ، قَالَ: فَنَفِدَتْ أَزْوَادُ الْقَوْمِ، قَالَ: حَتَّى هَمَّ بِنَحْرِ بَعْضِ حَمَائِلِهِمْ، قَالَ: فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، لَوْ جَمَعْتَ مَا بَقِيَ مِنْ أَزْوَادِ الْقَوْمِ، فَدَعَوْتَ اللَّهَ عَلَيْهَا، قَالَ فَفَعَلَ. قَالَ: فَجَاءَ ذُو الْبُرِّ بِبُرِّهِ. وَذُو التَّمْرِ بِتَمْرِهِ. قَالَ ـ وَقَالَ مُجَاهِدٌ وَذُو النَّوَاةِ بِنَوَاهُ ـ قُلْتُ: وَمَا كَانُوا يَصْنَعُونَ بِالنَّوَى؟ قَالَ: كَانُوا يَمُصُّونَهُ وَيَشْرَبُونَ عَلَيْهِ الْمَاءَ، قَالَ: فَدَعَا عَلَيْهَا حَتَّى مَلأَ الْقَوْمُ أَزْوِدَتَهُمْ، قَالَ: فَقَالَ عِنْدَ ذَلِكَ: «أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، لاَ يَلْقَى اللَّهَ بِهِمَا عَبْدٌ، غَيْرَ شَاكٍّ فِيهِمَا، إِلا دَخَلَ الْجَنَّةَ».

٤٥ ـ (...) ـ حدّثنا سَهْلُ بْنُ عُثْمَانَ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ، جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ، قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَوْ عَنْ أَبِي سَعِيدٍ ـ شَكَّ الأَعْمَشُ ـ قَالَ: لَمَّا كَانَ غَزْوَةُ تَبُوكَ، أَصَابَ النَّاسَ مَجَاعَةٌ. قَالُوا: يَا رَسُولَ اللَّهِ، لَوْ أَذِنْتَ لَنَا فَنَحَرْنَا نَوَاضِحَنَا فَأَكَلْنَا وَادَّهَنَّا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «افْعَلُوا». قَالَ: فَجَاءَ عُمَرُ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنْ فَعَلْتَ قَلَّ الظَّهْرُ، وَلَكِنِ ادْعُهُمْ بِفَضْلِ أَزْوَادِهِمْ، ثُمَّ ادْعُ اللَّهَ لَهُمْ عَلَيْهَا بِالْبَرَكَةِ، لَعَلَّ اللَّهَ أَنْ يَجْعَلَ فِي ذَلِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ». قَالَ: فَدَعَا بِنِطَعٍ فَبَسَطَهُ، ثُمَّ دَعَا بِفَضْلِ أَزْوَادِهِمْ، قَالَ: فَجَعَلَ الرَّجُلُ يَجِيءُ بِكَفِّ ذُرَةٍ، قَالَ: وَيَجِيءُ الآخَرُ بِكَفِّ تَمْرٍ. قَالَ: وَيَجِيءُ الآخَرُ بِكِسْرَةٍ، حَتَّى اجْتَمَعَ عَلَى النِّطَعِ مِنْ ذَلِكَ شَيْءٌ يَسِيرٌ، قَالَ: فَدَعَا رَسُولُ اللَّهِ ﷺ عَلَيْهِ بِالْبَرَكَةِ، ثُمَّ قَالَ: «خُذُوا فِي أَوْعِيَتِكُمْ». قَالَ: فَأَخَذُوا فِي أَوْعِيَتِهِمْ، حَتَّى مَا تَرَكُوا فِي الْعَسْكَرِ وِعَاءً إِلاَّ مَلأُوهُ، قَالَ: فَأَكَلُوا حَتَّى شَبِعُوا. وَفَضَلَتْ فَضْلَةٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، لاَ يَلْقَى اللَّهَ بِهِمَا عَبْدٌ، غَيْرَ شَاكٍّ، فَيُحْجَبَ عَنِ الْجَنَّةِ».

٤٦ ـ (٢٨) ـ حدّثنا دَاوُدُ بْنُ رُشَيْدٍ. حَدَّثَنَا الْوَلِيدُ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ عَنِ ابْنِ جَابِرٍ. قَالَ: حَدَّثَنِي عُمَيْرُ بْنُ هَانِئٍ، قَالَ: حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمَيَّةَ: حَدَّثَنَا عُبَادَةُ بْنُ الصَّامِتِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ: أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَابْنُ أَمَتِهِ،

Allah, He is One with no partner with Him, that Muhammad is his servant and His messenger, that (The Prophet) Jesus is servant and the son of (Mary) His slave-girl, and is His word which He communicated to Mary, as well as is His Spirit, (and testified) that Paradise is a fact and Hell is a fact," then, Allah would make him enter Paradise through anyone of its eight doors he would like".

(...) Umair Ibn Hani narrated the same Hadith, with the same chain of transmitters, with a light change, in which he (The Messenger) said: "Allah would make him enter into Paradise depending upon what he used to do (of good deeds)". He did not mention "through whichever he wanted of its eight doors".

47-(29) Sunabihi narrated that he went to visit Ubada Ibn As-Samit who was at his last breaths. (the narrator said): I burst into tears. He said to me: "(Be quiet and) give me some time (so that I may tell you something). Why do you weep? By Allah, if I am made to be a witness, I would surely testify for you (that you are a faithful believer). If I am asked to intercede, I would surely intercede for you. Moreover, if I have the power, I would surely do good to you.

By Allah, I have never heard anything from The Messenger of Allah "Allah's blessing and peace be upon him" which could have been of benefit to you, which I reported to you except this narration, which I'm going to narrate to you now, since I am about to die. I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He who testifies that there is no god but Allah and that Muhammad is The Messenger of Allah, Allah would forbid the (Hell) fire from him"".

48-(30) Mu'adh Ibn Jabal narrated: While I was riding behind The Prophet "Allah's blessing and peace be upon him", with only the back of the saddle between him and me, he said: "O Mu'adh!" I replied: "Here I'm responding to your call, O Allah's Apostle, all happiness be for you!" he proceeded for a while after which he said once again: "O Mu'adh!" I replied: "Here I'm responding to your call, O Allah's Apostle, all happiness be for you!" He proceeded for sometime and then said (for the third time): "O Mu'adh!" I replied: "Here I'm responding to your call, O Allah's Apostle, all happiness be for you!"

He said: "Do you know what Allah's right upon his slaves is?" I said: "Allah and His Apostle know best". He said: "Allah's right upon his slaves is that they should worship Him alone and not associate anything with him". He proceeded for a while and then said: "O Mu'adh Ibn Jabal!"

وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَأَنَّ الْجَنَّةَ حَقٌّ، وَأَنَّ النَّارَ حَقٌّ، أَدْخَلَهُ اللَّهُ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شَاءَ».

[البخاري: كتاب أحاديث الأنبياء، باب قوله: ﴿يا أهل الكتاب لا تغلوا في دينكم...﴾، رقم: ٣٤٣٥].

وحدّثني أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا مُبَشِّرُ بْنُ إِسْمَاعِيلَ، عَنِ الأَوْزَاعِيِّ، عَنْ عُمَيْرِ بْنِ هَانِىءٍ، فِي هٰذَا الإِسْنَادِ بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنْ عَمَلٍ». وَلَمْ يَذْكُرْ: «مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شَاءَ».

٤٧ ـ (٢٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ عَجْلاَنَ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنِ الصُّنَابِحِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ: أَنَّهُ قَالَ: دَخَلْتُ عَلَيْهِ وَهُوَ فِي الْمَوْتِ، فَبَكَيْتُ. فَقَالَ: مَهْلاً، لِمَ تَبْكِي؟ فَوَاللَّهِ، لَئِنِ اسْتُشْهِدْتُ لأَشْهَدَنَّ لَكَ، وَلَئِنْ شُفِّعْتُ لأَشْفَعَنَّ لَكَ، وَلَئِنِ اسْتَطَعْتُ لأَنْفَعَنَّكَ. ثُمَّ قَالَ: وَاللَّهِ، مَا مِنْ حَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ لَكُمْ فِيهِ خَيْرٌ إِلاَّ حَدَّثْتُكُمُوهُ، إِلاَّ حَدِيثاً وَاحِداً. وَسَوْفَ أُحَدِّثُكُمُوهُ الْيَوْمَ، وَقَدْ أُحِيطَ بِنَفْسِي. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ شَهِدَ أَنْ لا إِلٰهَ إِلا اللَّهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ».

٤٨ ـ (٣٠) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ: كُنْتُ رِدْفَ النَّبِيِّ ﷺ، لَيْسَ بَيْنِي وَبَيْنَهُ إِلاَّ مُؤْخِرَةُ الرَّحْلِ فَقَالَ: «يَا مُعَاذُ بْنَ جَبَلٍ» قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، ثُمَّ سَارَ سَاعَةً، ثُمَّ قَالَ: «يَا مُعَاذَ بْنَ جَبَلٍ» قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، ثُمَّ سَارَ سَاعَةً، ثُمَّ قَالَ: «يَا مُعَاذَ بْنَ جَبَلٍ» قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، قَالَ: «هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلاَ يُشْرِكُوا بِهِ شَيْئاً»، ثُمَّ سَارَ سَاعَةً، ثُمَّ قَالَ: «يَا مُعَاذَ بْنَ جَبَلٍ» قُلْتُ:

I replied: "Here I'm, responding to your call, O Allah's Apostle, all happiness be for you!" He said: "Do you know what the right of the slaves upon Allah is if they do that?" I replied: "Allah and His Apostle know best". He said: "The right of the slaves upon Allah is that He will not punish them".

49-(...) Amr Ibn Maimun narrated from Mu'adh Ibn Jabal: While I was riding behind The Prophet "Allah's blessing and peace be upon him", on a donkey called Ufair, he asked me: "O Mu'adh! Do you know what Allah's right upon his slaves is, and what the right of the slaves upon Allah is?" I said: "Allah and His Messenger know better". He said: "Allah's right upon his slaves is that they should worship Him alone and not associate anything with him, and the right of the slaves upon Allah Almighty is that He would not torture him, who did not associate anything with Him". I said: "O Messenger of Allah! Would I not give those glad tidings to the people?" he replied: "Do not give them those glad tidings, lest they might rely only upon them (and leave the deeds)".

50-(...) Al-Aswad Ibn Hilal narrated from Mu'adh Ibn Jabal: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Mu'adh! Do you know what Allah's right upon his slaves is?" I said: "Allah and His Apostle know best". He said: "Allah's right upon his slaves is that they should worship Him alone and not associate anything with him". He further asked: "Do you know what the right of the slaves upon Allah is if they do that?" I replied: "Allah and His Apostle know best". He said: "The right of the slaves upon Allah is that He will not punish them".

51-(...) Al-Aswad Ibn Hilal narrated: I heard Mu'adh Ibn Jabal saying: The Messenger of Allah "Allah's blessing and peace be upon him" called me, and I responded to him. He asked: "Do you know what the right of Allah upon the people?" (and he mentioned the same previous Hadith).

52-(31) Abu Huraira narrated: We were sitting around The Messenger of Allah "Allah's blessing and peace be upon him", in a gathering of people, including Abu Bakr, Umar and others. Then, The Messenger of Allah got up and left us. He delayed in coming back to us so much that we grew anxious that he might be attacked by some enemy when he was alone.

Being scared (by such an idea), we got up. I was the first to be frightened(and to get up). I went out in pursuit of The Messenger of Allah "Allah's blessing and peace be upon him", and came to a garden belonging to Banu An-Najjar, a sect of the Ansar. I walked round it looking for a gate

لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، قَالَ: «هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوا ذٰلِكَ؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «أَنْ لاَ يُعَذِّبَهُمْ».

[البخاري: كتاب اللباس، باب إرداف الرجل خلف الرجل، رقم: ٥٩٦٧].

٤٩ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ سَلاَّمُ بْنُ سُلَيْمٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ؛ قَالَ: كُنْتُ رِدْفَ رَسُولِ اللَّهِ ﷺ عَلَى حِمَارٍ يُقَالُ لَهُ: عُفَيْرٌ، قَالَ: فَقَالَ: «يَا مُعَاذُ، تَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ، وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوا اللَّهَ وَلاَ يُشْرِكُوا بِهِ شَيْئاً، وَحَقُّ الْعِبَادِ عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ لاَ يُعَذِّبَ مَنْ لاَ يُشْرِكُ بِهِ شَيْئاً» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَفَلاَ أُبَشِّرُ النَّاسَ؟ قَالَ: «لا تُبَشِّرْهُمْ فَيَتَّكِلُوا».

[البخاري: كتاب الجهاد، باب اسم الفرس والحمار، رقم: ٢٧٠١].

٥٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي حَصِينٍ وَالأَشْعَثِ بْنِ سُلَيْمٍ: أَنَّهُمَا سَمِعَا الأَسْوَدَ بْنَ هِلاَلٍ يُحَدِّثُ عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا مُعَاذُ، أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ؟» قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «أَنْ يَعْبُدَ اللَّهَ وَلا يُشْرَكَ بِهِ شَيْءٌ» قَالَ: «أَتَدْرِي مَا حَقُّهُمْ عَلَيْهِ إِذَا فَعَلُوا ذٰلِكَ؟» فَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «أَنْ لا يُعَذِّبَهُمْ».

[البخاري: كتاب التوحيد، باب ما جاء في دعاء النبي ﷺ أمته...، رقم: ٧٣٧٣].

٥١ ـ (...) ـ حدّثنا الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنٌ، عَنْ زَائِدَةَ، عَنْ أَبِي حَصِينٍ، عَنِ الأَسْوَدِ بْنِ هِلاَلٍ؛ قَالَ: سَمِعْتُ مُعَاذاً يَقُولُ: دَعَانِي رَسُولُ اللَّهِ ﷺ فَأَجَبْتُهُ، فَقَالَ: «هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى النَّاسِ؟» نَحْوَ حَدِيثِهِمْ.

٥٢ ـ (٣١) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، قَالَ: حَدَّثَنِي أَبُو كَثِيرٍ، قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ، قَالَ: كُنَّا قُعُوداً حَوْلَ رَسُولِ اللَّهِ ﷺ، مَعَنَا أَبُو بَكْرٍ وَعُمَرُ، فِي نَفَرٍ، فَقَامَ رَسُولُ اللَّهِ ﷺ مِنْ بَيْنِ أَظْهُرِنَا، فَأَبْطَأَ عَلَيْنَا، وَخَشِينَا أَنْ يُقْتَطَعَ دُونَنَا، وَفَزِعْنَا فَقُمْنَا، فَكُنْتُ أَوَّلَ مَنْ فَزِعَ،

but found none. Seeing a brook flowing into the garden from a well outside, I joined the parts of my body together, like a fox, so tight that I could creep through it. I entered into The Messenger of Allah "Allah's blessing and peace be upon him".

He said: "Are you Abu Huraira?" I replied: "Yes, O Messenger of Allah". He said: "What is the matter with you?" I replied: "You were amongst us and then you got up, went away and delayed for sometime. So, feeling afraid that you might be attacked by some enemy when you were alone, we became scared (and we got up). I was the first to be scared(and to get up). So when I came to this garden, I joined the parts of my body together as tight as a fox used to do, and these people are following me".

He called me, and gave me his sandals and said: "Take away these sandals of mine, and when you meet anyone outside this garden who testifies that there is no god but Allah, with certainty in his heart, rejoice him that he shall be admitted in Paradise".

The first one I met was Umar, who asked: "What are those sandals, O Abu Huraira?" I said: "Those are the sandals of The Messenger of Allah "Allah's blessing and peace be upon him", with which he has sent me to rejoice anybody I meet who testifies that there is no god but Allah, with certainty in his heart, that he would be admitted in Paradise".

Umar struck me on my breast (so strong that) I fell on my back. He then said: "Go back, O Abu Huraira!" I returned to The Messenger of Allah "Allah's blessing and peace be upon him", and was about to burst into tears. Umar followed me closely and there he was behind me. The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is the matter with you, O Abu Huraira?" I said: "I met Umar whom I told the message with which you sent me. He struck me on my breast (so violent that) I fell down on my back. He ordered me to return".

The Messenger of Allah "Allah's blessing and peace be upon him" said: "What did lead you to do this, O Umar?" He said: "O Messenger of Allah, let my mother and father be sacrificed for you! Did you send Abu Huraira with your sandals to inform anyone he met who testified that there is no god but Allah, with certainty in his heart, that he would be admitted in Paradise?" He replied in the affirmative. Umar said: "Then, do not do, for I am afraid that people will rely only upon it (and leave doing the good deeds). So, let them go on doing (good) deeds". The Messenger of Allah "Allah's blessing and peace be upon him" said: "Well, let them do".

فَخَرَجْتُ أَبْتَغِي رَسُولَ اللَّهِ ﷺ، حَتَّى أَتَيْتُ حَائِطاً لِلأَنْصَارِ لِبَنِي النَّجَّارِ، فَدُرْتُ بِهِ هَلْ أَجِدُ لَهُ بَاباً. فَلَمْ أَجِدْ، فَإِذَا رَبِيعٌ يَدْخُلُ فِي جَوْفِ حَائِطٍ مِنْ بِئْرٍ خَارِجَةٍ ـ وَالرَّبِيعُ الْجَدْوَلُ ـ فَاحْتَفَزْتُ كَمَا يَحْتَفِزُ الثَّعْلَبُ، فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ «أَبُو هُرَيْرَةَ؟» فَقُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: «مَا شَأْنُكَ؟» قُلْتُ: كُنْتَ بَيْنَ أَظْهُرِنَا، فَقُمْتَ فَأَبْطَأْتَ عَلَيْنَا، فَخَشِينَا أَنْ تُقْتَطَعَ دُونَنَا، فَفَزِعْنَا، فَكُنْتُ أَوَّلَ مَنْ فَزِعَ، فَأَتَيْتُ هٰذَا الْحَائِطَ، فَاحْتَفَزْتُ كَمَا يَحْتَفِزُ الثَّعْلَبُ، وَهٰؤُلاَءِ النَّاسُ وَرَائِي. فَقَالَ: «يَا أَبَا هُرَيْرَةَ» ـ وَأَعْطَانِي نَعْلَيْهِ ـ قَالَ: «اذْهَبْ بِنَعْلَيَّ هَاتَيْنِ، فَمَنْ لَقِيتَ مِنْ وَرَاءِ هٰذَا الْحَائِطِ يَشْهَدُ أَنْ لا إِلٰهَ إِلا اللَّهُ، مُسْتَيْقِناً بِهَا قَلْبُهُ، فَبَشِّرْهُ بِالْجَنَّةِ»، فَكَانَ أَوَّلَ مَنْ لَقِيتُ عُمَرُ. فَقَالَ: مَا هَاتَانِ النَّعْلاَنِ يَا أَبَا هُرَيْرَةَ؟ فَقُلْتُ: هَاتَانِ نَعْلاَ رَسُولِ اللَّهِ ﷺ، بَعَثَنِي بِهِمَا، مَنْ لَقِيتُ يَشْهَدُ أَنْ لا إِلٰهَ إِلاَّ اللَّهُ مُسْتَيْقِناً بِهَا قَلْبُهُ، بَشَّرْتُهُ بِالْجَنَّةِ، فَضَرَبَ عُمَرُ بِيَدِهِ بَيْنَ ثَدْيَيَّ. فَخَرَرْتُ لِاسْتِي، فَقَالَ: ارْجِعْ يَا أَبَا هُرَيْرَةَ، فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ ﷺ. فَأَجْهَشْتُ بُكَاءً. وَرَكِبَنِي عُمَرُ، فَإِذَا هُوَ عَلَى أَثَرِي، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «مَا لَكَ يَا أَبَا هُرَيْرَةَ؟» قُلْتُ: لَقِيتُ عُمَرَ فَأَخْبَرْتُهُ بِالَّذِي بَعَثْتَنِي بِهِ، فَضَرَبَ بَيْنَ ثَدْيَيَّ ضَرْبَةً، خَرَرْتُ لِاسْتِي، قَالَ: ارْجِعْ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «يَا عُمَرُ مَا حَمَلَكَ عَلَى مَا فَعَلْتَ؟» فَقَالَ: يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ وَأُمِّي، أَبَعَثْتَ أَبَا هُرَيْرَةَ بِنَعْلَيْكَ، مَنْ لَقِيَ يَشْهَدُ أَنْ لا إِلٰهَ إِلا اللَّهُ مُسْتَيْقِناً بِهَا قَلْبُهُ، بَشَّرَهُ بِالْجَنَّةِ؟ قَالَ: «نَعَمْ» قَالَ: فَلاَ تَفْعَلْ، فَإِنِّي أَخْشَى أَنْ يَتَّكِلَ النَّاسُ عَلَيْهَا فَخَلِّهِمْ يَعْمَلُونَ، قَالَ رَسُولُ اللَّهِ ﷺ: «فَخَلِّهِمْ».

53-(32) Anas narrated from Mu'adh Ibn Jabal that while he was riding behind The Messenger of Allah "Allah's blessing and peace be upon him", The Messenger of Allah said to him: "O Mu'adh!" He replied: "Here I'm, responding to your call, O Allah's Apostle, all happiness be for you!" he said once again: "O Mu'adh!" He replied: "Here I'm, responding to your call, O Allah's Apostle, all happiness be for you!" he said (for the third time): "O Mu'adh!" He replied: "Here I'm, responding to your call, O Allah's Apostle, all happiness be for you!"

he said: "There is no slave, who testifies that there is no god but Allah and that Muhammad is The Messenger of Allah, but that Allah would forbid him to (enter into) the (Hell) fire". He (Mu'adh) said: "O Messenger of Allah! Would I not tell the people of it, so that they should be happy?" The Messenger of Allah replied: "No, (for fear that) they would depend only upon it (and leave doing the good deeds)". But, Mu'adh uttered it at the time of his death, in order to avoid being a sinful (in case he concealed something of religious knowledge he learnt from The Messenger of Allah, with the result that a great thing might miss the people after his death).

54-(33) Anas narrated from Mahmud Ibn Ar-Rabie that he came to Medina and met Itban Ibn Malik to whom he said: "There is a certain Hadith, which I was informed you are narrating". He said: "I was befallen in my eyesight. I sent for The Messenger of Allah "Allah's blessing and peace be upon him" (saying): "I have a great desire that you might come and offer prayer in (one corner of) my house, so that I should make it (that corner) a place of worship".

The Prophet "Allah's blessing and peace be upon him" came there, accompanied by whomever Allah willed of the companions. He entered and then performed prayer at my house. His Companions started to talk amongst themselves (and they were concerned precisely in their talks with the hypocrites). However, Malik Ibn Dukhshum, was made (in their talks) to take the lead (of such a hypocrisy), and they wished that he (The Prophet) should invoke evil against him, so that he (Malik) should die or be befallen by some calamity. At the same time, The Messenger of Allah "Allah's blessing and peace be upon him" finished his prayer and said: "Does Malik Ibn Dukhshum not testify that there is no god but Allah and that I am The Messenger of Allah?" They replied: "He utters it, though not from his heart". He (The Prophet) said: "He who testifies that there is no god but Allah and I am The Messenger of Allah would not enter into the (Hell) fire, or it would not consume him"". Anas said: I was astonished by this Hadith so much that I told my son to write it down, and he did so.

٥٣ ـ (٣٢) ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ، وَمُعَاذُ بْنُ جَبَلٍ رَدِيفُهُ عَلَى الرَّحْلِ، قَالَ: «يَا مُعَاذُ» قَالَ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، قَالَ: «يَا مُعَاذُ» قَالَ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، قَالَ: «يَا مُعَاذُ» قَالَ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، قَالَ: «مَا مِنْ عَبْدٍ يَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، إِلاَّ حَرَّمَهُ اللَّهُ عَلَى النَّارِ» قَالَ: يَا رَسُولَ اللَّهِ، أَفَلاَ أُخْبِرُ بِهَا النَّاسَ فَيَسْتَبْشِرُوا؟ قَالَ: «إِذاً يَتَّكِلُوا»، فَأَخْبَرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ، تَأَثُّماً.

[البخاري: كتاب العلم، باب من خص بالعلم قوماً دون قوم، رقم: ١٢٨].

٥٤ ـ (٣٣) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ الْمُغِيرَةِ ـ قَالَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: حَدَّثَنِي مَحْمُودُ بْنُ الرَّبِيعِ، عَنْ عِتْبَانَ بْنِ مَالِكٍ، قَالَ: قَدِمْتُ الْمَدِينَةَ. فَلَقِيتُ عِتْبَانَ، فَقُلْتُ: حَدِيثٌ بَلَغَنِي عَنْكَ، قَالَ: أَصَابَنِي فِي بَصَرِي بَعْضُ الشَّيْءِ، فَبَعَثْتُ إِلَى رَسُولِ اللَّهِ ﷺ أَنِّي أُحِبُّ أَنْ تَأْتِيَنِي فَتُصَلِّيَ فِي مَنْزِلِي، فَأَتَّخِذَهُ مُصَلًّى، قَالَ: فَأَتَى النَّبِيُّ ﷺ وَمَنْ شَاءَ اللَّهُ مِنْ أَصْحَابِهِ. فَدَخَلَ وَهُوَ يُصَلِّي فِي مَنْزِلِي وَأَصْحَابُهُ يَتَحَدَّثُونَ بَيْنَهُمْ، ثُمَّ أَسْنَدُوا عُظْمَ ذٰلِكَ وَكِبْرَهُ إِلَى مَالِكِ بْنِ دُخْشُمٍ، قَالُوا: وَدُّوا أَنَّهُ دَعَا عَلَيْهِ فَهَلَكَ. وَوَدُّوا أَنَّهُ أَصَابَهُ شَرٌّ، فَقَضَى رَسُولُ اللَّهِ ﷺ الصَّلاَةَ. وَقَالَ: «أَلَيْسَ يَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ؟» قَالُوا: إِنَّهُ يَقُولُ ذٰلِكَ وَمَا هُوَ فِي قَلْبِهِ، قَالَ: «لاَ يَشْهَدُ أَحَدٌ أَنْ لا إِلَهَ إِلا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ فَيَدْخُلَ النَّارَ، أَوْ تَطْعَمَهُ».

قَالَ أَنَسٌ: فَأَعْجَبَنِي هٰذَا الْحَدِيثُ. فَقُلْتُ لابْنِي: اكْتُبْهُ، فَكَتَبَهُ.

[البخاري: كتاب الصلاة، باب إذا دخل بيتاً يصلي حيث شاء، رقم: ٤٢٤].

55-(...) Anas narrated from Itban Ibn Malik that he became blind. He sent for The Messenger of Allah "Allah's blessing and peace be upon him" (saying): "Would that you might come to me, and mark to me (a corner in my house, so that I would take it as) a place of worship".

The Messenger of Allah "Allah's blessing and peace be upon him" came, accompanied by his people. Then there was some talk among them about a man called Malik Ibn Dukhshum. (And the remaining of the Hadith is the same as narrated by Sulaiman Ibn Al-Mughira).

[11] The proof of the fact that whoever accepted Allah as his Lord, Islam as his religion and Muhammad as his Messenger, would be considered as a believer, even if he committed great sins

56-(34) Amer Ibn Sa'd narrated from Al-Abbas Ibn Abd Al-Muttalib that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The one who is satisfied with Allah as (his) Lord, Islam as (his) religion, and Muhammad as (his) messenger, would be considered to (be a believer and) have tasted the flavor of faith".

[12] The branches of faith, the best and the least of them, and the virtue of modesty, as being a part of faith

57-(35) Abu Salih narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Faith contains more than seventy branches; and the modesty (pious shyness from committing religious indiscretions) is a branch of faith".

58-(...) Abu Salih narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Faith contains more than seventy (or more than sixty) branches, the best of which (in reward) is to say "There is no god but Allah", and the least of which is to remove away the harmful things from the way; and the modesty (pious shyness from committing religious indiscretions) is a branch of faith".

59-(36) Salim narrated from his father that The Prophet "Allah's blessing and peace be upon him" once heard a man advising his brother (not to stick to) modesty. So, The Prophet "Allah's blessing and peace be upon him" commented: "Verily, modesty is an essential part of religion".

(...) Ma'mar narrated from Az-Zuhri the same and said: "Once heard a man from the Ansar instructing his brother (concerning modesty)".

60-(37) Imran Ibn Husain narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Modesty produces nothing but good". Bushair Ibn Ka'b said: "It is written in the books of

٥٥ ـ (...) ـ حدّثني أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، قَالَ: حَدَّثَنِي عِتْبَانُ بْنُ مَالِكٍ، أَنَّهُ عَمِيَ، فَأَرْسَلَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: تَعَالَ فَخُطَّ لِي مَسْجِداً، فَجَاءَ رَسُولُ اللَّهِ ﷺ، وَجَاءَ قَوْمُهُ. وَنُعِتَ رَجُلٌ مِنْهُمْ يُقَالُ لَهُ: مَالِكُ بْنُ الدُّخْشُمِ. ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ سُلَيْمَانَ بْنِ الْمُغِيرَةِ.

١١ ـ بابُ الدَّليلِ على أنَّ مَن رَضِيَ باللَّهِ ربًّا وبالإسلامِ دِيناً وبمحمدٍ ﷺ رَسُولاً فَهُوَ مُؤْمِنٌ وإنِ ارْتَكَبَ المَعَاصِي

٥٦ ـ (٣٤) ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ الْمَكِّيُّ، وَبِشْرُ بْنُ الْحَكَمِ، قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ وَهُوَ ابْنُ مُحَمَّدٍ ـ الدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ذَاقَ طَعْمَ الإِيمَانِ: مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالإِسْلاَمِ دِيناً، وَبِمُحَمَّدٍ رَسُولاً».

١٢ ـ بابُ بَيانِ عَدَدِ شُعَبِ الإيمانِ وأفْضلها وأدْناها، فَضِيلَةِ الحَيَاءِ، وكَوْنِهِ مِنَ الإيمانِ

٥٧ ـ (٣٥) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالا: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «الإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً، وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ».

[البخاري: كتاب الإيمان، باب امور الإيمان، رقم: ٩].

٥٨ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الإِيمَانُ بِضْعٌ وَسَبْعُونَ، أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً، فَأَفْضَلُهَا قَوْلُ: لا إِلَهَ إِلا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ».

٥٩ ـ (٣٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، سَمِعَ النَّبِيَّ ﷺ رَجُلاً يَعِظُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ: «الْحَيَاءُ مِنَ الإِيمَانِ».

(...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ. وَقَالَ: مَرَّ بِرَجُلٍ مِنَ الأَنْصَارِ يَعِظُ أَخَاهُ.

٦٠ ـ (٣٧) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، وَاللَّفْظُ لاِبْنِ الْمُثَنَّى، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ؛ قَالَ: سَمِعْتُ أَبَا

wisdom that it (modesty) implies clear-headedness and tranquility". Imran said: "I narrate to you (a Hadith) from The Messenger "Allah's blessing and peace be upon him", and you tell me about your books (of wisdom)!"

61-(...) Abu Quatada narrated: We were sitting with Imran Ibn Husain in a gathering of people, including Bushair Ibn Ka'b. Imran told us that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Modesty as a whole is a good merit", or said: "Modesty is fully good".

Bushair Ibn Ka'b said: "Indeed, we find in some books or (books of) wisdom that it has tranquility or clear-headedness for the sake of Allah and it implies also some weakness". Imran grew so much angry that his eyes turned red and he said: "I tell you the Hadith of The Messenger of Allah "Allah's blessing and peace be upon him" and you contradict it". Then, Imran narrated the Hadith. But, Bushair repeated (the same reply). Imran grew furious. We kept on saying (to Imran): "Verily Bushair is from us O Abu Nujaid! There is nothing wrong with him (Bushair)" (i.e. he is not of such hypocrites or religious innovators, as to contradict Islam and the people of uprightness, nor is he to argue in defense of them).

Narrated Ishaq Ibn Ibrahim through another chain of transmitters from Imran Ibn Husain from The Prophet "Allah's blessing and peace be upon him" a Hadith like that of Hammad Ibn Zaid.

[13] The comprehensive characteristics of Islam

62-(38) Hisham Ibn Urwa narrated from Sufyan Ibn Abdullah Ath'thaqafi: I said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell me about something in Islam, of which I should not ask anyone after (or other than) you". The Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "I believed in Allah", and then, stick to it".

[14] The preferentiality of Islam, and which deed is better in it

63-(39) Abdullah Ibn Amr narrated that a man asked The Messenger of Allah "Allah's blessing and peace be upon him": "Which (good deed in) Islam is better?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is to feed (the poor and needy people), and greet whomever you might or might not know".

64-(40) Abdullah Ibn Amr narrated that a man asked The Messenger of Allah "Allah's blessing and peace be upon him": "Which (man) of the Muslims is better?" he replied: "It is the one, from whose tongue and hand

السَّوَّارِ يُحَدِّثُ: أَنَّهُ سَمِعَ عِمْرَانَ بْنَ حُصَيْنٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «الْحَيَاءُ لا يَأْتِي إِلا بِخَيْرٍ». فَقَالَ بُشَيْرُ بْنُ كَعْبٍ: إِنَّهُ مَكْتُوبٌ فِي الْحِكْمَةِ: أَنَّ مِنْهُ وَقَاراً وَمِنْهُ سَكِينَةً. فَقَالَ عِمْرَانُ: أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ ﷺ وَتُحَدِّثُنِي عَنْ صُحُفِكَ.

[البخاري: كتاب الأدب، باب الحياء، رقم: ٥٧٦٦].

٦١ ـ (...) ـ حدّثنا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ إِسْحَاقَ؛ (وَهُوَ ابْنُ سُوَيْدٍ) أَنَّ أَبَا قَتَادَةَ حَدَّثَ، قَالَ: كُنَّا عِنْدَ عِمْرَانَ بْنِ حُصَيْنٍ فِي رَهْطٍ مِنَّا. وَفِينَا بُشَيْرُ بْنُ كَعْبٍ، فَحَدَّثَنَا عِمْرَانُ يَوْمَئِذٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَيَاءُ خَيْرٌ كُلُّهُ». قَالَ: أَوْ قَالَ: «الْحَيَاءُ كُلُّهُ خَيْرٌ». فَقَالَ بُشَيْرُ بْنُ كَعْبٍ: إِنَّا لَنَجِدُ فِي بَعْضِ الْكُتُبِ أَوِ الْحِكْمَةِ أَنَّ مِنْهُ سَكِينَةً وَوَقَاراً لِلَّهِ. وَمِنْهُ ضَعْفٌ. قَالَ: فَغَضِبَ عِمْرَانُ حَتَّى احْمَرَّتَا عَيْنَاهُ، وَقَالَ: أَلا أَرَانِي أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ ﷺ وَتُعَارِضُ فِيهِ؟ قَالَ: فَأَعَادَ عِمْرَانُ الْحَدِيثَ. قَالَ: فَأَعَادَ بُشَيْرٌ، فَغَضِبَ عِمْرَانُ، قَالَ: فَمَا زِلْنَا نَقُولُ فِيهِ: إِنَّهُ مِنَّا يَا أَبَا نُجَيْدٍ، إِنَّهُ لا بَأْسَ بِهِ.

حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ: حَدَّثَنَا أَبُو نَعَامَةَ الْعَدَوِيُّ. قَالَ: سَمِعْتُ حُجَيْرَ بْنَ الرَّبِيعِ الْعَدَوِيَّ يَقُولُ: عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنِ النَّبِيِّ ﷺ... نَحْوَ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ.

١٣ ـ باب جَامِعِ أَوْصَافِ الإِسْلامِ

٦٢ ـ (٣٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ، قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ جَرِيرٍ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ الثَّقَفِيِّ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، قُلْ لِي فِي الإِسْلامِ قَوْلاً، لاَ أَسْأَلُ عَنْهُ أَحَداً بَعْدَكَ ـ وَفِي حَدِيثِ أَبِي أُسَامَةَ: غَيْرَكَ ـ قَالَ: «قُلْ آمَنْتُ بِاللَّهِ فَاسْتَقِمْ».

١٤ ـ باب بَيَانِ تَفَاضُلِ الإِسْلامِ وَأَيُّ أُمُورِهِ أَفْضَلُ

٦٣ ـ (٣٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ: أَيُّ الإِسْلامِ خَيْرٌ؟ قَالَ: «تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ». [البخاري: كتاب الإيمان، باب إطعام الطعام في الإسلام، رقم: ١٢].

٦٤ ـ (٤٠) ـ وحدّثنا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ سَرْحٍ الْمِصْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: إِنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ: أَيُّ الْمُسْلِمِينَ خَيْرٌ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

all of the Muslims are safe" (i.e. it is the one, who used not to hurt the Muslims with saying or acting).

65-(41) Jaber narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The (true) Muslim is the one, from whose tongue and hand all of the Muslims are safe".

66-(42) Abu Burda narrated from Abu Musa that he asked: "O Messenger of Allah! Which (type) of Muslims is better?" he said: "It is the one, from whose tongue and hand the Muslims are safe".

Buraid Ibn Abdullah narrated the same previous tradition, saying: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Who among the Muslims is better?" (and he mentioned the narration).

[15] The characteristics, which if one has, he would get the sweetness of faith

67-(43) Abu Qilaba narrated from Anas from The Messenger of Allah "Allah's blessing and peace be upon him": "Whoever possesses the following three qualities will have the sweetness of faith: The one to whom Allah and His Apostle become dearer than anything else. Who loves a person and he loves him only for Allah's sake. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire".

68-(...) Thabit narrated from Anas from The Messenger of Allah "Allah's blessing and peace be upon him" the same previous tradition, but with little change, according to which he said: "Who hates to revert to Judaism or Christianity" (instead of atheism).

[16] The obligation of loving The Messenger of Allah "Allah's blessing and peace be upon him" more than one's parents, children and all people, and the one who does not love him as such is regarded to have no faith

69-(44) Anas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Any slave (or man, according to the narration of Abd Al-Warith) would not be a (completely) believer unless I become dearer to him than his family, properties and all of the people".

70-(...) Anas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One would not be a (completely) believer unless I become dearer to him than his family, properties and all of the people".

٦٥ ـ (٤١) ـ حدّثنا حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعاً عَنْ أَبِي عَاصِمٍ، قَالَ عَبْدٌ: أَنْبَأَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ؛ أَنَّهُ سَمِعَ أَبَا الزُّبَيْرِ يَقُولُ: سَمِعْتُ جَابِراً يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

٦٦ ـ (٤٢) ـ وحدّثني سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الأُمَوِيُّ، قَالَ: حَدَّثَنِي أَبِي: حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الإِسْلاَمِ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ». [البخاري: كتاب الإيمان، باب اي الإسلام افضل، رقم: ١١].

وَحَدَّثَنِيهِ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنِي بُرَيْدُ بْنُ عَبْدِ اللَّهِ بِهٰذَا الإِسْنَادِ. قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الْمُسْلِمِينَ أَفْضَلُ؟... فَذَكَرَ مِثْلَهُ.

١٥ ـ بابُ بيانِ خِصَالٍ مَن اتصَفَ بهنَّ وَجَدَ حَلاَوةَ الإِيمَانِ

٦٧ ـ (٤٣) حدّثنا إِسْحاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ، وَمُحَمَّدُ بْنُ بَشَّارٍ، جَمِيعاً عَنِ الثَّقَفِيِّ، قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ. قَالَ: «ثَلاَثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلاَوَةَ الإِيمَانِ: مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لا يُحِبُّهُ إِلا لِلَّهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ، كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ». [البخاري: كتاب الإيمان، باب حلاوة الإيمان، رقم: ١٦].

٦٨ ـ (...) حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلاَثٌ مَنْ كُنَّ فِيهِ وَجَدَ طَعْمَ الإِيمَانِ: مَنْ كَانَ يُحِبُّ الْمَرْءَ لا يُحِبُّهُ إِلا لِلَّهِ، وَمَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ كَانَ أَنْ يُلْقَى فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ».

(...) ـ حدّثنا إِسْحاقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَنْبَأَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ... بِنَحْوِ حَدِيثِهِمْ. غَيْرَ أَنَّهُ قَالَ: «مِنْ أَنْ يَرْجِعَ يَهُودِيًّا، أَوْ نَصْرَانِيًّا».

١٦ ـ باب وُجُوبِ مَحَبَّةِ رَسُولِ اللهِ ﷺ أكثرَ من الأَهْلِ والوَلَدِ والوالِدِ والنَّاسِ أجمعين، وإطْلاقِ عَدَمِ الإيمانِ على مَنْ لم يُحِبَّهُ هذه المَحَبَّةَ

٦٩ ـ (٤٤) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ. (ح) وَحَدَّثَنَا شَيْبَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، كِلاَهُمَا عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا يُؤْمِنُ عَبْدٌ ـ وَفِي حَدِيثِ عَبْدِ الْوَارِثِ: الرَّجُلُ ـ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ وَالنَّاسِ أَجْمَعِينَ». [البخاري: كتاب الإيمان، باب حب الرسول ﷺ من الإيمان، رقم: ١٥].

٧٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ». [البخاري: كتاب الإيمان، باب حب الرسول ﷺ من الإيمان، رقم: ١٥].

[17] The proof that one of the characteristics of faith is that one should love for his (Muslim) brother whatever he loves for himself

71-(45) Anas narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "One should not be a (completely) believer unless he loves for his brother (or his neighbour) whatever he loves for himself".

72-(...) Anas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him, in Whose hand my soul is! One would not be a (completely) believer unless he loves for his neighbour (or his brother) whatever he loves for himself".

[18] It is prohibited to hurt one's neighbour

73-(46) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One would not enter into Paradise unless his neighbour feels safe from his evil behaviour".

[19] The exhortation to treat generously one's neighbour and guest, and the obligation of one's keeping silent except in goodness, and regarding all of that as essential in one's faith

74-(47) Abu Huraira narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "He, who believes in Allah and The Day of Judgement, should say (nothing but) good or (otherwise) keep silent. He, who believes in Allah and The Day of Judgement, should treat his neighbour generously. He, who believes in Allah and The Day of Judgement, should treat his guest generously".

75-(...) Abu Salih narrated from Abu Huraira from The Messenger of Allah "Allah's blessing and peace be upon him": "He, who believes in Allah and The Day of Judgement, should not hurt his neighbour. He, who believes in Allah and The Day of Judgement, should treat his guest generously. He, who believes in Allah and The Day of Judgement, should say (nothing but) good, or (otherwise) keep silent".

76-(...) Abu Salih narrated from Abu Huraira from The Messenger of Allah "Allah's blessing and peace be upon him" the same previous Hadith of Abu Al-Husain (with slight change) according to which he said: "should do good to his neighbour".

77-(48) Nafi Ibn Jubair narrated from Abu Shuraih Al-Khuza'i that The Prophet "Allah's blessing and peace be upon him" said: "He, who believes in Allah and The Day of Judgement, should do good to his neighbour. He, who believes in Allah and The Day of Judgement, should treat his guest generously. He, who believes in Allah and The Day of Judgement, should say (nothing but) good, or (otherwise) keep silent".

١٧ ـ بابُ الدَّليلِ على أنَّ مِنْ خِصَالِ الإيمانِ أنْ يُحِبَّ لأخِيهِ المُسْلِمِ ما يُحِبُّ لنَفْسِهِ مِنَ الخَيْرِ

٧١ ـ (٤٥) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ. قَالَ: «لا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ ـ أَوْ قَالَ لِجَارِهِ ـ مَا يُحِبُّ لِنَفْسِهِ».

[البخاري: كتاب الإيمان، باب من الإيمان أن يحب لأخيه ما يحب لنفسه، رقم: ١٣].

٧٢ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ. قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لاَ يُؤْمِنُ عَبْدٌ حَتَّى يُحِبَّ لِجَارِهِ ـ أَوْ قَالَ: لأَخِيهِ ـ مَا يُحِبُّ لِنَفْسِهِ». [البخاري: كتاب الإيمان، باب من الإيمان أن يحب لأخيه ما يحب لنفسه، رقم: ١٣].

١٨ ـ بابُ بَيَانِ تَحْرِيمِ إيذَاءِ الجَارِ

٧٣ ـ (٤٦) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لا يَدْخُلُ الْجَنَّةَ مَنْ لا يَأْمَنُ جَارُهُ بَوَائِقَهُ».

١٩ ـ بابُ الحَثِّ على إكْرَامِ الجَارِ والضَّيْفِ، ولُزُومِ الصَّمْتِ إلا عن الخَيْرِ، وكَوْنِ ذلك كُلِّهِ من الإيمانِ

٧٤ ـ (٤٧) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَنْبَأَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْراً أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ».

٧٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِي جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْراً أَوْ لِيَسْكُتْ». [البخاري: كتاب الأدب، باب من كان يؤمن بالله واليوم الآخر فلا يؤذ جاره، رقم: ٦٠١٨].

٧٦ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِ حَدِيثِ أَبِي حَصِينٍ، غَيْرَ أَنَّهُ قَالَ: «فَلْيُحْسِنْ إِلَى جَارِهِ».

٧٧ ـ (٤٨) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ، قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو؛ أَنَّهُ سَمِعَ نَافِعَ بْنَ جُبَيْرٍ يُخْبِرُ عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُحْسِنْ إِلَى جَارِهِ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْراً أَوْ لِيَسْكُتْ». [البخاري: كتاب الأدب، باب من كان يؤمن بالله واليوم الآخر فلا يؤذ جاره، رقم: ٦٠١٩].

[20] Preventing (the people) from doing what is abominable is an essential part of faith, and one's faith could increase and decrease, and preventing (people) from doing what is abominable, and ordering (them) to do what is good are obligatory (for anyone)

78-(49) Tariq Ibn Shihab narrated: It was Marwan (Ibn Al-Hakam) who started (the practice of) delivering the sermon before the prayer on the Feast day. A man stood up and said: "Prayer should be delivered before the sermon". He (Marwan) said: "This (convention) has been given up".

Abu Sa'id said: "This man has done whatever (duty) is incumbent upon him. I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Whoever amongst you sees something abominable should set right it with his hand; if he has no enough power to do it, then he should do it with his tongue; and if he has no enough power to do it then he should (deny it) from his heart, and that is the least of faith".

79-(...) Tariq Ibn Shihab narrated the story of Marwan, and from Abu Sa'id Al-Khudri from The Messenger of Allah "Allah's blessing and peace be upon him" the same Hadith narrated by Shu'ba and Sufyan.

80-(50) Abu Rafi narrated from Abdullah Ibn Mas'ud that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was no Prophet, sent before me by Allah to his nation, but that he had from among his nation many disciples and companions who followed his ways and obeyed his orders. Then there came following them their successors, who said whatever they did not do, and did whatever they were not ordered to do. Whoever strove against them with his hand was a believer; he who strove against them with his tongue was a believer; and he who strove against them with his heart was a believer; and beyond that there is no faith (even as little as) equal to a mustard seed".

Abu Rafi said: "I narrated this Hadith to Abdullah Ibn Umar, who denied it. (Sometime later), Abdullah Ibn Mas'ud came and stayed at Qanat (one of Medina's valleys). Abdullah Ibn Umar asked me to accompany him for visiting him (because he was ill),. So I went along with him. While being sitting, I asked Ibn Mas'ud about this Hadith. He related it in the same way as I narrated it to Ibn Umar".

(...) Abd Ar-Rahman Ibn Al-Miswar Ibn Makhrama narrated from Abu Rafi, the freed slave of The Prophet "Allah's blessing and peace be upon him" from Abdullah Ibn Mas'ud that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was no Prophet (before me) except that he had many disciples, who followed his ways and traditions, and abided by his conventions". (Then, he mentioned the narration in full.

٢٠ ـ بابُ بَيَانِ كَوْنِ النَّهْيِ عن المُنْكَرِ من الإيمانِ، وأَنَّ الإيمانَ يَزِيدُ وَيَنْقُصُ، وأَنَّ الأَمْرَ بالمَعْرُوف والنَّهْيَ عن المُنْكَر واجِبَانِ

٧٨ ـ (٤٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كِلاَهُمَا عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ. وَهٰذَا حَدِيثُ أَبِي بَكْرٍ. قَالَ: أَوَّلُ مَنْ بَدَأَ بِالْخُطْبَةِ، يَوْمَ الْعِيدِ قَبْلَ الصَّلاَةِ، مَرْوَانُ، فَقَامَ إِلَيْهِ رَجُلٌ. فَقَالَ: الصَّلاَةُ قَبْلَ الْخُطْبَةِ. فَقَالَ: قَدْ تُرِكَ مَا هُنَالِكَ، فَقَالَ أَبُو سَعِيدٍ: أَمَّا هٰذَا فَقَدْ قَضَى مَا عَلَيْهِ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَأَى مِنْكُمْ مُنْكَراً فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذٰلِكَ أَضْعَفُ الإِيمَانِ».

٧٩ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا الأَعْمَشُ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. وَعَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. فِي قِصَّةِ مَرْوَانَ، وَحَدِيثِ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ شُعْبَةَ وَسُفْيَانَ.

٨٠ ـ (٥٠) ـ حدّثني عَمْرٌو النَّاقِدُ، وَأَبُو بَكْرِ بْنُ النَّضْرِ، وَعَبْدُ بْنُ حُمَيْدٍ، وَاللَّفْظُ لِعَبْدٍ. قَالُوا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ الْحَارِثِ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْمِسْوَرِ، عَنْ أَبِي رَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ نَبِيٍّ بَعَثَهُ اللَّهُ فِي أُمَّةٍ قَبْلِي، إِلا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّونَ وَأَصْحَابٌ، يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ. ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوفٌ، يَقُولُونَ مَا لا يَفْعَلُونَ، وَيَفْعَلُونَ مَا لاَ يُؤْمَرُونَ، فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ، وَلَيْسَ وَرَاءَ ذٰلِكَ مِنَ الإِيمَانِ حَبَّةُ خَرْدَلٍ».

قَالَ أَبُو رَافِعٍ: فَحَدَّثْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ فَأَنْكَرَهُ عَلَيَّ، فَقَدِمَ ابْنُ مَسْعُودٍ فَنَزَلَ بِقَنَاةَ، فَاسْتَتْبَعَنِي إِلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ يَعُودُهُ. فَانْطَلَقْتُ مَعَهُ، فَلَمَّا جَلَسْنَا سَأَلْتُ ابْنَ مَسْعُودٍ عَنْ هٰذَا الْحَدِيثِ فَحَدَّثَنِيهِ كَمَا حَدَّثَهُ ابْنَ عُمَرَ.

قَالَ صَالِحٌ: وَقَدْ تُحُدِّثَ بِنَحْوِ ذٰلِكَ عَنْ أَبِي رَافِعٍ.

(...) وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَاقَ بْنِ مُحَمَّدٍ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ. قَالَ: أَخْبَرَنِي الْحَارِثُ بْنُ الْفُضَيْلِ الْخَطْمِيُّ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، عَنْ أَبِي رَافِعٍ مَوْلَى النَّبِيِّ ﷺ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا كَانَ مِنْ نَبِيٍّ إِلا وَقَدْ كَانَ لَهُ حَوَارِيُّونَ، يَهْتَدُونَ بِهَدْيِهِ، وَيَسْتَنُّونَ بِسُنَّتِهِ...» مِثْلَ حَدِيثِ صَالِحٍ. وَلَمْ يَذْكُرْ

But he did not mention the coming of Ibn Mas'ud (to Medina) and the meeting of Ibn Umar).

[21] The preference of the believers to one another concerning their faith, and the superiority of the people of Yemen in this regard

81-(51) Abu Mas'ud narrated that The Messenger of Allah "Allah's blessing and peace be upon him" pointed with his hand towards the direction of Yemen and said: "Verily, the (true) faith is there (at this direction), while harshness and heartlessness is prevalent among the owners of the camels who drive them from behind their tails (towards the direction) where there appear the two sides of the head of Satan. They are (the tribes of) Rabie'a and Mudar"

82-(52) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people of Yemen came. They have much smoother hearts. Verily, the (true) belief is that of the Yemenites, the (understanding of) religious knowledge is that of the Yemenites; and the (real) wisdom is that of the Yemenites".

83-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said the same.

84-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Yemenites came to you. Indeed, they are of smoother hearts and milder feelings. The (understanding of) religious knowledge is that of the Yemenites, as well as the wisdom is that of the Yemenites".

85-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The peak of disbelief is towards the East. Both pride and haughtiness are prevalent among the owners of horses and camels who are harsh and lacking in manners, i.e. the dwellers of tents. Tranquility is prevalent among the owners of goats and sheep".

86-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (true) belief is that of the Yemenites. The disbelief is towards the East. Tranquility is prevalent among the owners of goats and sheep. Both pride and showing off are prevalent among the owners of horses and camels who are harsh and ill-mannered, i.e. the inhabitants of tents".

87-(...) Abu Huraira narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Both pride and haughtiness are dominant among the harsh rude owners of camels, i.e. the people of tents, and tranquility is prevalent among the owners of goats and sheep".

قُدُومَ ابْنِ مَسْعُودٍ وَاجْتِمَاعَ ابْنِ عُمَرَ مَعَهُ.

٢١ ـ باب تَفَاضُلِ أَهْلِ الإِيمَانِ فيه، ورُجْحَان أَهْلِ اليَمَنِ فيهِ

٨١ ـ (٥١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ.(ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ إِسْمَاعِيلَ، قَالَ: سَمِعْتُ قَيْساً يَرْوِي عَنْ أَبِي مَسْعُودٍ، قَالَ: أَشَارَ النَّبِيُّ ﷺ بِيَدِهِ نَحْوَ الْيَمَنِ، فَقَالَ: «أَلاَ إِنَّ الإِيمَانَ هَاهُنَا، وَإِنَّ الْقَسْوَةَ وَغِلَظَ الْقُلُوبِ فِي الْفَدَّادِينَ، عِنْدَ أُصُولِ أَذْنَابِ الإِبِلِ، حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ، فِي رَبِيعَةَ وَمُضَرَ».

[البخاري: كتاب بدء الخلق، باب خير مال المسلم غنم...، رقم: ٣١٢٦].

٨٢ ـ (٥٢) ـ حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: أَنْبَأَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ: حَدَّثَنَا مُحَمَّدٌ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «جَاءَ أَهْلُ الْيَمَنِ، هُمْ أَرَقُّ أَفْئِدَةً: الإِيمَانُ يَمَانٍ، وَالْفِقْهُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَةٌ».

٨٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. (ح) وَحَدَّثَنِي عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ، كِلاَهُمَا عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ... بِمِثْلِهِ.

٨٤ ـ (...) ـ وحدّثني عَمْرٌو النَّاقِدُ وَحَسَنٌ الْحُلْوَانِيُّ، قَالاَ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ الأَعْرَجِ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَاكُمْ أَهْلُ الْيَمَنِ، هُمْ أَضْعَفُ قُلُوباً وَأَرَقُّ أَفْئِدَةً: الْفِقْهُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَةٌ».

٨٥ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَأْسُ الْكُفْرِ نَحْوَ الْمَشْرِقِ، وَالْفَخْرُ وَالْخُيَلاَءُ فِي أَهْلِ الْخَيْلِ وَالإِبِلِ، الْفَدَّادِينَ، أَهْلِ الْوَبَرِ، وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ».

[البخاري: كتاب بدء الخلق، باب خير مال المسلم غنم...، رقم: ٣١٢٥].

٨٦ ـ (...) ـ وحدّثني يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: قَالَ: أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الإِيمَانُ يَمَانٍ، وَالْكُفْرُ قِبَلَ الْمَشْرِقِ، وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ، وَالْفَخْرُ وَالرِّيَاءُ فِي الْفَدَّادِينَ، أَهْلِ الْخَيْلِ وَالْوَبَرِ».

٨٧ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْفَخْرُ وَالْخُيَلاَءُ فِي الْفَدَّادِينَ أَهْلِ الْوَبَرِ، وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ».

88-(...) Shu'aib narrated from Az-Zuhri the same, and added: "The belief is that of the Yemenites, and the wisdom is that of the Yemenites".

89-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Yemenites came to you. Indeed, they are of much smoother hearts and milder feelings. The belief is that of the Yemenites, and the wisdom is that of the Yemenites. Tranquility is characteristic of the owners of goats and sheep. Both pride and haughtiness are prevalent among the harsh impolite owners of camels, i.e. the people of tents, towards the direction of the sunrise".

90-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Yemenites came to you. Indeed, they are of much more leniency and tender hearts. The belief is that of the Yemenites, and the wisdom is that of the Yemenites. The peak of disbelief is towards the East".

(...) Jarir narrated from Al-A'mash the same, but he did not mention: "The peak of disbelief is towards the East".

91-(...) Shu'ba narrated from Al-A'mash the same as that of Jarir, and added: "Both pride and haughtiness are characteristic of the owners of camels, while tranquility and clear-headedness are characteristic of the owners of goats and sheep".

92-(53) Jaber Ibn Abdullah narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both heartlessness and harshness are characteristic of (the people of) East, while faith is characteristic of the people of Hijaz".

[22] None but the believers should be admitted in Paradise, and the love of the believers is an essential part of one's faith, one of whose causes is to greet (the believers) with peace

93-(54) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would not enter into Paradise until you believe; and your belief would not be regarded as complete and valid until you love one another. Would I not guide you to something, which if you did, you would love one another? It is to greet with peace one another, whomever one might or might not know".

94-(...) Zuhair Ibn Harb narrated from Jarir from Al-A'mash with the same chain of transmitters the same Hadith of Abu Mu'awiya and Waki, in which, The Messenger of Allah "Allah's blessing and peace be upon him"

٨٨ ـ (...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ وَزَادَ: «الإِيمَانُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَةٌ». [البخاري: كتاب المناقب، باب قول الله تعالى: ﴿يا أيها الناس إنا خلقناكم من ذكر وأنثى﴾... رقم: ٣٣٠٨].

٨٩ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ: أَخْبَرَنَا أَبُو الْيَمَانِ، عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «جَاءَ أَهْلُ الْيَمَنِ، هُمْ أَرَقُّ أَفْئِدَةً وَأَضْعَفُ قُلُوباً، الإِيمَانُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَةٌ، السَّكِينَةُ فِي أَهْلِ الْغَنَمِ، وَالْفَخْرُ وَالْخُيَلاَءُ فِي الْفَدَّادِينَ أَهْلِ الْوَبَرِ، قِبَلَ مَطْلِعِ الشَّمْسِ».

٩٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَاكُمْ أَهْلُ الْيَمَنِ، هُمْ أَلْيَنُ قُلُوباً وَأَرَقُّ أَفْئِدَةً، الإِيمَانُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَةٌ، رَأْسُ الْكُفْرِ قِبَلَ الْمَشْرِقِ».

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ: حَدَّثَنَا جَرِيرٌ عَنِ الأَعْمَشِ ... بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ: «رَأْسُ الْكُفْرِ قِبَلَ الْمَشْرِقِ».

٩١ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. (ح) وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ بِهٰذَا الإِسْنَادِ مِثْلَ حَدِيثِ جَرِيرٍ.

وَزَادَ: «وَالْفَخْرُ وَالْخُيَلاَءُ فِي أَصْحَابِ الإِبِلِ، وَالسَّكِينَةُ وَالْوَقَارُ فِي أَصْحَابِ الشَّاءِ». [البخاري: كتاب المغازي، باب قدوم الأشعريين وأهل اليمن، رقم: ٤١٢٧].

٩٢ ـ (٥٣) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ الْمَخْزُومِيُّ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «غِلَظُ الْقُلُوبِ وَالْجَفَاءُ فِي الْمَشْرِقِ، وَالإِيمَانُ فِي أَهْلِ الْحِجَازِ».

٢٢ ـ بابُ بيان أنه لا يَدْخُلُ الجَنَّةَ إلا المؤمنون، وأنَّ مَحَبَّةَ المُؤمِنينَ من الإيمان، وأن إفشاءَ السَّلامِ سببٌ لِحُصُولِها

٩٣ ـ (٥٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلاَ تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوَلاَ أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلاَمَ بَيْنَكُمْ».

٩٤ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: أَنْبَأَنَا جَرِيرٌ عَنِ الأَعْمَشِ بِهٰذَا الإِسْنَادِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، لاَ تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا...» بِمِثْلِ

said: "By Him, in Whose hand my soul is! You would not enter into Paradise until you believe". (Then, he completed the whole narration).

[23] The religion is to be sincere

95-(55) Ata Ibn Yazid narrated from Tamim Ad-Dari that The Prophet "Allah's blessing and peace be upon him" said: "The religion is to be sincere (in advice)". We asked (The Messenger of Allah): "To whom (one should be sincere)?" he said: "To Allah (by believing in Him alone, and not associating anyone with him in worship), His Book (of Quran by believing that it is the speech of Allah Almighty, which has no like of human speech, as well as by acting upon it), His Messenger (by trusting him as regards his message he was sent down with by Allah, and believing in whatever he came with from Allah), and the grand imams of Muslims (by helping them bring about the truth, obeying them, and ordering them to abide by it) as well as their public (by guiding them to their interests, in both their hereafter and world)".

96-(...) Ata Ibn Yazid Al-Laithi narrated from Tamim Ad-Dari from The Prophet "Allah's blessing and peace be upon him" the same.

(...) Ata Ibn Yazid narrated from Tamim Ad-Dari from The Messenger of Allah "Allah's blessing and peace be upon him" the same.

97-(56) Jarir narrated: "I gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" to establish the prayer, give the obligatory charity, and to be sincere (in advice) to every Muslim".

98-(...) Jarir Ibn Abdullah narrated: "I gave the pledge of allegiance to The Prophet "Allah's blessing and peace be upon him" to be sincere (in advice) to every Muslim".

99-(...) Jarir narrated: "I gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" to listen and obey (the Muslim leaders and imams), and he (The Prophet) said to me: "As possible as you could". (I also gave the pledge of allegiance to him) to be sincere (in advice) to every Muslim".

[24] One's belief could decrease by disobedience, and could be negated, i.e. become incomplete at the time of committing the sin

100-(57) Both of Abu Salama Ibn Abd Ar-Rahman and Sa'id Ibn Al-Musaiyyab narrated that Abu Huraira told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The adulterer is not to be a (completely) believer at the time he commits adultery. A thief is not to be

حَدِيثِ أَبِي مُعَاوِيَةَ وَوَكِيعٍ.

٢٣ ـ بابُ بَيَانِ أَنَّ الدِّينَ النَّصِيحَةُ

٩٥ ـ (٥٥) ـ حدّثنا مُحَمَّدُ بْنُ عَبَّادٍ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ، قَالَ: قُلْتُ لِسُهَيْلٍ: إِنَّ عَمْراً حَدَّثَنَا عَنِ الْقَعْقَاعِ، عَنْ أَبِيكَ. قَالَ: وَرَجَوْتُ أَنْ يُسْقِطَ عَنِّي رَجُلاً، قَالَ: فَقَالَ: سَمِعْتُهُ مِنَ الَّذِي سَمِعَهُ مِنْهُ أَبِي، كَانَ صَدِيقاً لَهُ بِالشَّامِ. ثُمَّ حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ تَمِيمٍ الدَّارِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: «الدِّينُ النَّصِيحَةُ». قُلْنَا: لِمَنْ؟ قَالَ: «لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلأَئِمَّةِ الْمُسْلِمِينَ، وَعَامَّتِهِمْ».

٩٦ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ تَمِيمٍ الدَّارِيِّ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

(...) ـ وحدّثني أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا رَوْحٌ ـ وَهُوَ ابْنُ الْقَاسِمِ ـ: حَدَّثَنَا سُهَيْلٌ، عَنْ عَطَاءِ بْنِ يَزِيدَ، سَمِعَهُ وَهُوَ يُحَدِّثُ أَبَا صَالِحٍ، عَنْ تَمِيمٍ الدَّارِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ بِمِثْلِهِ.

٩٧ ـ (٥٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ، قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

[البخاري: كتاب الإيمان، باب قول النبي ﷺ: «الدين النصيحة...»، رقم: ٥٧].

٩٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، سَمِعَ جَرِيرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: بَايَعْتُ النَّبِيَّ ﷺ عَلَى النُّصْحِ لِكُلِّ مُسْلِمٍ.

[البخاري: كتاب الإيمان، باب قول النبي ﷺ: «الدين النصيحة...»، رقم: ٥٨].

٩٩ ـ (...) ـ حدّثنا سُرَيْجُ بْنُ يُونُسَ وَيَعْقُوبُ الدَّوْرَقِيُّ، قَالاَ: حَدَّثَنَا هُشَيْمٌ عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ، قَالَ: بَايَعْتُ النَّبِيَّ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ، فَلَقَّنَنِي: «فِيمَا اسْتَطَعْتَ»، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

قَالَ يَعْقُوبُ فِي رِوَايَتِهِ: قَالَ: حَدَّثَنَا سَيَّارٌ.

[البخاري: كتاب الأحكام، باب كيف يبايع الإمام الناس، رقم: ٦٧٧٨].

٢٤ ـ بابُ بَيَانِ نُقْصَانِ الإِيمانِ بالمعاصي ونَفْيِهِ عن المُتَلَبِّسِ بالمَعْصِيَةِ على إرادة نَفْيِ كَمَالِهِ

١٠٠ ـ (٥٧) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ عِمْرَانَ التُّجِيبِيُّ: أَنْبَأَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ

a believer at the time he steals. The drunk is not to be a believer at the time he drinks wine". (Abd Al-Malik Ibn Abu Bakr Ibn Abd Ar-Rahman narrated from Abu Bakr that Abu Huraira used to narrate to them this tradition, adding to it: "And the robber is not to be a believer at the time he robs a valuable thing, because of which the people raise their eyes to him").

101-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The adulterer is not to be a (completely) believer ...". (and he narrated the whole tradition, and mentioned the robbery, but did not described the thing as valuable). Ibn Shihab said: Both of Sa'id Ibn Al-Musaiyyab and Abu Salama Ibn Abd Ar-Rahman narrated from Abu Huraira the same tradition of Abu Bakr, but without mentioning the robbery.

102-(...) Sa'id Ibn Al-Musaiyyab, Abu Salama, Abu Bakr Ibn Abd Ar-Rahman Ibn Al-Harith Ibn Hisham narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" the same tradition narrated by Uqail from Az-Zuhri from Abu Bakr Ibn Abd Ar-Rahman from Abu Huraira, and mentioned the robbery, without describing it as valuable.

103-(...) Ata Ibn Yasar, the freed slave of Maimuna and Humaid Ibn Abd Ar-Rahman narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" (the same). Hammam Ibn Munabbih narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" (the same).

(...) Al-Ala Ibn Abd Ar-Rahman narrated from his father from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" the same tradition of Az-Zuhri, but the narration of Safwan Ibn Sulaim and Al-Ala did not imply the phrase "because of which the people raise their eyes to him". Hammam added in his narration: "The believers raise their eyes to him, is not to be a (completely) believer at the time he robs". This narration has this addition: "And the one who misappropriates is not to be a (completely) believer at the time he misappropriates (something). So, beware (of doing such evil acts)".

104-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The adulterer is not to be a (completely) believer at the time he commits adultery. A thief is not to be a believer at the time he steals. The drunk is not to be a believer at the time he drinks wine. But the repentance might be acceptable after (giving up) such (evil acts)".

وَسَعِيدَ بْنَ الْمُسَيَّبِ يَقُولاَنِ: قَالَ أَبُو هُرَيْرَةَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلاَ يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلاَ يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ».

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا بَكْرٍ كَانَ يُحَدِّثُهُمْ هٰؤُلاَءِ عَنْ أَبِي هُرَيْرَةَ ثُمَّ يَقُولُ: وَكَانَ أَبُو هُرَيْرَةَ يُلْحِقُ مَعَهُنَّ: «وَلاَ يَنْتَهِبُ نُهْبَةً ذَاتَ شَرَفٍ، يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ، حِينَ يَنْتَهِبُهَا، وَهُوَ مُؤْمِنٌ». [البخاري: كتاب الأشربة، باب قول الله تعالى: ﴿إنما الخمر والميسر...﴾ رقم: ٥٥٧٨].

١٠١ ـ (...) ـ **وحدّثني** عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَزْنِي الزَّانِي...» وَاقْتَصَّ الْحَدِيثَ بِمِثْلِهِ. يَذْكُرُ مَعَ ذِكْرِ النُّهْبَةِ، وَلَمْ يَذْكُرْ ذَاتَ شَرَفٍ. قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ ... بِمِثْلِ حَدِيثِ أَبِي بَكْرٍ هٰذَا، إِلاَّ النُّهْبَةَ.

١٠٢ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، قَالَ: أَخْبَرَنِي عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ وَأَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ ... بِمِثْلِ حَدِيثِ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ. وَذَكَرَ النُّهْبَةَ وَلَمْ يَقُلْ: ذَاتَ شَرَفٍ.

١٠٣ ـ (...) ـ **وحدّثني** حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، مَوْلَى مَيْمُونَةَ، وَحُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

(...) **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. كُلُّ هٰؤُلاَءِ بِمِثْلِ حَدِيثِ الزُّهْرِيِّ. غَيْرَ أَنَّ الْعَلاَءَ وَصَفْوَانَ بْنَ سُلَيْمٍ لَيْسَ فِي حَدِيثِهِمَا: «يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ».

وَفِي حَدِيثِ هَمَّامٍ: «يَرْفَعُ إِلَيْهِ الْمُؤْمِنُونَ أَعْيُنَهُمْ فِيهَا، وَهُوَ حِينَ يَنْتَهِبُهَا مُؤْمِنٌ». وَزَادَ: «وَلاَ يَغُلُّ أَحَدُكُمْ حِينَ يَغُلُّ وَهُوَ مُؤْمِنٌ، فَإِيَّاكُمْ إِيَّاكُمْ».

١٠٤ ـ (...) ـ **حدّثني** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلاَ يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلاَ يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَالتَّوْبَةُ مَعْرُوضَةٌ بَعْدُ». [البخاري: كتاب الحدود، باب إثم الزناة، رقم: ٦٤٢٥].

105-(...) Sufyan narrated from Al-A'mash from Dhakwan from Abu Huraira who traced (to The Prophet): "The adulterer is not to be a believer..." then he mentioned the same tradition of Shu'ba.

[25] The characteristics of the hypocrite

106-(58) Masruq narrated from Abdullah Ibn Amr: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone has those following four characteristics, he will be a clear hypocrite, and if he has anyone of them, he will have a characteristic of hypocrisy until he gives up it: If he talked (to anyone) he would tell a lie; if he made a treaty (with anyone) he would prove to be treacherous; if he made a promise, he would break it; and if he quarrelled (anyone), he would deviate from the truth".

107-(59) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The sign of a hypocrite is to have those following three characteristics: If he talked he would tell a lie; if he made a promise, he would break it; and if he was entrusted, he would prove to be treacherous".

108-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "From amongst the signs of a hypocrite are three characteristics: If he talked he would tell a lie; if he made a promise, he would break it; and if he was entrusted, he would prove to be treacherous".

109-(...) Al-Ala Ibn Abd Ar-Rahman narrated this tradition with the same chain of transmitters, (according to which The Messenger of Allah) said: "The sign of a hypocrite is to have those three characteristics... even if he offered the prayers, observed the fasts, and claimed to be a Muslim".

110-(...) Sa'id Ibn Al-Musaiyyab narrated from Abu Huraira: The Messenger of Allah "Allah's blessing and peace be upon him" said (the same tradition of Yahya Ibn Muhammad which he narrated from Al-Ala, in which he mentioned the phrase: "even if he offered the prayers, observed the fasts, and claimed to be a Muslim").

[26] The case of the belief of the one, who called his Muslim brother as unbeliever

111-(60) Nafi narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a Muslim described his Muslim brother as an unbeliever, it would return to (at least) one of them".

(...) Abdullah Ibn Dinar narrated that he heard Ibn Umar saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Anyone who called his Muslim brother as an unbeliever, then it (the

١٠٥ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ، رَفَعَهُ، قَالَ: «لاَ يَزْنِي الزَّانِي...» ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ شُعْبَةَ.

٢٥ ـ بابُ بيانِ خِصَالِ المُنَافِق

١٠٦ ـ (٥٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقاً خَالِصاً، وَمَنْ كَانَتْ فِيهِ خَلَّةٌ مِنْهُنَّ كَانَتْ فِيهِ خَلَّةٌ مِنْ نِفَاقٍ حَتَّى يَدَعَهَا: إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا خَاصَمَ فَجَرَ».

غَيْرَ أَنَّ فِي حَدِيثِ سُفْيَانَ: «وَإِنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ». [البخاري: كتاب الإيمان، باب علامة المنافق، رقم: ٣٤].

١٠٧ ـ (٥٩) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَاللَّفْظُ لِيَحْيَى، قَالا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، قَالَ: أَخْبَرَنِي أَبُو سُهَيْلٍ نَافِعُ بْنُ مَالِكِ بْنِ أَبِي عَامِرٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «آيَةُ الْمُنَافِقِ ثَلاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ». [البخاري: كتاب الإيمان، باب علامة المنافق، رقم: ٣٣].

١٠٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: أَخْبَرَنِي الْعَلاَءُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ يَعْقُوبَ، مَوْلَى الْحُرَقَةِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ عَلاَمَاتِ الْمُنَافِقِ ثَلاَثَةٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ».

١٠٩ ـ (...) ـ حدّثنا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ قَيْسٍ أَبُو زُكَيْرٍ، قَالَ: سَمِعْتُ الْعَلاَءَ بْنَ عَبْدِ الرَّحْمٰنِ يُحَدِّثُ بِهٰذَا الإِسْنَادِ وَقَالَ: «آيَةُ الْمُنَافِقِ ثَلاَثٌ... وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ».

١١٠ ـ (...) ـ وحدّثني أَبُو نَصْرٍ التَّمَّارُ وَعَبْدُ الأَعْلَى بْنُ حَمَّادٍ، قَالا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ... بِمِثْلِ حَدِيثِ يَحْيَى بْنِ مُحَمَّدٍ، عَنِ الْعَلاَءِ. ذَكَرَ فِيهِ: «وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ».

٢٦ ـ بابُ بَيَانِ حَالِ إيمانِ مَنْ قال لأخِيهِ المُسْلِمِ: يا كَافِرُ

١١١ ـ (٦٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا كَفَّرَ الرَّجُلُ أَخَاهُ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا».

(...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ،

unbelief) would return (at least) to one of them: Either he (whom he called an unbeliever) would be so, or it (unbelief) would return to him (who called his brother as such)".

[27] The case of the belief of him, who denied his father knowingly

112-(61) Yahya Ibn Ya'mur narrated that Al-Aswad told him that Abu Dharr reported that he heard The Prophet "Allah's blessing and peace be upon him" saying: "There is no one, who knowingly claims to (belong to) somebody other than his real father, but that he would do an (act of) unbelief. He, who claims something, which never belongs to him, is not from us, and furthermore, let him occupy his seat in the (Hell) fire. Whoever calls somebody as an unbeliever or an enemy of Allah though he (the latter) is not so, then it would return to him (the caller)".

113-(62) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not deny your fathers, for denying one's father is regarded as (an act of) infidelity".

114-(63) Abu Uthman narrated: When Ziyad was claimed (to belong to Abu Sufyan) I met Abu Bakra to whom I said: "What is that which you did? Verily, I heard Sa'd Ibn Abu Waqqas saying: my ears heard from The Messenger of Allah "Allah's blessing and peace be upon him" his saying: "Whoever claimed in Islam to belong to somebody other than his (real) father, and he knows that he (whom he claimed) is not his (real) father, would be forbidden to enter Paradise". Abu Bakra asserted: "I also heard it from The Messenger of Allah "Allah's blessing and peace be upon him"".

115-(...) Abu Uthman narrated from Sa'd Ibn Abu Waqqas and Abu Bakra, each of them said: My ears heard and my mind kept that (The Prophet) Muhammad "Allah's blessing and peace be upon him" said: "Whoever claimed in Islam to belong to somebody other than his (real) father, and he knows that he (whom he claimed) is not his (real) father, would be forbidden to enter into Paradise".

[28] The saying of The Prophet "Allah's blessing and peace be upon him": "Insulting a Muslim is wickedness and fighting him is unbelief

116-(64) Abu Wa'il narrated from Abdullah Ibn Mas'ud: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Insulting a Muslim is wickedness, and fighting him is (an act of) unbelief". (Zubaid, (a sub-narrator) said : I asked Abu Wa'il: "Did you hear it from Abdullah Ibn Mas'ud narrating it from The Messenger of Allah "Allah's blessing and peace be upon him?" he answered in the affirmative. But the Hadith of Shu'ba did not imply the saying of Zubaid to Abu Wa'il).

وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ: أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا امْرِىءٍ قَالَ لأَخِيهِ: يَا كَافِرُ، فَقَدْ بَاءَ بِهَا أَحَدُهُمَا، إِنْ كَانَ كَمَا قَالَ، وَإِلا رَجَعَتْ عَلَيْهِ».

٢٧ ـ باب بَيَانِ حَالِ إِيمانِ مَنْ رَغِبَ عن أَبِيه وهو يَعْلَمُ

١١٢ ـ (٦١) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبِي: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، أَنَّ أَبَا الأَسْوَدِ حَدَّثَهُ عَنْ أَبِي ذَرٍّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ مِنْ رَجُلٍ ادَّعَى لِغَيْرِ أَبِيهِ وَهُوَ يَعْلَمُهُ، إِلاَّ كَفَرَ. وَمَنِ ادَّعَى مَا لَيْسَ لَهُ فَلَيْسَ مِنَّا، وَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ. وَمَنْ دَعَا رَجُلاً بِالْكُفْرِ، أَوْ قَالَ: عَدُوَّ اللَّهِ، وَلَيْسَ كَذَلِكَ، إِلاَّ حَارَ عَلَيْهِ».

[البخاري: كتاب المناقب، باب نسبة اليمن إلى إسماعيل، رقم: ٣٣١٧].

١١٣ ـ (٦٢) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرٌو، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تَرْغَبُوا عَنْ آبَائِكُمْ، فَمَنْ رَغِبَ عَنْ أَبِيهِ فَهُوَ كُفْرٌ».

[البخاري: كتاب الفرائض، باب من ادعى إلى غير أبيه، رقم: ٦٣٨٦].

١١٤ ـ (٦٣) ـ حدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ. أَخْبَرَنَا خَالِدٌ، عَنْ أَبِي عُثْمَانَ، قَالَ: لَمَّا ادُّعِيَ زِيَادٌ، لَقِيتُ أَبَا بَكْرَةَ فَقُلْتُ لَهُ: مَا هَذَا الَّذِي صَنَعْتُمْ؟ إِنِّي سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: سَمِعَ أُذُنَايَ مِنْ رَسُولِ اللَّهِ ﷺ وَهُوَ يَقُولُ: «مَنِ ادَّعَى أَباً فِي الإِسْلاَمِ غَيْرَ أَبِيهِ، يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ». فَقَالَ أَبُو بَكْرَةَ: وَأَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. [البخاري: كتاب المغازي، باب غزوة الطائف...، رقم: ٤٣٦٦].

١١٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ وَأَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَعْدٍ وَأَبِي بَكْرَةَ، كِلاَهُمَا يَقُولُ: سَمِعَتْهُ أُذُنَايَ، وَوَعَاهُ قَلْبِي، مُحَمَّداً ﷺ يَقُولُ: «مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ».

٢٨ ـ بابُ بيان قَولِ النَّبِيِّ ﷺ: «سِبابُ المُسْلِم فُسوقٌ، وقِتالُهُ كفرٌ»

١١٦ ـ (٦٤) ـ حدّثنا مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ، وَعَوْنُ بْنُ سَلاَّمٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: كُلُّهُمْ عَنْ زُبَيْدٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ». قَالَ زُبَيْدٌ: فَقُلْتُ لأَبِي وَائِلٍ: أَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ يَرْوِيهِ عَنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ. وَلَيْسَ فِي حَدِيثِ شُعْبَةَ قَوْلُ زُبَيْدٍ لأَبِي وَائِلٍ.

[البخاري: كتاب الإيمان، باب خوف المؤمن من أن يحبط عمله وهو لا يشعر، رقم: ٤٨].

117-(...) Abu Wa'il narrated from Abdullah from The Prophet "Allah's blessing and peace be upon him" the same.

[29] The meaning of the saying of The Prophet "Allah's blessing and peace be upon him": "Do not become renegades after me, striking the necks (i.e. killing) of one another".

118-(65) Jarir narrated: The Prophet "Allah's blessing and peace be upon him" said to me in the farewell greater pilgrimage: "Tell the people to (keep silent in order to) pay attention to me". Then he said (addressing them): "Do not become renegades after me, striking the necks (i.e. killing) of one another".

119-(66) Ibn Umar narrated from The Prophet "Allah's blessing and peace be upon him" the same.

120-(...) Abdullah Ibn Umar narrated that The Prophet "Allah's blessing and peace be upon him" said in the farewell greater pilgrimage (addressing the people): "Woe to you! Do not become renegades after me, striking the necks of one another".

(...)Harmala Ibn Yahya narrated from Abdullah Ibn Wahb from Umar Ibn Muhammad from his father from Ibn Umar from The Prophet "Allah's blessing and peace be upon him" the same tradition of Shu'ba from Waqid.

[30] Describing with the word "unbelief" the case of slandering one's lineage or the state of lamentation

121-(67) Abu Salih narrated from Abu Huraira: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are two acts (prevalent) among the people, which are identical to unbelief: Slandering one's lineage, and weeping on the dead".

[31] Calling as unbeliever the escapee slave

122-(68) Jarir narrated that he heard The Prophet "Allah's blessing and peace be upon him" saying: "Any slave who escaped from his masters (would be considered to have) committed (an act of) infidelity until he comes back to them". Mansur (a sub-narrator) said: "By Allah! Although this tradition was narrated from The Prophet "Allah's blessing and peace be upon him", I dislike that it should be narrated from me here in Basra".

123-(69) Jarir narrated: The Prophet "Allah's blessing and peace be upon him" said: "If any slave fled from his masters, then he would lose the protection and safety (granted to him)".

١١٧ ـ (...) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ الْمُثَنَّى، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، كِلاَهُمَا عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[البخاري: كتاب الأدب، باب ما ينهى عن السباب واللعن، رقم: ٦٠٤٤].

٢٩ ـ باب بيان معنى قول النبي ﷺ: «لا تَرجِعُوا بعدي كُفَّاراً يَضرِبُ بعضُكم رقابَ بعض»

١١٨ ـ (٦٥) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ، جَمِيعاً، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، سَمِعَ أَبَا زُرْعَةَ يُحَدِّثُ عَنْ جَدِّهِ جَرِيرٍ قَالَ: قَالَ لِي النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ: «اسْتَنْصِتِ النَّاسَ»، ثُمَّ قَالَ: «لاَ تَرْجِعُوا بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ». [البخاري: كتاب العلم، باب الإنصات للعلماء، رقم: ١٢١].

١١٩ ـ (٦٦) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[البخاري: كتاب المغازي، باب حجة الوداع، رقم: ٤٤٠٢].

١٢٠ ـ (...) ـ وحدّثني أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدِ بْنِ مُحَمَّدِ بْنِ زَيْدٍ: أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَالَ فِي حَجَّةِ الْوَدَاعِ: «وَيْحَكُمْ، ـ أَوْ قَالَ: وَيْلَكُمْ ـ لاَ تَرْجِعُوا بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

(...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ: أَنَّ أَبَاهُ حَدَّثَهُ عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ شُعْبَةَ عَنْ وَاقِدٍ.

٣٠ ـ بابُ إطلاقِ اسْمِ الكُفْرِ على الطَّعْنِ في النَّسَبِ والنِّيَاحَةِ على المَيِّتِ

١٢١ ـ (٦٧) ـ وحدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ، وَاللَّفْظُ لَهُ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ عُبَيْدٍ، كُلُّهُمْ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ، وَالنِّيَاحَةُ عَلَى الْمَيِّتِ».

٣١ ـ بابُ تَسْمِيَةِ العَبْدِ الآبِقِ كَافِراً

١٢٢ ـ (٦٨) ـ حدّثنا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ، عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ أَنَّهُ سَمِعَهُ يَقُولُ: «أَيُّمَا عَبْدٍ أَبَقَ مِنْ مَوَالِيهِ فَقَدْ كَفَرَ حَتَّى يَرْجِعَ إِلَيْهِمْ».

قَالَ مَنْصُورٌ: قَدْ وَاللَّهِ رُوِيَ عَنِ النَّبِيِّ ﷺ، وَلَكِنِّي أَكْرَهُ أَنْ يُرْوَى عَنِّي هَا هُنَا بِالْبَصْرَةِ.

١٢٣ ـ (٦٩) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا عَبْدٍ أَبَقَ فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ».

124-(70) Jarir narrated from The Prophet "Allah's blessing and peace be upon him": "If a slave escaped from his masters, then no prayer would be accepted (by Allah) from him".

[32] The unbelief of the one who said: "We have got rain by the (help of the) rising of a particular star".

125-(71) Ubaidullah Ibn Abdullah Ibn Utba narrated from Zaid Ibn Khalid Al-Juhani: The Prophet "Allah's blessing and peace be upon him" led us in the Fajr prayer at Al-Hudaibiya after a rainy night. Following the prayer, he faced the people and said: "Do you know what your Lord has said (revealed)?" The people replied: "Allah and His Apostle know better". He said: "Allah has said: "In this morning some of my slaves remained as true believers and some became non-believers. Whoever said that the rain was due to the Blessings and the Mercy of Allah had belief in Me; and he disbelieved in the stars. Whoever said that it rained because of (the help of) a particular star had no belief in Me but believed in that star"".

126-(72) Ubaidullah Ibn Abdullah Ibn Utba narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you not see what your Lord said? He said: "I have never bestowed a favour upon My slaves but that a party of people would disbelieve in it. They would say: (It is) the stars (which have bestowed it) and (such a favour has been granted to us) by the stars"".

(...) Abu Yunus, the freed slave of Abu Huraira narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has never sent down a blessing from the heaven but that a party of the people would disbelieve in it. Allah sends down the rain, and they would say: it is due to such-and-such a star, (or by (the help of) such-and-such a star, according to the narration of Al-Muradi)".

127-(73) Ibn Abbas narrated: Once, during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", the people were endowed (by Allah) with the rain. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Some people became grateful (to Allah) and others became unthankful (to Allah). They (the grateful) said: "This (rain) is (due to) Allah's mercy", and the others said: "Such-and-such a star is true". So, Allah Almighty revealed:

"Furthermore I call to witness the setting of the Stars, And that is indeed a mighty adjuration if ye but knew, That this is indeed a Quran most honourable, In a Book well guarded Which none shall touch but those who

١٢٤ ـ (٧٠) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ قَالَ: كَانَ جَرِيرُ بْنُ عَبْدِ اللَّهِ يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَبَقَ الْعَبْدُ لَمْ تُقْبَلْ لَهُ صَلاَةٌ».

٣٢ ـ باب بَيَانِ كُفْرِ مَن قَال: مُطِرْنَا بالنَّوْءِ

١٢٥ ـ (٧١) ـ حدّثنا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلاَةَ الصُّبْحِ بِالْحُدَيْبِيَةِ فِي إِثْرِ السَّمَاءِ كَانَتْ مِنَ اللَّيْلِ، فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذٰلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا، فَذٰلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَبِ».

[البخاري: كتاب الصلاة، باب يستقبل الإمام الناس إذا سلم، رقم: ٨١٠].

١٢٦ ـ (٧٢) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى، وَعَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ، وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، قَالَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ يُونُسَ، وَقَالَ الآخَرَانِ: أَخْبَرَنَا ابْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَمْ تَرَوْا إِلَى مَا قَالَ رَبُّكُمْ؟ قَالَ: مَا أَنْعَمْتُ عَلَى عِبَادِي مِنْ نِعْمَةٍ إِلا أَصْبَحَ فَرِيقٌ مِنْهُمْ بِهَا كَافِرِينَ، يَقُولُونَ: الْكَوَاكِبُ، وَبِالْكَوَاكِبِ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ. (ح) وَحَدَّثَنِي عَمْرُو بْنُ سَوَّادٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ: أَنَّ أَبَا يُونُسَ مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ بَرَكَةٍ إِلا أَصْبَحَ فَرِيقٌ مِنَ النَّاسِ بِهَا كَافِرِينَ، يُنْزِلُ اللَّهُ الْغَيْثَ، فَيَقُولُونَ: الْكَوْكَبُ كَذَا وَكَذَا. وَفِي حَدِيثِ الْمُرَادِيِّ «بِكَوْكَبِ كَذَا وَكَذَا».

١٢٧ ـ (٧٣) ـ وحدّثني عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ، وَهُوَ ابْنُ عَمَّارٍ: حَدَّثَنَا أَبُو زُمَيْلٍ، قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ، قَالَ: مُطِرَ النَّاسُ عَلَى عَهْدِ النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «أَصْبَحَ مِنَ النَّاسِ شَاكِرٌ

are clean: A Revelation from the Lord of the Worlds. - Is it such a Message that ye would hold in light esteem? And have ye made it your livelihood that ye should declare it false?" (The Inevitable "Al-Waqi'a" 75:82)

[33] The proof that one's love of the Ansar and of Ali Ibn Abu Talib is essential part of faith, as well as one of its signs, and that one's dislike of them is a sign of hypocrisy

128-(74) Anas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One of a hypocrite's signs is to dislike the Ansar, and one of a believer's signs is to love the Ansar".

(...) Anas narrated that The Prophet "Allah's blessing and peace be upon him" said: "The love of the Ansar is a sign of one's faith, and the dislike of the Ansar is a sign of hypocrisy".

129-(75) Al-Bara narrated that The Prophet "Allah's blessing and peace be upon him" said, concerning the Ansar: "None but a believer would love them, and none but a hypocrite would dislike them. Whoever loved them, Allah would love him, and whoever hated them, Allah would hate him".

130-(76) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one, who believes in Allah and The Last Day hates the Ansar".

(77) Abu Salih narrated from Abu Sa'id that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one, who believes in Allah and The Last Day hates the Ansar".

131-(78) Adi Ibn Thabit narrated from Zirr that Ali (Ibn Abu Talib) said to him: "By Him, who split the seed and created the living being! It was the covenant of The Prophet, who knew not how to read and write "Allah's blessing and peace be upon him" to me that no one but a believer loves me, and no one but a hypocrite hates me".

[34] The decrease of one's faith by his failure of submission (to Allah), and calling as nonbeliever the one who is ungrateful to things other than Allah as the ungratefulness to the blessing and rights

132-(79) Ibn Umar narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "O community of women! Give alms, and ask for Allah's forgiveness for you so much, for I have seen that the majority of the dwellers of Hell-Fire were (from amongst) you (women)". A wise lady asked: "O Allah's Apostle! What is the reason for it?" He replied: "You curse frequently, and are ungrateful to your husbands. I have not seen anyone, more deficient in brains and religion than you, who can lead a cautious

وَمِنْهُمْ كَافِرٌ، قَالُوا: هٰذِهِ رَحْمَةُ اللَّهِ. وَقَالَ بَعْضُهُمْ: لَقَدْ صَدَقَ نَوْءُ كَذَا وَكَذَا» قَالَ: فَنَزَلَتْ هٰذِهِ الآيَةُ: ﴿۞ فَلَآ أُقْسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ﴿٧٥﴾﴾ [الواقعة: ٧٥] حَتَّى بَلَغَ: ﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾﴾ [الواقعة: ٨٢].

٣٣ ـ بابُ الدَّلِيلِ على أَنَّ حُبَّ الأَنْصَارِ وعَلِيٍّ رضي الله عنهم من الإِيمَانِ وعَلاَماتِهِ، وبُغْضَهم من علامَات النِّفَاقِ

١٢٨ ـ (٧٤) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَبْرٍ، قَالَ: سَمِعْتُ أَنَساً قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «آيَةُ الْمُنَافِقِ بُغْضُ الأَنْصَارِ، وَآيَةُ الْمُؤْمِنِ حُبُّ الأَنْصَارِ». [البخاري: كتاب الإيمان، باب علامة الإيمان حب الأنصار، رقم: ١٧].

(...) ـ حدّثنا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «حُبُّ الأَنْصَارِ آيَةُ الإِيمَانِ، وَبُغْضُهُمْ آيَةُ النِّفَاقِ».

١٢٩ ـ (٧٥) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنِي مُعَاذُ بْنُ مُعَاذٍ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، قَالَ: سَمِعْتُ الْبَرَاءَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ، فِي الأَنْصَارِ: «لا يُحِبُّهُمْ إِلا مُؤْمِنٌ وَلا يُبْغِضُهُمْ إِلا مُنَافِقٌ، مَنْ أَحَبَّهُمْ أَحَبَّهُ اللَّهُ، وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللَّهُ». قَالَ شُعْبَةُ: قُلْتُ لِعَدِيٍّ: سَمِعْتَهُ مِنَ الْبَرَاءِ؟ قَالَ: إِيَّايَ حَدَّثَ. [البخاري: كتاب مناقب الأنصار، باب حب الأنصار من الإيمان، رقم: ٣٥٧٢].

١٣٠ ـ (٧٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ الْقَارِيَّ ـ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لا يُبْغِضُ الأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ».

(٧٧) ـ وحدّثنا عُثْمَانُ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، كِلاَهُمَا عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا يُبْغِضُ الأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ».

١٣١ ـ (٧٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زِرٍّ، قَالَ: قَالَ عَلِيٌّ: وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ، إِنَّهُ لَعَهْدُ النَّبِيِّ الأُمِّيِّ ﷺ إِلَيَّ: «أَنْ لا يُحِبَّنِي إِلا مُؤْمِنٌ، وَلا يُبْغِضَنِي إِلا مُنَافِقٌ».

٣٤ ـ باب نُقْصَانِ الإِيمانِ بنَقْصِ الطَّاعَاتِ، وبَيَانِ إِطْلاقِ لَفْظِ الكُفْرِ على غيرِ الكُفْرِ باللَّه، ككُفْرِ النِّعْمَةِ والحُقُوقِ

١٣٢ ـ (٧٩) ـ حدّثنا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ قَالَ: «يَا مَعْشَرَ

wise man astray". She asked: "What is deficient in our brains and religion, O Messenger of Allah?" The Messenger of Allah "Allah's blessing and peace be upon him" answered: "As for the deficiency of brains, it is that the two women's witness is considered to be equal only to one man's witness; and, that is the women's deficiency of brains. As for the deficiency of religion, the menstruating woman would spend many nights without offering even a single prayer, and she would not fast for many days in (the month of) Ramadan; and that is the shortage of religion".

This Hadith was narrated by Abu At-Tahir from Ibn Wahb from Bakr Ibn Mudar with the same chain of transmitters.

(80) Both of Abu Sa'id Al-Khudri and Abu Huraira narrated the like of the Hadith of Ibn Umar, which he narrated from The Prophet "Allah's blessing and peace be upon him".

[35] Calling as unbeliever the one who gives up the prayer

133-(81) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whenever the son of Adam recites the Holy Verse of prostration and then falls down in prostration, Satan would turn in seclusion and weep saying: "Alas! (or, according to the narration of Abu Kuraib, Woe to me)! The son of Adam was ordered to fall down in prostration, and he prostrated. In this way, Paradise has been granted to him; and I was ordered to fall down in prostration, and I rejected. In this way, I have been doomed to (enter into) the (Hell) fire"".

(...) Zuhair Ibn Harb narrated from Waki from Al-A'mash the same with the same chain of transmitters, but with a little change, according to which Satan said: "But, I disobeyed and, thus, have been doomed to (Hell) fire".

134-(82) Jaber narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "(The only limit which is) between the (believer) one and the unbelief and polytheism is to give up the prayer". (i.e. if he left the prayer, he would become an unbeliever).

(...) Abu Az-Zubair narrated that he heard Jaber Ibn Abdullah saying: I heard The Prophet "Allah's blessing and peace be upon him" saying: "(The only limit which is) between the (believer) one and the unbelief and polytheism is to give up the prayer".

[36] One's belief in Allah is the best deed

135-(83) Sa'id Ibn Al-Musaiyyab narrated from Abu Huraira: Once, The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the best deed (one can do). He said: "It is to believe in Allah". He was asked: "Then, what is next?" he replied: "To practice Jihad in the

النِّسَاءِ، تَصَدَّقْنَ وَأَكْثِرْنَ الاسْتِغْفَارَ، فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ». فَقَالَتِ امْرَأَةٌ مِنْهُنَّ، جَزْلَةٌ: وَمَا لَنَا يَا رَسُولَ اللَّهِ أَكْثَرُ أَهْلِ النَّارِ؟ قَالَ: «تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ، وَمَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَغْلَبَ لِذِي لُبٍّ مِنْكُنَّ». قَالَتْ: يَا رَسُولَ اللَّهِ، وَمَا نُقْصَانُ الْعَقْلِ وَالدِّينِ؟ قَالَ: «أَمَّا نُقْصَانُ الْعَقْلِ، فَشَهَادَةُ امْرَأَتَيْنِ تَعْدِلُ شَهَادَةَ رَجُلٍ، فَهَذَا نُقْصَانُ الْعَقْلِ، وَتَمْكُثُ اللَّيَالِيَ مَا تُصَلِّي، وَتُفْطِرُ فِي رَمَضَانَ، فَهَذَا نُقْصَانُ الدِّينِ».

وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ بَكْرِ بْنِ مُضَرَ، عَنِ ابْنِ الْهَادِ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

(٨٠) ـ وحدّثني الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَأَبُو بَكْرِ بْنُ إِسْحَاقَ، قَالا: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ.

(ح) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ مَعْنَى حَدِيثِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ.

٣٥ ـ بَابُ بَيَانِ إِطْلاقِ اسْمِ الْكُفْرِ عَلَى مَنْ تَرَكَ الصَّلاةَ

١٣٣ ـ (٨١) ـ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ فَسَجَدَ، اعْتَزَلَ الشَّيْطَانُ يَبْكِي، يَقُولُ: يَا وَيْلَهُ، ـ وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: يَا وَيْلِي ـ أُمِرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ، فَلَهُ الْجَنَّةُ، وَأُمِرْتُ بِالسُّجُودِ فَأَبَيْتُ، فَلِيَ النَّارُ».

(...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، بِهَذَا الإِسْنَادِ، مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: «فَعَصَيْتُ، فَلِيَ النَّارُ».

١٣٤ ـ (٨٢) ـ حدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، كِلاهُمَا عَنْ جَرِيرٍ. قَالَ يَحْيَى: أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ. قَالَ: سَمِعْتُ جَابِراً يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ، يَقُولُ: «إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكَ الصَّلاةِ».

(...) ـ حدّثنا أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلاةِ».

٣٦ ـ بَابُ بَيَانِ كَوْنِ الإِيمَانِ بِاللَّهِ تَعَالَى أَفْضَلُ الأَعْمَالِ

١٣٥ ـ (٨٣) ـ وحدّثنا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ: أَخْبَرَنَا إِبْرَاهِيمُ ـ يَعْنِي ابْنَ سَعْدٍ ـ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الأَعْمَالِ أَفْضَلُ؟ قَالَ: «إِيمَانٌ بِاللَّهِ». قَالَ: ثُمَّ مَاذَا؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ». قَالَ: ثُمَّ مَاذَا؟ قَالَ: «حَجٌّ مَبْرُورٌ».

cause of Allah". He was asked: "Then, what is next?" he said: "To perform a major pilgrimage which is to be free from sins, and admitted by Allah". (In the narration of Muhammad Ibn Ja'far, he (The Prophet) said: "To believe in Allah and His Messenger").

This Hadith was narrated by Ma'mar from Az-Zuhri with the same chain of transmitters.

136-(84) Hisham Ibn Urwa narrated from his father from Abu Murawah Al-Laithi from Abu Dharr: I said: "O Messenger of Allah! Which deed is the best?" he replied: "To believe in Allah and practice Jihad in His way". I asked him: "Which slave whose emancipation is best?" he said: "The most valuable in the sight of his masters, whose price is the highest".

I asked again: "But, if I cannot afford for it, (what could I do)?" he said: "You can help an artisan,, or make anything for the unskillful (laborer)". I asked: "O Messenger of Allah! If I have no power to do some of such deeds (then, what could I do)?" he said: "Then, you could stop from doing evil to the people; indeed, this is a charity from you to yourself".

(...) Urwa Ibn Az-Zubair narrated from Abu Murawah from Abu Dharr from The Prophet "Allah's blessing and peace be upon him" the same, but here he (The Prophet) said: "You could help an artisan or make something for the one who is unskillful laborer".

137-(85) Abdullah Ibn Mas'ud narrated: I asked The Prophet "Allah's blessing and peace be upon him": "Which deed is the best?" he said: "To offer the prayer in its prescribed fixed time". I asked once again: "Then, what is next?" he said: "To be dutiful to the parents". I asked: "Then, what is next?" he said: "To practice Jihad in the cause of Allah". However, I did not leave asking him for more but in order not to trouble him.

138-(...) Abdullah Ibn Mas'ud narrated: I said: "O Prophet of Allah! Which deed does get one closer to Paradise?" he said: "To perform the prayer in its prescribed fixed time". I asked once again: "Then, what is next, O Prophet of Allah?" he said: "To be dutiful to the parents". I asked: "Then, what is next, O Prophet of Allah?" he said: "To practice Jihad in the way of Allah".

139-(...) Abu Amr Ash'shaibani narrated: The owner of this home (and he pointed to the home of Ibn Mas'ud) told me: I asked The Messenger of Allah "Allah's blessing and peace be upon him": "Which deed is dearer to Allah?" he said: "To offer the prayer in its prescribed due time". I asked once again: "Then, what is next?" he said: "To be dutiful to the parents". I asked: "Then, what is next?" he said: "To practice Jihad in the cause of

وَفِي رِوَايَةِ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ: «إِيمَانٌ بِاللَّهِ وَرَسُولِهِ».
وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ... مِثْلَهُ. [البخاري: كتاب الإيمان، باب من قال: إن الإيمان هو العمل، رقم: ٢٦].

١٣٦ ـ (٨٤) ـ حدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ. (ح) وَحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُرَاوِحٍ اللَّيْثِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الأَعْمَالِ أَفْضَلُ؟ قَالَ: «الإِيمَانُ بِاللَّهِ، وَالْجِهَادُ فِي سَبِيلِهِ». قَالَ: قُلْتُ: أَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ: «أَنْفَسُهَا عِنْدَ أَهْلِهَا، وَأَكْثَرُهَا ثَمَناً». قَالَ: قُلْتُ: فَإِنْ لَمْ أَفْعَلْ؟ قَالَ: «تُعِينُ صَانِعاً أَوْ تَصْنَعُ لأَخْرَقَ». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ ضَعُفْتُ عَنْ بَعْضِ الْعَمَلِ؟ قَالَ: «تَكُفُّ شَرَّكَ عَنِ النَّاسِ، فَإِنَّهَا صَدَقَةٌ مِنْكَ عَلَى نَفْسِكَ». [البخاري: كتاب العتق، باب أي الرقاب أفضل، رقم: ٢٥١٨].

(...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ (قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ) أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ حَبِيبٍ مَوْلَى عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَبِي مُرَاوِحٍ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ. غَيْرَ أَنَّهُ قَالَ: «فَتُعِينُ الصَّانِعَ أَوْ تَصْنَعُ لأَخْرَقَ».

١٣٧ ـ (٨٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ، عَنْ سَعْدِ بْنِ إِيَاسٍ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «الصَّلاَةُ لِوَقْتِهَا». قَالَ: قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ». قَالَ: قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ». فَمَا تَرَكْتُ أَسْتَزِيدُهُ إِلا إِرْعَاءً عَلَيْهِ.
[البخاري: كتاب مواقيت الصلاة، باب فضل الصلاة لوقتها، رقم: ٥٠٤].

١٣٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا مَرْوَانُ الْفَزَارِيُّ: حَدَّثَنَا أَبُو يَعْفُورٍ، عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ، أَيُّ الأَعْمَالِ أَقْرَبُ إِلَى الْجَنَّةِ؟ قَالَ: «الصَّلاَةُ عَلَى مَوَاقِيتِهَا». قُلْتُ: وَمَاذَا يَا نَبِيَّ اللَّهِ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ». قُلْتُ: وَمَاذَا يَا نَبِيَّ اللَّهِ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ».

١٣٩ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ: أَنَّهُ سَمِعَ أَبَا عَمْرٍو الشَّيْبَانِيَّ قَالَ: حَدَّثَنِي صَاحِبُ هَذِهِ الدَّارِ، وَأَشَارَ إِلَى دَارِ عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَيُّ الأَعْمَالِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ:

Allah". (he (Ibn Mas'ud) commented: He (The Prophet) told me of all of them, and had I asked him for more, he would have told me more").

(...) Shu'ba narrated this tradition with the same chain of transmitters, and said: He pointed to the home of Abdullah (Ibn Mas'ud), and did not mention his name to us.

140-(...) Abu Amr Ash'shaibani narrated from Abdullah (Ibn Mas'ud) from The Prophet "Allah's blessing and peace be upon him": "The best deeds (or deed) are to offer the prayer in its prescribed stated time, and to be dutiful to the parents".

[37] The polytheism is the ugliest sin, and the greatest sin next to it

141-(86) Abdullah narrated: I asked The Prophet "Allah's blessing and peace be upon him": "What is the greatest sin in the Sight of Allah?" He said: "That you set up a rival unto Allah though He Alone created you". I said: "That is indeed a great sin". Then I asked: "What is next?" He said: "To kill your son lest he should share your food with you". I asked: "What is next?" He said: "To commit adultery with the wife of your neighbour".

142-(...) Abdullah narrated: A man asked The Prophet "Allah's blessing and peace be upon him": "What is the greatest sin in the Sight of Allah?" He said: "That you set up a rival unto Allah though He Alone created you". He asked: "What is next?" He said: "To kill your son lest he should share your food with you". He asked: "What is next?" He said: "To commit adultery with the wife of your neighbour". Then Allah Almighty revealed the confirmation of that:

"Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment". (The Criterion 68)

[38] The major sins, and the greatest of them all

143-(87) Abd Ar-Rahman Ibn Abu Bakra narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Would I not tell you of the greatest of the major sins? (They are three): to associate others with Allah (in worship), to be undutiful to one's parents (i.e. to disobey them, and severe the relation with them), and to bear false witness (or tell a false speech)". The Messenger of Allah "Allah's blessing and peace be upon him" was reclining (against something, and after he had said this) he sat and kept on repeating this so much that we said (to ourselves): "Would that he stopped".

«الصَّلاَةُ عَلَى وَقْتِهَا». قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ بِرُّ الْوَالِدَيْنِ». قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ». قَالَ: حَدَّثَنِي بِهِنَّ، وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي.

(...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ بِهَذَا الإِسْنَادِ، مِثْلَهُ. وَزَادَ: وَأَشَارَ إِلَى دَارِ عَبْدِ اللَّهِ، وَمَا سَمَّاهُ لَنَا.

١٤٠ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَفْضَلُ الأَعْمَالِ ـ أَوِ الْعَمَلِ ـ الصَّلاَةُ لِوَقْتِهَا، وَبِرُّ الْوَالِدَيْنِ».

٣٧ ـ باب بَيَانِ كَوْنِ الشِّرْكِ أَقْبَحَ الذُّنُوبِ، وبَيَانِ أَعْظَمِهَا بَعْدَهُ

١٤١ ـ (٨٦) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ. وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ». قَالَ: قُلْتُ لَهُ: إِنَّ ذَلِكَ لَعَظِيمٌ. قَالَ: قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ مَخَافَةَ أَنْ يَطْعَمَ مَعَكَ». قَالَ: قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ».

[البخاري: كتاب التفسير، باب قوله تعالى: ﴿فلا تجعلوا لله أنداداً وأنتم تعلمون﴾، رقم: ٤٢٠٧].

١٤٢ ـ (...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ جَرِيرٍ. قَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَيُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللَّهِ؟ قَالَ: «أَنْ تَدْعُوَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ». قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «أَنْ تَقْتُلَ وَلَدَكَ مَخَافَةَ أَنْ يَطْعَمَ مَعَكَ». قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ»، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَصْدِيقَهَا: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾﴾ [الفرقان: ٦٨].

٣٨ ـ باب بَيَانِ الكَبَائِرِ وأَكْبَرِهَا

١٤٣ ـ (٨٧) ـ حدّثني عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرِ بْنِ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَلا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟ ـ ثَلاَثاً ـ: الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَشَهَادَةُ الزُّورِ، أَوْ قَوْلُ الزُّورِ». وَكَانَ رَسُولُ اللَّهِ ﷺ مُتَّكِئاً فَجَلَسَ، فَمَا زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ.

[البخاري: كتاب الشهادات، باب ما قيل في شهادة الزور، رقم: ٢٥١١].

144-(88) Anas narrated that The Prophet "Allah's blessing and peace be upon him" said, concerning the major sins: "(They are) to associate others with Allah (in worship), to be undutiful to one's parents, to kill a human being unlawfully, and to give a false witness".

(...)Anas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" mentioned (or was asked about) the major sins: "(They are) to associate others with Allah (in worship), to kill a human being unlawfully, and to be undutiful to one's parents". Then, he said: "Would I not tell you of the greatest of the major sins? It is to tell a false speech (or to give a false witness)". (Shu'ba, (a sub-narrator) said: I think mostly that it (what The Prophet said) is "to give false witness").

145-(89) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Avoid committing the seven destructive (major) sins". It was said: "O Messenger of Allah! What are they?" he said: "To associate others with Allah (in worship), to practice sorcery, to unlawfully kill the human which Allah prohibited except legally, to consume the orphan's property, to consume the usury, to flee on the day of the advance (of the enemy), and to slander the chaste innocent believing women".

146-(90) Abd Ar-Rahman Ibn Humaid narrated from Abdullah Ibn Amr Ibn Al-Ass that The Messenger of Allah "Allah's blessing and peace be upon him" said: "One of the great sins is that one insults his parents". They asked: "O Messenger of Allah! Does the man insult his parents?" he said: "Yes (he does). A man might insult the father of another, who, in turn, would insult his (the former's) father. He also might abuse the mother of another man, who, in turn, would abuse his (the former's) mother".

(...) Muhammad Ibn Ja'far narrated from Shu'ba the same tradition, which was also narrated by Muhammad Ibn Hatim from Yahya Ibn Sa'id from Sufyan from Sa'd Ibn Ibrahim, with the same chain of narrators.

[39] The prohibition of haughtiness

147-(91) Alqama narrated from Abdullah Ibn Mas'ud from The Prophet "Allah's blessing and peace be upon him": "No one would be admitted in Paradise in case there is in his heart an atom's weight of haughtiness". A man said: "But one likes that his garment be elegant, and his shoes be fine". He said: "Verily, Allah is beautiful, and He loves beauty. But haughtiness is to deny the truth (out of arrogance) and to scorn the people".

148-(...) Alqama narrated from Abdullah Ibn Mas'ud from The Prophet "Allah's blessing and peace be upon him": "No one would enter into the (Hell) fire in case there is in his heart a mustard seed weight of

١٤٤ ـ (٨٨) ـ وحدّثني يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ وَهُوَ: ابْنُ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ، فِي الْكَبَائِرِ قَالَ: «الشِّرْكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَقَوْلُ الزُّورِ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ عَبْدِ الْحَمِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الْكَبَائِرَ ـ أَوْ سُئِلَ عَنِ الْكَبَائِرِ ـ فَقَالَ: «الشِّرْكُ بِاللَّهِ، وَقَتْلُ النَّفْسِ، وَعُقُوقُ الْوَالِدَيْنِ»، وَقَالَ: «أَلا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ»؟ قَالَ: «قَوْلُ الزُّورِ ـ أَوْ قَالَ: شَهَادَةُ الزُّورِ ـ». قَالَ شُعْبَةُ: وَأَكْبَرُ ظَنِّي أَنَّهُ: «شَهَادَةُ الزُّورِ».

[البخاري: كتاب الشهادات، باب ما قيل في شهادة الزور، رقم: ٢٥١٠].

١٤٥ ـ (٨٩) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ». قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا هُنَّ؟ قَالَ: «الشِّرْكُ بِاللَّهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ، وَأَكْلُ مَالِ الْيَتِيمِ، وَأَكْلُ الرِّبَا، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلاَتِ الْمُؤْمِنَاتِ».

١٤٦ ـ (٩٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مِنَ الْكَبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ». قَالُوا: يَا رَسُولَ اللَّهِ، وَهَلْ يَشْتِمُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: «نَعَمْ، يَسُبُّ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ، فَيَسُبُّ أُمَّهُ».

[البخاري: كتاب الوصايا، باب قول الله تعالى: ﴿إن الذين يأكلون أموال اليتامى ظلماً...﴾ رقم: ٢٧٦٦].

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، جَمِيعاً، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، بِهَذَا الإِسْنَادِ، مِثْلَهُ.

[البخاري: كتاب الأدب، باب لا يسب الرجل والديه، رقم: ٥٦٢٨].

٣٩ ـ باب تَحْرِيمِ الكِبْرِ وبَيَانِه

١٤٧ ـ (٩١) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ، جَمِيعاً عَنْ يَحْيَى بْنِ حَمَّادٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنِي يَحْيَى بْنُ حَمَّادٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَبَانَ بْنِ تَغْلِبَ، عَنْ فُضَيْلٍ الْفُقَيْمِيِّ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ». قَالَ رَجُلٌ: إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَناً وَنَعْلُهُ حَسَنَةً. قَالَ: «إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبْرُ: بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ».

١٤٨ ـ (...) ـ حدّثنا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ، كِلاَهُمَا عَنْ عَلِيِّ بْنِ مُسْهِرٍ. قَالَ مِنْجَابٌ: أَخْبَرَنَا ابْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ

faith; and no one would be admitted in Paradise in case there is in his heart a mustard seed weight of haughtiness".

149-(...) Abdullah Ibn Mas'ud narrated from The Prophet "Allah's blessing and peace be upon him": "No one would be admitted in Paradise if there is in his heart an atom's weight of haughtiness".

[40] Whoever died without associating anything with Allah (in worship) would be admitted in Paradise, and whoever died as polytheist would enter into the (Hell) fire

150-(92) Abdullah narrated: (According to the narration of Waki: The Messenger of Allah "Allah's blessing and peace be upon him" said, but Ibn Numair emphasized that (Abdullah told) I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying): "Whoever died while associating others with Allah (in worship) would enter into the (Hell) fire". I (Abdullah) said: "Whoever died, associating none with Allah (in worship) would be admitted in Paradise".

151-(93) Jaber narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and asked him: "O Messenger of Allah! What are the two mandatory things?" (i.e. the two things, which would make it necessary for the one to enter into Paradise or Hell, according to what he did of them). He replied: "Whoever died as associating none with Allah (in worship) would be admitted in Paradise; and whoever died as associating others with Allah (in worship) would enter into the (Hell) fire".

152-(...) Jaber Ibn Abdullah narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Whoever (died and) met Allah as associating none with Allah (in worship) would be admitted in Paradise; and whoever (died and) met Allah as associating others with Allah (in worship) would enter into the (Hell) fire".

(...) Abu Az-Zubair narrated from Jaber that The Prophet of Allah "Allah's blessing and peace be upon him" said the same.

153-(94) Abu Dharr narrated from The Prophet "Allah's blessing and peace be upon him": "Gabriel came and gave me the glad tidings: Whoever of your (Muslim) nation died, associating none with Allah (in worship) would be admitted in Paradise". I asked him: "Even if he committed adultery and theft?" he said: "Even if he committed adultery and theft".

154-(...) Abu Dharr narrated: Once, I went to The Messenger of Allah "Allah's blessing and peace be upon him", who was sleeping, having a white garment on him. (I returned and) went to him once again, and he was still sleeping. (I returned and then) went to him (for the third time) after he

عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَدْخُلُ النَّارَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ إِيمَانٍ، وَلاَ يَدْخُلُ الْجَنَّةَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ كِبْرِيَاءَ».

١٤٩ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبَانَ بْنِ تَغْلِبَ، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ».

٤٠ ـ بابُ مَنْ مَاتَ لا يُشْرِكُ بالله شَيئاً دَخَلَ الجَنَّةَ، ومَن ماتَ مُشْرِكاً دَخَلَ النَّارَ

١٥٠ ـ (٩٢) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ. قَالَ وَكِيعٌ: قَالَ رَسُولُ اللَّهِ ﷺ. وَقَالَ ابْنُ نُمَيْرٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئاً دَخَلَ النَّارَ».

وَقُلْتُ أَنَا: وَمَنْ مَاتَ لاَ يُشْرِكُ بِاللَّهِ شَيْئاً دَخَلَ الْجَنَّةَ.

[البخاري: كتاب الجنائز، باب في الجنائز ...، رقم: ١١٨١].

١٥١ ـ (٩٣) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، مَا الْمُوجِبَتَانِ؟ فَقَالَ: «مَنْ مَاتَ لاَ يُشْرِكُ بِاللَّهِ شَيْئاً دَخَلَ الْجَنَّةَ، وَمَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئاً دَخَلَ النَّارَ».

١٥٢ ـ (...) ـ وحدّثني أَبُو أَيُّوبَ الْغَيْلاَنِيُّ، سُلَيْمَانُ بْنُ عَبْدِ اللَّهِ، وَحَجَّاجُ بْنُ الشَّاعِرِ، قَالاَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا قُرَّةُ، عَنْ أَبِي الزُّبَيْرِ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ لَقِيَ اللَّهَ لاَ يُشْرِكُ بِهِ شَيْئاً دَخَلَ الْجَنَّةَ، وَمَنْ لَقِيَهُ يُشْرِكُ بِهِ دَخَلَ النَّارَ». قَالَ أَبُو أَيُّوبَ: قَالَ أَبُو الزُّبَيْرِ: عَنْ جَابِرٍ.

(...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا مُعَاذٌ ـ وَهُوَ ابْنُ هِشَامٍ ـ قَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ، بِمِثْلِهِ.

١٥٣ ـ (٩٤) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ وَاصِلٍ الأَحْدَبِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، قَالَ: سَمِعْتُ أَبَا ذَرٍّ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلاَمُ، فَبَشَّرَنِي أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِكَ لا يُشْرِكُ بِاللَّهِ شَيْئاً دَخَلَ الْجَنَّةَ. قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ».

[البخاري: كتاب الجنائز، باب في الجنائز، رقم: ١١٨٠].

١٥٤ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَأَحْمَدُ بْنُ جِرَاشٍ، قَالاَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنِي حُسَيْنٌ الْمُعَلِّمُ، عَنِ ابْنِ بُرَيْدَةَ: أَنَّ يَحْيَى بْنَ يَعْمَرَ حَدَّثَهُ: أَنَّ أَبَا الأَسْوَدِ الدِّيلِيَّ حَدَّثَهُ: أَنَّ أَبَا ذَرٍّ حَدَّثَهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ

had got up. I sat beside him. He said: "There is no slave, who said "There is no god but Allah" and then died while being on that state, except that he would be admitted in Paradise". I asked him: "Even if he committed adultery and theft?" he said: "Even if he committed adultery and theft". I asked him: "Even if he committed adultery and theft?" he said: "Even if he committed adultery and theft" thrice; and he added in the fourth: "In spite of the objection of Abu Dharr". He (the sub-narrator) said: Then, Abu Dharr went out repeating (the phrase): "In spite of the objection of Abu Dharr".

[41] The prohibition of killing the unbeliever after his saying: "There is no god but Allah"

155-(95) Ubaidullah Ibn Adi Ibn Al-Khiyar narrated that Al-Miqdad Ibn Al-Aswad told him: I said: "O Messenger of Allah! Suppose I met one of the infidels and we fought, and he struck one of my hands with his sword and cut it off; then he took refuge in a tree and said: "I surrender to Allah" (as becoming a Muslim), could I kill him, O Allah's Apostle, after he had said this?" Allah's Apostle "Allah's blessing and peace be upon him" said: "You should not kill him". Al-Miqdad said: "O Allah's Apostle! But he had cut off one of my two hands, and then he uttered those words". Allah's Apostle "Allah's blessing and peace be upon him" replied: "You should not kill him, for if you killed him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words".

156-(...) Ma'mar, Al-Awza'i and Ibn Juraij narrated from Az-Zuhri the same Hadith with the same chain of transmitters, but in the Hadith of Ma'mar and Ibn Juraij, he said: "I surrendered to Allah", the same as was mentioned in the narration of Al-Laithi. According to the narration of Ma'mar, he said: "When I turned over upon to kill him, he said: There is no god but Allah".

157-(...) Ubaidullah Ibn Adi Ibn Al-Khiyar narrated that Al-Miqdad Ibn Al-Aswad Al-Kindi, who was an ally to the sons of Zuhra, and was of those who attended (the holy battle of) Badr, told him: I said: "O Messenger of Allah! Suppose I met one of the infidels..." and mentioned the narration like that transmitted by Al-Laith.

158-(96) Usama Ibn Zaid narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent us in military detachment. We attacked Al-Huruqat of Juhaina in the morning. I caught hold of a man who said: "There is no god but Allah". But, I pierced (and killed) him with a spear. It once occurred to me and I talked about it to the Prophet "Allah's

وَهُوَ نَائِمٌ، عَلَيْهِ ثَوْبٌ أَبْيَضُ، ثُمَّ أَتَيْتُهُ فَإِذَا هُوَ نَائِمٌ، ثُمَّ أَتَيْتُهُ وَقَدِ اسْتَيْقَظَ، فَجَلَسْتُ إِلَيْهِ. فَقَالَ: «مَا مِنْ عَبْدٍ قَالَ: لا إِلَهَ إِلا اللَّهُ ثُمَّ مَاتَ عَلَى ذَلِكَ إِلا دَخَلَ الْجَنَّةَ». قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنَى وَإِنْ سَرَقَ». قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنَى وَإِنْ سَرَقَ» ثَلاثاً. ثُمَّ قَالَ فِي الرَّابِعَةِ: «عَلَى رَغْمِ أَنْفِ أَبِي ذَرٍّ».

قَالَ: فَخَرَجَ أَبُو ذَرٍّ وَهُوَ يَقُولُ: وَإِنْ رَغِمَ أَنْفُ أَبِي ذَرٍّ.

[البخاري: كتاب اللباس، باب الثياب البيض، رقم: ٥٤٨٩].

٤١ ـ بابُ تَحْرِيمِ قَتْلِ الكَافِرِ بَعْدَ أن قال: لا إلَه إلا اللَّهُ

١٥٥ ـ (٩٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ ـ وَاللَّفْظُ مُتَقَارِبٌ ـ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَدِيِّ بْنِ الْخِيَارِ، عَنِ الْمِقْدَادِ بْنِ الأَسْوَدِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ لَقِيتُ رَجُلاً مِنَ الْكُفَّارِ، فَقَاتَلَنِي، فَضَرَبَ إِحْدَى يَدَيَّ بِالسَّيْفِ فَقَطَعَهَا، ثُمَّ لاذَ مِنِّي بِشَجَرَةٍ، فَقَالَ: أَسْلَمْتُ لِلَّهِ. أَفَأَقْتُلُهُ يَا رَسُولَ اللَّهِ بَعْدَ أَنْ قَالَهَا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَقْتُلْهُ». قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّهُ قَدْ قَطَعَ يَدِي، ثُمَّ قَالَ ذَلِكَ بَعْدَ أَنْ قَطَعَهَا، أَفَأَقْتُلُهُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَقْتُلْهُ، فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ. وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ».

[البخاري: كتاب المغازي، باب شهود الملائكة بدراً، رقم: ٣٧٩٤].

١٥٦ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ، قَالا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، جَمِيعاً عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ.

أَمَّا الأَوْزَاعِيُّ وَابْنُ جُرَيْجٍ، فَفِي حَدِيثِهِمَا قَالَ: أَسْلَمْتُ لِلَّهِ. كَمَا قَالَ اللَّيْثُ فِي حَدِيثِهِ. وَأَمَّا مَعْمَرٌ فَفِي حَدِيثِهِ: فَلَمَّا أَهْوَيْتُ لأَقْتُلَهُ قَالَ: لا إِلَهَ إِلا اللَّهُ.

١٥٧ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ، ثُمَّ الْجُنْدَعِيُّ: أَنَّ عُبَيْدَ اللَّهِ بْنَ عَدِيِّ بْنِ الْخِيَارِ أَخْبَرَهُ: أَنَّ الْمِقْدَادَ بْنَ عَمْرٍو ابْنَ الأَسْوَدِ الْكِنْدِيَّ ـ وَكَانَ حَلِيفاً لِبَنِي زُهْرَةَ، وَكَانَ مِمَّنْ شَهِدَ بَدْراً مَعَ رَسُولِ اللَّهِ ﷺ ـ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ لَقِيتُ رَجُلاً مِنَ الْكُفَّارِ؟ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ.

١٥٨ ـ (٩٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي مُعَاوِيَةَ، كِلاَهُمَا عَنِ الأَعْمَشِ، عَنْ أَبِي ظَبْيَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ. وَهَذَا حَدِيثُ ابْنِ أَبِي شَيْبَةَ ـ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي سَرِيَّةٍ، فَصَبَّحْنَا الْحُرُقَاتِ مِنْ جُهَيْنَةَ، فَأَدْرَكْتُ رَجُلاً، فَقَالَ: لا إِلَهَ إِلا اللَّهُ، فَطَعَنْتُهُ

blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Did he declare that "There is no god but Allah" and even you killed him?" I said: "O Messenger of Allah! He only said it for fear of the weapon". He (the Prophet) said: "Did you split open his heart to find out whether he had declared it (out of belief in it) or not?" He went on repeating it to me till I wished I had embraced Islam (only from) that day.

Sa'd said: "By Allah, I would never kill any Muslim whom the heavy-bellied man, i.e. Usama, would not kill. Somebody said: "Did Allah not say: "And fight them on until there is no more tumult or oppression, and there prevail justice and Faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do"?" (The War Booty "Al-Anfal" 39) Sa'd said: "We fought so that there should be no tumult, but you and your companions wish to fight so that there should be tumult".

159-(...) Usama Ibn Zaid narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent us in military detachment. We attacked the people of Al-Huruqa of Juhaina in the morning, whom we defeated. I and an Ansari man pursued a person, and when we caught hold of him, he said: "There is no god but Allah". The Ansari man stopped from attacking him. But, I pierced (and killed) him with a spear.

When we arrived in Medina, The Messenger of Allah "Allah's blessing and peace be upon him" was informed of this news. He said to me: "O Usama! Did you kill him even after he had said: There is no god but Allah?" I said: "O Messenger of Allah! He did that in order to take refuge (from the weapon)". He said: "Did you kill him even after he had said: There is no god but Allah?" he kept on repeating it until I wished I had not embraced Islam before that day.

160-(97) Safwan Ibn Muhriz, the nephew of Jundub Ibn Abdullah narrated that Jundub Ibn Abdullah Al-Bajali sent a message to As'as Ibn Salama, during the unsettled days of Ibn Az-Zubair, saying: "Collect some men of your family in order that I would like to talk to them". He (As'as) sent an envoy to them. When they gathered, Jundub came, putting a yellow hooded cloak on him. He said: "Go on speaking about what you were occupied by in your talks". The talk went on by turns, till there came his (Jundub's) turn. He took off the hooded cloak from his head and said:

"I came to you only with the intention to tell you a certain narration from your Messenger. Once, The Messenger of Allah "Allah's blessing and peace be upon him" sent a (military) group of Muslims to a tribe of

فَوَقَعَ فِي نَفْسِي مِنْ ذٰلِكَ، فَذَكَرْتُهُ لِلنَّبِيِّ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَقَالَ: لا إِلٰهَ إِلا اللَّهُ وَقَتَلْتَهُ؟» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّمَا قَالَهَا خَوْفاً مِنَ السِّلاحِ. قَالَ: «أَفَلاَ شَقَقْتَ عَنْ قَلْبِهِ حَتَّى تَعْلَمَ أَقَالَهَا أَمْ لاَ».

فَمَا زَالَ يُكَرِّرُهَا عَلَيَّ حَتَّى تَمَنَّيْتُ أَنِّي أَسْلَمْتُ يَوْمَئِذٍ. قَالَ: فَقَالَ سَعْدٌ: وَأَنَا وَاللَّهِ لا أَقْتُلُ مُسْلِماً حَتَّى يَقْتُلَهُ ذُو الْبُطَيْنِ، يَعْنِي أُسَامَةَ. قَالَ: قَالَ رَجُلٌ: أَلَمْ يَقُلِ اللَّهُ: ﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ﴾ [الأنفال: ٣٩]، فَقَالَ سَعْدٌ: قَدْ قَاتَلْنَا حَتَّى لاَ تَكُونَ فِتْنَةٌ، وَأَنْتَ وَأَصْحَابُكَ تُرِيدُونَ أَنْ تُقَاتِلُوا حَتَّى تَكُونَ فِتْنَةٌ.

[البخاري: كتاب المغازي، باب بعث النبي ﷺ أسامة بن زيد...، رقم ٤٠٢١].

١٥٩ ـ (...) ـ حدّثنا يَعْقُوبُ الدَّوْرَقِيُّ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ: حَدَّثَنَا أَبُو ظِبْيَانَ، قَالَ: سَمِعْتُ أُسَامَةَ بْنَ زَيْدِ بْنِ حَارِثَةَ يُحَدِّثُ، قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ إِلَى الْحُرَقَةِ مِنْ جُهَيْنَةَ، فَصَبَّحْنَا الْقَوْمَ، فَهَزَمْنَاهُمْ. وَلَحِقْتُ أَنَا وَرَجُلٌ مِنَ الأَنْصَارِ رَجُلاً مِنْهُمْ، فَلَمَّا غَشِيْنَاهُ قَالَ: لاَ إِلٰهَ إِلاَّ اللَّهُ، فَكَفَّ عَنْهُ الأَنْصَارِيُّ. وَطَعَنْتُهُ بِرُمْحِي حَتَّى قَتَلْتُهُ. قَالَ: فَلَمَّا قَدِمْنَا، بَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقَالَ لِي: «يَا أُسَامَةُ، أَقَتَلْتَهُ بَعْدَ مَا قَالَ: لا إِلٰهَ إِلا اللَّهُ؟» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّمَا كَانَ مُتَعَوِّذاً. قَالَ: فَقَالَ: «أَقَتَلْتَهُ بَعْدَ مَا قَالَ: لا إِلٰهَ إِلا اللَّهُ؟». قَالَ: فَمَا زَال يُكَرِّرُهَا عَلَيَّ حَتَّى تَمَنَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذٰلِكَ الْيَوْمِ.

١٦٠ ـ (٩٧) ـ حدّثنا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا مُعْتَمِرٌ، قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ: أَنَّ خَالِداً الأَثْبَجَ، ابْنَ أَخِي صَفْوَانَ بْنِ مُحْرِزٍ، حَدَّثَ عَنْ صَفْوَانَ بْنِ مُحْرِزٍ: أَنَّهُ حَدَّثَ: أَنَّ جُنْدَبَ بْنَ عَبْدِ اللَّهِ الْبَجَلِيَّ بَعَثَ إِلَى عَسْعَسِ بْنِ سَلاَمَةَ، زَمَنَ فِتْنَةِ ابْنِ الزُّبَيْرِ، فَقَالَ: اجْمَعْ لِي نَفَراً مِنْ إِخْوَانِكَ حَتَّى أُحَدِّثَهُمْ، فَبَعَثَ رَسُولاً إِلَيْهِمْ، فَلَمَّا اجْتَمَعُوا جَاءَ جُنْدَبٌ وَعَلَيْهِ بُرْنُسٌ أَصْفَرُ، فَقَالَ: تَحَدَّثُوا بِمَا كُنْتُمْ تَحَدَّثُونَ بِهِ حَتَّى دَارَ الْحَدِيثُ، فَلَمَّا دَارَ الْحَدِيثُ إِلَيْهِ حَسَرَ الْبُرْنُسَ عَنْ رَأْسِهِ فَقَالَ: إِنِّي أَتَيْتُكُمْ وَلاَ أُرِيدُ أَنْ أُخْبِرَكُمْ عَنْ نَبِيِّكُمْ. إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بَعْثاً مِنَ الْمُسْلِمِينَ إِلَى قَوْمٍ مِنَ الْمُشْرِكِينَ، وَإِنَّهُمُ الْتَقَوْا، فَكَانَ

polytheists. The two armies faced one another. There was a man among the army of polytheists who (was so darting that) whenever he intended to kill a man from among the Muslims, he would kill him. From amongst the Muslims, there was a man expecting for (an opportunity of) his (the polytheist's) heedlessness. We talked that he was Usama Ibn Zaid.

When he raised his sword, he (the polytheist) uttered: "There is no god but Allah" But he (Usama Ibn Zaid) killed him. When The glad tidings giver came to The Prophet "Allah's blessing and peace be upon him" he asked him (about the battlefield), and he informed him of him (Usama) and what he had done. He (The Prophet) sent for him and asked him: "Why did you kill him?" He (Usama) said: "O Messenger of Allah! He struck the Muslims and killed so-and-so, and so-and-so. (He mentioned the names of some of them). I attacked him, and when he saw the sword he said: "There is no god but Allah"".

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Did you kill him?" He (Usama) replied: "Yes (I killed him)". He (The Prophet) said: "Then, what would you do with (the phrase): "There is no god but Allah" if it comes (with him) on The Day of Judgment?" He (Usama) said: "O Messenger of Allah! Ask for Allah's forgiveness for me". He (The Prophet) said: "What would you do with: "There is no god but Allah" if it comes (with him) on The Day of Judgment?" He (The Prophet) added no more than saying: "What would you do with: "There is no god but Allah" if it comes (with him) on The Day of Judgment?"

[42] The saying of The Prophet "Allah's blessing and peace be upon him": "Whoever takes up the arms against us is not from us".

161-(98) Nafi narrated from Ibn Umar that The Prophet "Allah's blessing and peace be upon him" said: "Whoever takes up the arms (unlawfully) against us is not from us (the Muslims)".

162-(99) Iyas Ibn Salama narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever draws the arms (unlawfully) against us is not from us (the Muslims)".

163-(100) Abu Burda narrated from Abu Musa that The Prophet "Allah's blessing and peace be upon him" said: "Whoever takes up the arms (unlawfully) against us is not from us (the Muslims)".

[43] The saying of The Prophet "Allah's blessing and peace be upon him": "Whoever cheats us is not of us (Muslims)".

رَجُلٌ مِنَ الْمُشْرِكِينَ إِذَا شَاءَ أَنْ يَقْصِدَ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ قَصَدَ لَهُ فَقَتَلَهُ، وَإِنَّ رَجُلاً مِنَ الْمُسْلِمِينَ قَصَدَ غَفْلَتَهُ. قَالَ: وَكُنَّا نُحَدَّثُ أَنَّهُ أُسَامَةُ بْنُ زَيْدٍ، فَلَمَّا رَفَعَ عَلَيْهِ السَّيْفَ قَالَ: لا إِلَهَ إِلا اللَّهُ، فَقَتَلَهُ، فَجَاءَ الْبَشِيرُ إِلَى النَّبِيِّ ﷺ، فَسَأَلَهُ، فَأَخْبَرَهُ حَتَّى أَخْبَرَهُ خَبَرَ الرَّجُلِ كَيْفَ صَنَعَ، فَدَعَاهُ، فَسَأَلَهُ، فَقَالَ: «لِمَ قَتَلْتَهُ؟» قَالَ: يَا رَسُولَ اللَّهِ أَوْجَعَ فِي الْمُسْلِمِينَ، وَقَتَلَ فُلاَنًا وَفُلاَنًا. وَسَمَّى لَهُ نَفَرًا، وَإِنِّي حَمَلْتُ عَلَيْهِ. فَلَمَّا رَأَى السَّيْفَ قَالَ: لا إِلَهَ إِلا اللَّهُ. قَالَ رَسُولُ اللَّهِ ﷺ: «أَقَتَلْتَهُ؟» قَالَ: نَعَمْ. قَالَ: «فَكَيْفَ تَصْنَعُ بِـ: لا إِلَهَ إِلا اللَّهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟» قَالَ: يَا رَسُولَ اللَّهِ، اسْتَغْفِرْ لِي، قَالَ: «وَكَيْفَ تَصْنَعُ بِـ: لا إِلَهَ إِلا اللَّهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟» قَالَ: فَجَعَلَ لاَ يَزِيدُهُ عَلَى أَنْ يَقُولَ: «كَيْفَ تَصْنَعُ بِـ: لا إِلَهَ إِلا اللَّهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟».

٤٢ ـ باب قَوْلِ النَّبِيِّ ﷺ: «مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فليس مِنَّا»

١٦١ ـ (٩٨) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ: حَدَّثَنَا يَحْيَى ـ وَهُوَ الْقَطَّانُ ـ (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى ـ وَاللَّفْظُ لَهُ ـ قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا».

١٦٢ ـ (٩٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، قَالاَ: حَدَّثَنَا مُصْعَبٌ ـ وَهُوَ ابْنُ الْمِقْدَامِ ـ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَلَّ عَلَيْنَا السَّيْفَ فَلَيْسَ مِنَّا».

١٦٣ ـ (١٠٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ، قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا».

[البخاري: كتاب الفتن، باب قول النبي ﷺ: «من حمل علينا السلاح...» رقم: ٦٦٦٠].

٤٣ ـ باب قَوْلِ النَّبِيِّ ﷺ: «مَنْ غَشَّنَا فليس مِنَّا»

١٦٤ ـ (١٠١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ

164-(101) Suhail Ibn Abu Salih narrated from his father from Abu Huraira that The Prophet "Allah's blessing and peace be upon him" said: "Whoever takes up the arms (unlawfully) against us (the Muslims) is not from us, and whoever acts dishonestly against us is not from us".

(102) Al-Ala narrated from his father that once The Messenger of Allah "Allah's blessing and peace be upon him" passed by a heap of foodstuff, in which he thrust his hand, with his fingers moistened. He said to the owner of that heap of foodstuff: "What is this?" He replied: "O Messenger of Allah! It has been wetted by rainfall". He (The Messenger of Allah) said: "Would not you place this (the wet portion of the heap) over the other parts of the foodstuff, so that the people could see it? Whoever cheats is not from me" (i.e. he is not to belong to my followers).

[44] The prohibition of slapping the cheeks, tearing the (garments') pockets and calling by the call of the pre-Islamic period of ignorance

165-(103) Abdullah Ibn Murra narrated from Masruq from Abdullah that The Prophet "Allah's blessing and peace be upon him" said: "The one, who slaps the cheeks, tears the pockets (of the garments) and calls with the call of the pre-Islamic period of ignorance (such as to weep or wail for the dead people) is not from us" (i.e. not a Muslim).

166-(...) Uthman Ibn Abu Shaiba narrated from Jarir, and Ishaq Ibn Ibrahim and Ali Ibn Khashram narrated from Isa Ibn Yunus, and all narrated the same from Al-A'mash with the same chain of transmitters.

167-(104) Abu Burda Ibn Abu Musa narrated that once Abu Musa had a great pain which caused him to fall unconscious, with his head in the lap of one of his wives. One of his wives cried. Since he had no power to prevent her, when he returned to his senses, he said: "I disavow what The Messenger of Allah "Allah's blessing and peace be upon him" disavowed. Verily, The Messenger of Allah "Allah's blessing and peace be upon him" disavowed the woman who cries, gets her head shaved, or tears the front opening of her garment (at the time of calamities)".

(...) Abd Ar-Rahman Ibn Yazid and Abu Burda Ibn Abu Musa narrated that once Abu Musa fell unconscious. His wife, the mother of Abdullah came and cried loudly. When he recovered, he said to her: "Did not you know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I disavow the woman who gets her head shaved, cries, or tears the front opening of her garment (at the time of calamities)"?"

(...) The wife of Abu Musa, Safwan Ibn Muhriz and Rib'i Ibn Hirash narrated from Abu Musa from The Prophet "Allah's blessing and peace

الْقَارِيُّ ـ (ح) وَحَدَّثَنَا أَبُو الأَحْوَصِ مُحَمَّدُ بْنُ حَيَّانَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، كِلاَهُمَا عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا، وَمَنْ غَشَّنَا فَلَيْسَ مِنَّا».

(١٠٢) ـ وحدّثني يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: أَخْبَرَنِي الْعَلاَءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى صُبْرَةِ طَعَامٍ، فَأَدْخَلَ يَدَهُ فِيهَا. فَنَالَتْ أَصَابِعُهُ بَلَلاً. فَقَالَ: «مَا هٰذَا يَا صَاحِبَ الطَّعَامِ؟» قَالَ: أَصَابَتْهُ السَّمَاءُ، يَا رَسُولَ اللَّهِ، قَالَ: «أَفَلاَ جَعَلْتَهُ فَوْقَ الطَّعَامِ كَيْ يَرَاهُ النَّاسُ؟ مَنْ غَشَّ فَلَيْسَ مِنِّي».

٤٤ ـ باب تَحْرِيمِ ضَرْبِ الْخُدُودِ وَشَقِّ الْجُيُوبِ وَالدُّعَاءِ بِدَعْوَى الْجَاهِلِيَّةِ

١٦٥ ـ (١٠٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: جَمِيعاً عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، أَوْ شَقَّ الْجُيُوبَ، أَوْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ».

هٰذَا حَدِيثُ يَحْيَى. وَأَمَّا ابْنُ نُمَيْرٍ وَأَبُو بَكْرٍ فَقَالاَ: «وَشَقَّ وَدَعَا» بِغَيْرِ أَلِفٍ.

[البخاري: كتاب الجنائز، باب ليس منا من ضرب الخدود، رقم: ١٢٩٧].

١٦٦ ـ (...) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ، قَالاَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، جَمِيعاً عَنِ الأَعْمَشِ... بِهٰذَا الإِسْنَادِ. وَقَالاَ: «وَشَقَّ وَدَعَا».

١٦٧ ـ (١٠٤) ـ حدّثنا الْحَكَمُ بْنُ مُوسَى الْقَنْطَرِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ: أَنَّ الْقَاسِمَ بْنَ مُخَيْمِرَةَ حَدَّثَهُ قَالَ: حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى، قَالَ: وَجِعَ أَبُو مُوسَى وَجَعاً فَغُشِيَ عَلَيْهِ، وَرَأْسُهُ فِي حَجْرِ امْرَأَةٍ مِنْ أَهْلِهِ، فَصَاحَتِ امْرَأَةٌ مِنْ أَهْلِهِ، فَلَمْ يَسْتَطِعْ أَنْ يَرُدَّ عَلَيْهَا شَيْئاً، فَلَمَّا أَفَاقَ قَالَ: أَنَا بَرِيءٌ مِمَّا بَرِئَ مِنْهُ رَسُولُ اللَّهِ ﷺ، فَإِنَّ رَسُولَ اللَّهِ ﷺ بَرِئَ مِنَ الصَّالِقَةِ وَالْحَالِقَةِ وَالشَّاقَّةِ.

(...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ، قَالاَ: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ قَالَ: سَمِعْتُ أَبَا صَخْرَةَ يَذْكُرُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ وَأَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، قَالاَ: أُغْمِيَ عَلَى أَبِي مُوسَى وَأَقْبَلَتِ امْرَأَتُهُ أُمُّ عَبْدِ اللَّهِ تَصِيحُ بِرَنَّةٍ، قَالا: ثُمَّ أَفَاقَ، قَالَ: أَلَمْ تَعْلَمِي ـ وَكَانَ يُحَدِّثُهَا ـ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَنَا بَرِيءٌ مِمَّنْ حَلَقَ وَسَلَقَ وَخَرَقَ»؟!

[البخاري: كتاب الجنائز، باب ما ينهى من الحلق عند المصيبة، رقم: ١٢٣٤].

(...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُطِيعٍ: حَدَّثَنَا هُشَيْمٌ عَنْ حُصَيْنٍ، عَنْ عِيَاضٍ الأَشْعَرِيِّ، عَنِ امْرَأَةِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ.

(ح) وَحَدَّثَنِيهِ حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ: حَدَّثَنِي أَبِي: حَدَّثَنَا دَاوُدُ ـ يَعْنِي ابْنَ أَبِي هِنْدٍ ـ: حَدَّثَنَا عَاصِمٌ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ.

(ح) وَحَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: أَخْبَرَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ. غَيْرَ أَنَّ

be upon him" the same Hadith, but in the narration of Iyad, he said: "(Such a woman) is not from us (Muslims)" instead of "I disavow".

[45] The serious prohibition of talebearing

168-(105) Abu Wa'il narrated from Hudhaifa that he (the latter) was informed that a man used to go with calumnies. Upon this he said: I heard Allah's Messenger "Allah's blessing and peace be upon him" saying: "The talebearer should not be admitted in Paradise".

169-(...) Hammam Ibn Al-Harith narrated: There was a man who used to transmit the tales of the people to the governor. Once, we were sitting in the mosque, when the people said: "This is of those who transmit the tales (of people) to the governor". Then, he came and sat with us. Hudhaifa said: I heard Allah's Messenger "Allah's blessing and peace be upon him" saying: "The talebearer should not be admitted in Paradise".

170-(...) Hammam Ibn Al-Harith narrated: Once, we were sitting in the mosque with Hudhaifa. Then, a man came and sat with us. The people said to Hudhaifa: "This is one who transmits the tales (of people) to the governor". Hudhaifa said, with the intention of reporting to him: I heard Allah's Messenger "Allah's blessing and peace be upon him" saying: "The talebearer should not be admitted in Paradise".

[46] the great prohibition of hanging down one's lower garment, of reminding (others) of one's gift, of selling goods by false oaths, and what about those three with whom Allah would neither speak on the day of judgement, nor would He look at them nor would He purify them, and for them is a painful penalty

171-(106) Abu Dharr narrated from The Prophet "Allah's blessing and peace be upon him": "There are three with whom Allah would neither speak on the day of judgement, nor would He look at them nor would He purify them (of their sins), and for them is a painful penalty". The Prophet "Allah's blessing and peace be upon him" repeated it thrice. Then I said: "Disgraced and lost be they! What are those, O Messenger of Allah?" he said: "They are: The one who hangs down his lower garment (out of haughtiness), the one who reminds others of his gifts he bestows upon them, and the one who sells his goods by false oaths".

(...)Abu Dharr narrated from The Prophet "Allah's blessing and peace be upon him": "There are three with whom Allah would not speak on the day of judgement. They are: the one who never gives a gift (to people) but that he reminds them of it, the one who sells his goods by false oaths, and The one who hangs down his lower garment (out of haughtiness)".

فِي حَدِيثِ عِيَاضٍ الأَشْعَرِيِّ قَالَ: «لَيْسَ مِنَّا» وَلَمْ يَقُلْ: «بَرِيءٌ».

٤٥ ـ باب بَيَانِ غِلَظِ تَحْرِيمِ النَّمِيمَةِ

١٦٨ ـ (١٠٥) ـ وحدّثني شَيْبَانُ بْنُ فَرُّوخَ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ، قَالا: حَدَّثَنَا مَهْدِيٌّ، وَهُوَ ابْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلٌ الأَحْدَبُ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ: أَنَّهُ بَلَغَهُ أَنَّ رَجُلاً يَنِمُّ الْحَدِيثَ. فَقَالَ حُذَيْفَةُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لا يَدْخُلُ الْجَنَّةَ نَمَّامٌ».

١٦٩ ـ (...) ـ حدّثنا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، قَالَ: كَانَ رَجُلٌ يَنْقُلُ الْحَدِيثَ إِلَى الأَمِيرِ، فَكُنَّا جُلُوساً فِي الْمَسْجِدِ، فَقَالَ الْقَوْمُ: هٰذَا مِمَّنْ يَنْقُلُ الْحَدِيثَ إِلَى الأَمِيرِ، قَالَ: فَجَاءَ حَتَّى جَلَسَ إِلَيْنَا، فَقَالَ حُذَيْفَةُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ».

[البخاري: كتاب الأدب، باب ما يكره من النميمة رقم: ٥٧٠٩].

١٧٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا ابْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، قَالَ: كُنَّا جُلُوساً مَعَ حُذَيْفَةَ فِي الْمَسْجِدِ، فَجَاءَ رَجُلٌ حَتَّى جَلَسَ إِلَيْنَا. فَقِيلَ لِحُذَيْفَةَ: إِنَّ هٰذَا يَرْفَعُ إِلَى السُّلْطَانِ أَشْيَاءَ، فَقَالَ حُذَيْفَةُ، إِرَادَةَ أَنْ يُسْمِعَهُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ».

٤٦ ـ باب بَيَانِ غِلَظِ تَحْرِيمِ إِسْبَالِ الإِزَارِ والمَنِّ بالعَطِيَّةِ وتَنْفِيقِ السِّلْعَةِ بالحَلِفِ، وبيانِ الثَّلاثَةِ الذين لا يُكَلِّمُهُمُ اللَّهُ يومَ القيامَةِ ولا يَنْظُرُ إليهم ولا يُزَكِّيهِم ولهم عذابٌ أليمٌ

١٧١ ـ (١٠٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ، قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ. قَالَ: «ثَلاثَةٌ لا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلاَ يَنْظُرُ إِلَيْهِمْ، وَلا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ». قَالَ: فَقَرَأَهَا رَسُولُ اللَّهِ ﷺ ثَلاثَ مِرَارٍ. قَالَ أَبُو ذَرٍّ: خَابُوا وَخَسِرُوا، مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْمُسْبِلُ، وَالْمَنَّانُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ».

(...) ـ وحدّثني أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى ـ وَهُوَ الْقَطَّانُ ـ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا سُلَيْمَانُ الأَعْمَشُ، عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلاثَةٌ لا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ: الْمَنَّانُ الَّذِي لا يُعْطِي شَيْئاً إِلا مَنَّهُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْفَاجِرِ، وَالْمُسْبِلُ إِزَارَهُ».

This Hadith was narrated by Bishr Ibn Khalid from Muhammad (Ibn Ja'far) who told: I heard Sulaiman narrating it with the same chain of transmitters, adding: "There are three with whom Allah would neither speak on the day of judgement, nor would He look at them nor would He purify them (of their sins), and for them is a painful penalty".

172-(107) Abu Hazim narrated from Abu Huraira that The Prophet "Allah's blessing and peace be upon him" said: "There are three with whom Allah would neither speak on the day of judgement, nor would He purify them (of their sins), (nor would He look at them, according to the narration of Abu Mu'awiya) and for them is a painful penalty. They are: an old man who is adulterer, a liar king, and a proud destitute".

173-(108) Abu Salih narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three with whom Allah would neither speak on the day of judgement, nor would He look at them nor would He purify them (of their sins), and for them is a grievous torment. They are: a person who had more water (than his needs)in the waterless desert , which he refused to give to the wayfarer, a person who sold a commodity to another in the afternoon, and took an oath by Allah that he had bought it at such and such price and he (the buyer) admitted it as true though it was not so, and a person who gave a pledge of allegiance to an Imam only for the sake of the world (benefits). If the Imam gave him (something) of those (benefits) he would stick to his allegiance, and if he did not give him, he would not fulfill his allegiance".

(...) Zuhair Ibn Harb narrated from Jarir from Al-A'mash the same with the same chain of transmitters, but here he added: "And a man, offered for sale a commodity to another man".

174-(...) Abu Huraira narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "There are three with whom Allah would neither speak on the day of judgement, nor would He look at them, and they would receive a painful torment. They are: a person who took an oath on a property of another Muslim in the afternoon and seized it (depending upon such a false oath)". (The remaining of the narration is the same as narrated by Al-A'mash).

[47] The great prohibition of suicide, and whoever killed himself with such a thing, would be tortured by that very thing (on The Day of Judgement), and none but a Muslim should be admitted in Paradise

175-(109) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever killed himself with (a

وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ، عَنْ شُعْبَةَ، قَالَ: سَمِعْتُ سُلَيْمَانَ، بِهٰذَا الإِسْنَادِ. وَقَالَ: «ثَلاثَةٌ لا يُكَلِّمُهُمُ اللَّهُ وَلا يَنْظُرُ إِلَيْهِمْ وَلا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ».

١٧٢ ـ (١٠٧) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلاثَةٌ لا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلا يُزَكِّيهِمْ ـ قَالَ أَبُو مُعَاوِيَةَ: وَلا يَنْظُرُ إِلَيْهِمْ ـ وَلَهُمْ عَذَابٌ أَلِيمٌ: شَيْخٌ زَانٍ، وَمَلِكٌ كَذَّابٌ، وَعَائِلٌ مُسْتَكْبِرٌ».

١٧٣ ـ (١٠٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ وَهٰذَا حَدِيثُ أَبِي بَكْرٍ ـ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلاثٌ لا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلا يَنْظُرُ إِلَيْهِمْ وَلا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ عَلَى فَضْلِ مَاءٍ بِالْفَلاةِ يَمْنَعُهُ مِنِ ابْنِ السَّبِيلِ، وَرَجُلٌ بَايَعَ رَجُلاً بِسِلْعَةٍ بَعْدَ الْعَصْرِ فَحَلَفَ لَهُ بِاللَّهِ لأَخَذَهَا بِكَذَا وَكَذَا فَصَدَّقَهُ، وَهُوَ عَلَى غَيْرِ ذٰلِكَ، وَرَجُلٌ بَايَعَ إِمَاماً لا يُبَايِعُهُ إِلا لِدُنْيَا، فَإِنْ أَعْطَاهُ مِنْهَا وَفَى، وَإِنْ لَمْ يُعْطِهِ مِنْهَا لَمْ يَفِ».

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ، كِلاهُمَا عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ جَرِيرٍ: «وَرَجُلٌ سَاوَمَ رَجُلاً بِسِلْعَةٍ».

[البخاري: كتاب المساقاة، باب من رأى صاحب الحوض والقربة أحق بمائه، رقم: ٢٢٤٠].

١٧٤ ـ (...) ـ وحدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُرَاهُ مَرْفُوعاً. قَالَ: «ثَلاثَةٌ لاَ يُكَلِّمُهُمُ اللَّهُ وَلاَ يَنْظُرُ إِلَيْهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ حَلَفَ عَلَى يَمِينٍ بَعْدَ صَلاةِ الْعَصْرِ عَلَى مَالِ مُسْلِمٍ فَاقْتَطَعَهُ». وَبَاقِي حَدِيثِهِ نَحْوُ حَدِيثِ الأَعْمَشِ.

٤٧ ـ باب غِلَظِ تَحْرِيمِ قَتْلِ الإنسانِ نَفْسَه، وأَنَّ مَن قَتَلَ نَفْسَه بشيءٍ عُذِّبَ به في النَّارِ وأَنَّهُ لا يَدْخُلُ الجَنَّةَ إلا نَفْسٌ مُسْلِمَةٌ

١٧٥ ـ (١٠٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ، قَالا: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِداً مُخَلَّداً

piece of) steel would be an eternal resident of the Hell fire, having that steel (piece) in his hand which he would be thrusting in his stomach forever; whoever drank poison and killed himself would sip that (poison) in the Hell Fire wherein he would stay forever; and whoever killed himself by throwing himself from (the top of) a mountain would continuously fall in the Hell Fire wherein he would live forever".

(...) Zuhair Ibn Harb narrated from Jarir from Shu'ba the same with the same chain of transmitters, but, according to the narration of Shu'ba from Sulaiman, the sub-narrator said: I heard Dhakwan.

176-(110) Abu Qilaba narrated that Thabit Ibn Ad-Dahhak told him that he gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" under the tree (in the year of Al-Hudaibiya). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever took an oath by a religion other than Islam, in the state of being a liar, would become so, as he uttered. He who killed himself with a thing would be tortured on The Day of Judgement with that very thing. One is not to vow to offer a thing which he doesn't have".

(...) Yahya Ibn Kathir narrated from Abu Qilaba from Thabit Ibn Ad-Dahhak from The Prophet "Allah's blessing and peace be upon him": "One is not to vow to offer a thing which he doesn't have. Cursing a believer is as killing him (in grievousness of sin). He who killed himself with a thing would be tortured with that very thing on The Day of Judgement. Whoever claimed a false claim in order to increase whatever he has, then Allah would give him more than paucity, which also applies to the one who perjured".

177-(...) Abu Qilaba narrated from Thabit Ibn Ad-Dahhak that The Prophet "Allah's blessing and peace be upon him" said: "Whoever took an oath by a religion other than Islam, with the intention of being a liar, would become so, as he uttered. He who killed himself with a thing would be tortured on The Day of Judgement with that very thing".

This is the narration of Sufyan. In the narration of Shu'ba The Prophet said: "Whoever took an oath by a religion other than Islam, in the state of being a liar, would become so, as he uttered. He who slew himself with a thing would be slain with that very thing on The Day of Judgement".

178-(111) Az-Zuhri narrated from Ibn Al-Musaiyyab from Abu Huraira: We took part in (the holy Battle of) Hunain with the Messenger of Allah "Allah's blessing and peace be upon him". He (the Prophet) said about a man who claimed to be a Muslim that he was one of the dwellers of the

فِيهَا أَبَداً، وَمَنْ شَرِبَ سَمًّا، فَقَتَلَ نَفْسَهُ، فَهُوَ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِداً مُخَلَّداً فِيهَا أَبَداً، وَمَنْ تَرَدَّى مِنْ جَبَلٍ، فَقَتَلَ نَفْسَهُ، فَهُوَ يَتَرَدَّى فِي نَارِ جَهَنَّمَ خَالِداً مُخَلَّداً فِيهَا أَبَداً».

(...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: حَدَّثَنَا عَبْثَرٌ. (ح) وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ. كُلُّهُمْ بِهٰذَا الإِسْنَادِ مِثْلَهُ.

وَفِي رِوَايَةِ شُعْبَةَ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ ذَكْوَانَ.

[البخاري: كتاب الطب، باب شرب السم والدواء به...، رقم: ٥٤٤٢].

١٧٦ ـ (١١٠) ـ **حدّثنا** يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا مُعَاوِيَةُ بْنُ سَلاَّمِ بْنِ أَبِي سَلاَّمٍ الدِّمَشْقِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: أَنَّ أَبَا قِلاَبَةَ أَخْبَرَهُ: أَنَّ ثَابِتَ بْنَ الضَّحَّاكِ أَخْبَرَهُ: أَنَّهُ بَايَعَ رَسُولَ اللَّهِ ﷺ تَحْتَ الشَّجَرَةِ، وَأَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَلَفَ عَلَى يَمِينٍ بِمِلَّةٍ غَيْرِ الإِسْلاَمِ كَاذِباً فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ، وَلَيْسَ عَلَى رَجُلٍ نَذْرٌ فِي شَيْءٍ لا يَمْلِكُهُ».

[البخاري: كتاب الجنائز، باب ما جاء في قاتل النفس، رقم: ١٣٦٣].

(...) ـ **حدّثني** أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ ـ وَهُوَ ابْنُ هِشَامٍ ـ قَالَ: حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ: حَدَّثَنِي أَبُو قِلاَبَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ عَلَى رَجُلٍ نَذْرٌ فِيمَا لا يَمْلِكُ، وَلَعْنُ الْمُؤْمِنِ كَقَتْلِهِ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ فِي الدُّنْيَا عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ، وَمَنِ ادَّعَى دَعْوَى كَاذِبَةً لِيَتَكَثَّرَ بِهَا لَمْ يَزِدْهُ اللَّهُ إِلا قِلَّةً، وَمَنْ حَلَفَ عَلَى يَمِينِ صَبْرٍ فَاجِرَةٍ».

١٧٧ ـ (...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، وَعَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ، كُلُّهُمْ عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ، عَنْ شُعْبَةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ الأَنْصَارِيِّ. (ح) وحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، عَنْ عَبْدِ الرَّزَّاقِ، عَنِ الثَّوْرِيِّ، عَنْ خَالِدِ الحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ حَلَفَ بِمِلَّةٍ سِوَى الإِسْلاَمِ كَاذِباً مُتَعَمِّداً فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عَذَّبَهُ اللَّهُ بِهِ فِي نَارِ جَهَنَّمَ».

هٰذَا حَدِيثُ سُفْيَانَ، وَأَمَّا شُعْبَةُ فَحَدِيثُهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَلَفَ بِمِلَّةٍ سِوَى الإِسْلاَمِ كَاذِباً فَهُوَ كَمَا قَالَ، وَمَنْ ذَبَحَ نَفْسَهُ بِشَيْءٍ ذُبِحَ بِهِ يَوْمَ الْقِيَامَةِ».

١٧٨ ـ (١١١) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ، قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: شَهِدْنَا مَعَ رَسُولِ اللَّهِ ﷺ حُنَيْناً، فَقَالَ لِرَجُلٍ مِمَّنْ يُدْعَى بِالإِسْلاَمِ: «هٰذَا مِنْ أَهْلِ النَّارِ». فَلَمَّا حَضَرْنَا الْقِتَالَ قَاتَلَ الرَّجُلُ قِتَالاً شَدِيداً

(Hell) Fire. When we were overwhelmed by the fighting, that man fought to a great extent and was seriously wounded.

It was said: "O Messenger of Allah! The man whom you described sometime earlier as a dweller of the (Hell) Fire fought very much and died". The Messenger of Allah "Allah's blessing and peace be upon him" commented: "He was doomed to the (Hell) Fire". Some men were on the verge of suspicion (about his fate). At the same time, it was said that he had not died, but he had been fatally wounded. In the night, he could not be patient for the (pain of his) injury. But, he killed himself. Being informed of that, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is greater! I testify that I am the servant of Allah as well as His Messenger". Then, He ordered Bilal to announce to the people that none but a Muslim would enter Paradise. Verily Allah supports this religion (of Islam) even by a wicked person".

179-(112) Abu Hazim narrated from Sahl Ibn Sa'd As-Sa'idi: The Messenger of Allah "Allah's blessing and peace be upon him" (accompanied by the Muslims) and the pagans faced each other and started fighting. When The Messenger of Allah "Allah's blessing and peace be upon him" returned (with the Muslims) to his camp and the pagans returned to their camp, somebody talked about a man amongst the companions of The Messenger of Allah "Allah's blessing and peace be upon him" who would follow and kill with his sword any pagan going alone. They said: "None did his job (of fighting) today better than that man". The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, he is amongst the people of the (Hell) Fire".

A man amongst the people said: "I shall accompany him (to observe what he does)". Thus he accompanied him, and wherever he stood, he would stand with him, and wherever he ran, he would run with him. Then the (brave) man got wounded seriously and he hastily decided to bring about his death quickly. He planted the blade of the sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on the sword and killed himself.

The other man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I testify that you are Allah's Apostle". The Prophet "Allah's blessing and peace be upon him" asked: "What is the matter?" He replied: "(Concerning) the man whom you had described as one of the people of the (Hell) Fire. The people were deeply surprised at what you said. I said: "I will find out his reality for you". So, I came out seeking him. He got seriously wounded, and hastened to die by planting

فَأَصَابَتْهُ جِرَاحَةٌ. فَقِيلَ: يَا رَسُولَ اللَّهِ، الرَّجُلُ الَّذِي قُلْتَ لَهُ آنِفاً: «إِنَّهُ مِنْ أَهْلِ النَّارِ»، فَإِنَّهُ قَاتَلَ الْيَوْمَ قِتَالاً شَدِيداً، وَقَدْ مَاتَ. فَقَالَ النَّبِيُّ ﷺ: «إِلَى النَّارِ»! فَكَادَ بَعْضُ الْمُسْلِمِينَ أَنْ يَرْتَابَ. فَبَيْنَمَا هُمْ عَلَى ذٰلِكَ إِذْ قِيلَ: إِنَّهُ لَمْ يَمُتْ، وَلٰكِنَّ بِهِ جِرَاحاً شَدِيداً، فَلَمَّا كَانَ مِنَ اللَّيْلِ لَمْ يَصْبِرْ عَلَى الْجِرَاحِ فَقَتَلَ نَفْسَهُ، فَأُخْبِرَ النَّبِيُّ ﷺ بِذٰلِكَ فَقَالَ: «اللَّهُ أَكْبَرُ، أَشْهَدُ أَنِّي عَبْدُ اللَّهِ وَرَسُولُهُ»، ثُمَّ أَمَرَ بِلالاً فَنَادَى فِي النَّاسِ: «إِنَّهُ لا يَدْخُلُ الْجَنَّةَ إِلا نَفْسٌ مُسْلِمَةٌ، وَإِنَّ اللَّهَ يُؤَيِّدُ هٰذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ».

[البخاري: كتاب الجهاد، باب إن الله يؤيد الدين بالرجل الفاجر، رقم: ٢٨٩٧].

١٧٩ ـ (١١٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ الْقَارِيُّ ـ حَيٌّ مِنَ الْعَرَبِ ـ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ الْتَقَى هُوَ وَالْمُشْرِكُونَ فَاقْتَتَلُوا، فَلَمَّا مَالَ رَسُولُ اللَّهِ ﷺ إِلَى عَسْكَرِهِ، وَمَالَ الآخَرُونَ إِلَى عَسْكَرِهِمْ، وَفِي أَصْحَابِ رَسُولِ اللَّهِ ﷺ رَجُلٌ لا يَدَعُ لَهُمْ شَاذَّةً إِلا اتَّبَعَهَا يَضْرِبُهَا بِسَيْفِهِ. فَقَالُوا: مَا أَجْزَأَ مِنَّا الْيَوْمَ أَحَدٌ كَمَا أَجْزَأَ فُلانٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا إِنَّهُ مِنْ أَهْلِ النَّارِ». فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا صَاحِبُهُ أَبَداً، قَالَ: فَخَرَجَ مَعَهُ، كُلَّمَا وَقَفَ وَقَفَ مَعَهُ، وَإِذَا أَسْرَعَ أَسْرَعَ مَعَهُ، قَالَ: فَجُرِحَ الرَّجُلُ جُرْحاً شَدِيداً، فَاسْتَعْجَلَ الْمَوْتَ فَوَضَعَ نَصْلَ سَيْفِهِ بِالأَرْضِ وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَى سَيْفِهِ فَقَتَلَ نَفْسَهُ، فَخَرَجَ الرَّجُلُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ. قَالَ: «وَمَا ذَاكَ؟» قَالَ: الرَّجُلُ الَّذِي ذَكَرْتَ آنِفاً أَنَّهُ مِنْ أَهْلِ النَّارِ، فَأَعْظَمَ النَّاسُ ذٰلِكَ، فَقُلْتُ: أَنَا لَكُمْ بِهِ. فَخَرَجْتُ فِي طَلَبِهِ حَتَّى جُرِحَ جُرْحاً شَدِيداً،

the blade of his sword in the ground directing its sharp end towards his chest between his two breasts. He leaned on his sword and killed himself".

The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man might do what seems to people as if they were the deeds of people of Paradise while in fact he is from people of the (Hell) Fire. (On the contrary), another man may do what seems to people as if they were the deeds of people of (Hell) Fire, while in fact he is from people of Paradise".

180-(113) Shaiban narrated from Al-Hasan: A man from the people who preceded you suffered from a boil. When he felt pain because of it, he drew out an arrow from the quiver and pierced it. And the bleeding did not stop until he died. Your Lord said: "I forbade Paradise from him".

Then, he (Al-Hasan) stretched his hand towards the mosque and said: "By Allah! Jundub narrated This tradition to me from The Messenger of Allah "Allah's blessing and peace be upon him" in this mosque".

181-(...) Al-Hasan narrated: Jundub Ibn Abdullah Al-Bajali related to us (a certain tradition) in this mosque, and we did not forget (it), and we are certain that Jundub did not tell a lie about The Messenger of Allah "Allah's blessing and peace be upon him" (in such a narration). He said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man from the people who preceded you had a boil" (Then he mentioned the same narration).

[48] The great prohibition of misappropriation, and none but the faithful believers would be admitted in Paradise

182-(114) Umar Ibn Al-Khattab narrated: When it was the day of (the holy battle of) Khaibar, a group of the companions of The Prophet "Allah's blessing and peace be upon him" came (and passed by some martyrs) and said: "So-and-so is a martyr. So-and-so is a martyr". They kept on repeating so (as they were passing by the martyrs) until they passed by a man, of whom they said: "So-and-so is a martyr".

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nay! I saw him in the (Hell) fire, because of a Burda or garment he had misappropriated". Then he (The Prophet) said: "O Ibn Al-Khattab! Go and announce publicly that none but the faithful believers would be admitted in Paradise". I went out and announced publicly: "Verily, none but the faithful believers would be admitted in Paradise".

183-(115) Abu Huraira narrated: We set out to Khaibar in the company of the Prophet "Allah's blessing and peace be upon him" and Allah granted

فَاستَعْجَلَ الْمَوْتَ، فَوَضَعَ نَصْلَ سَيْفِهِ بِالأَرْضِ وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ، عِنْدَ ذَلِكَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ».

[البخاري: كتاب المغازي، باب غزوة خيبر، رقم: ٣٩٦٦].

١٨٠ ـ (١١٣) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا الزُّبَيْرِيُّ ـ وَهُوَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ ـ: حَدَّثَنَا شَيْبَانُ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: «إِنَّ رَجُلاً مِمَّنْ كَانَ قَبْلَكُمْ خَرَجَتْ بِهِ قَرْحَةٌ، فَلَمَّا آذَتْهُ انْتَزَعَ سَهْماً مِنْ كِنَانَتِهِ، فَنَكَأَهَا، فَلَمْ يَرْقَإِ الدَّمُ حَتَّى مَاتَ. قَالَ رَبُّكُمْ: قَدْ حَرَّمْتُ عَلَيْهِ الْجَنَّةَ». ثُمَّ مَدَّ يَدَهُ إِلَى الْمَسْجِدِ فَقَالَ: إِي وَاللَّهِ، لَقَدْ حَدَّثَنِي بِهٰذَا الْحَدِيثِ جُنْدَبٌ، عَنْ رَسُولِ اللَّهِ ﷺ، فِي هٰذَا الْمَسْجِدِ.

[البخاري: كتاب الجنائز، باب ما جاء في قاتل النفس، رقم: ١٢٩٨].

١٨١ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي، قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: حَدَّثَنَا جُنْدَبُ بْنُ عَبْدِ اللَّهِ الْبَجَلِيُّ فِي هٰذَا الْمَسْجِدِ، فَمَا نَسِينَا، وَمَا نَخْشَى أَنْ يَكُونَ جُنْدَبٌ كَذَبَ عَلَى رَسُولِ اللَّهِ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَرَجَ بِرَجُلٍ فِيمَنْ كَانَ قَبْلَكُمْ خُرَاجٌ...» فَذَكَرَ نَحْوَهُ.

٤٨ ـ باب غِلَظِ تَحْرِيمِ الْغُلُولِ، وأنَّه لا يَدْخُلُ الْجَنَّةَ إلاّ الْمُؤمِنُونَ

١٨٢ ـ (١١٤) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، قَالَ: حَدَّثَنِي سِمَاكٌ الْحَنَفِيُّ، أَبُو زُمَيْلٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: لَمَّا كَانَ يَوْمُ خَيْبَرَ أَقْبَلَ نَفَرٌ مِنْ صَحَابَةِ النَّبِيِّ ﷺ، فَقَالُوا: فُلاَنٌ شَهِيدٌ، فُلاَنٌ شَهِيدٌ، حَتَّى مَرُّوا عَلَى رَجُلٍ فَقَالُوا: فُلاَنٌ شَهِيدٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَلاَّ، إِنِّي رَأَيْتُهُ فِي النَّارِ، فِي بُرْدَةٍ غَلَّهَا، أَوْ عَبَاءَةٍ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «يَا ابْنَ الْخَطَّابِ، اذْهَبْ فَنَادِ فِي النَّاسِ: أَنَّهُ لاَ يَدْخُلُ الْجَنَّةَ إِلا الْمُؤْمِنُونَ». قَالَ: فَخَرَجْتُ فَنَادَيْتُ: «أَلا إِنَّهُ لا يَدْخُلُ الْجَنَّةَ إِلا الْمُؤْمِنُونَ».

١٨٣ ـ (١١٥) ـ حدّثني أَبُو الطَّاهِرِ، قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ الدُّؤَلِيِّ، عَنْ سَالِمٍ أَبِي الْغَيْثِ، مَوْلَى ابْنِ مُطِيعٍ، عَنْ أَبِي هُرَيْرَةَ. (ح) وحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ. وَهٰذَا حَدِيثُهُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ مُحَمَّدٍ ـ عَنْ ثَوْرٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَى

us victory. We gained neither gold nor silver but we had got goods, corn and clothes. Then we bent our steps to a valley. The Messenger of Allah "Allah's blessing and peace be upon him" had a slave who was presented to him by Rifa'a Ibn Zaid, from the family of Judham, a tribe of Dubaib.

When we got down into the valley, the slave of The Messenger of Allah "Allah's blessing and peace be upon him" stood up and began to unpack the saddlebag. Then, he was suddenly thrown by a (stray) arrow, which caused him to die. We said: "Congratulations to him O Messenger of Allah, since he is a martyr". The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nay, it is not so. By Him in Whose hand is the soul of Muhammad! The garment which he stole from the booty on the Day of Khaibar which did not (legally) fall in his lot is burning like the (Hell) Fire on him". The people became greatly anxious (because of hearing this). A man came there with a lace or two laces and said: "O Messenger of Allah! I got (it illegally) on the Day of (the holy battle of) Khaibar". He (the Prophet) said: "This is a lace (or two laces) of fire".

[49] The proof that suicide never causes the one who killed himself to become an unbeliever

184-(116) Jaber narrated: At-Tufail Ibn Amr Ad-Dawsi came to The Prophet "Allah's blessing and peace be upon him" and said: "Do you want (to be supported by) a strong, fortified protection?" The tribe of Daws had a fort in the pre-Islamic period of ignorance. The Prophet "Allah's blessing and peace be upon him" refused this offer, since it (the honour of protecting The Prophet) had already been kept for the Ansar.

When The Prophet "Allah's blessing and peace be upon him" emigrated to Medina, At-Tufail Ibn Amr also emigrated to it, accompanying with him a man of his tribe, whom, the climate of Medina did not suit, and he fell sick. He felt very hard. So he took hold of an iron head of an arrow and cut his finger-joints. The blood burst forth from his hands until he died.

At-Tufail Ibn Amr saw him in a dream. He was in a good state, and he saw him, with his hands wrapped up. He (At-Tufail) asked him: "What did your Lord do with you?" He replied: "Allah forgave me for my emigration to The Prophet "Allah's blessing and peace be upon him"". He (At-Tufail) asked: "Why am I seeing you wrapping up your hands?" He replied: "I was informed (by Allah): "We would not set right whatever you damaged in yourself"". At-Tufail related this (dream) to The Messenger of Allah "Allah's blessing and peace be upon him", who supplicated: "O Allah! Forgive even his hands!"

خَيْبَرَ، فَفَتَحَ اللَّهُ عَلَيْنَا، فَلَمْ نَغْنَمْ ذَهَباً وَلا وَرِقاً، غَنِمْنَا الْمَتَاعَ وَالطَّعَامَ وَالثِّيَابَ. ثُمَّ انْطَلَقْنَا إِلَى الْوَادِي، وَمَعَ رَسُولِ اللَّهِ ﷺ عَبْدٌ لَهُ، وَهَبَهُ لَهُ رَجُلٌ مِنْ جُذَامَ، يُدْعَى رِفَاعَةَ بْنَ زَيْدٍ مِنْ بَنِي الضُّبَيْبِ، فَلَمَّا نَزَلْنَا الْوَادِيَ قَامَ عَبْدُ رَسُولِ اللَّهِ ﷺ يَحُلُّ رَحْلَهُ، فَرُمِيَ بِسَهْمٍ، فَكَانَ فِيهِ حَتْفُهُ. فَقُلْنَا: هَنِيئاً لَهُ الشَّهَادَةُ يَا رَسُولَ اللَّهِ، قَالَ رَسُولُ اللَّهِ ﷺ: «كَلاَّ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنَّ الشَّمْلَةَ لَتَلْتَهِبُ عَلَيْهِ نَاراً، أَخَذَهَا مِنَ الْغَنَائِمِ يَوْمَ خَيْبَرَ، لَمْ تُصِبْهَا الْمَقَاسِمُ». قَالَ: فَفَزِعَ النَّاسُ، فَجَاءَ رَجُلٌ بِشِرَاكٍ أَوْ شِرَاكَيْنِ. فَقَالَ: يَا رَسُولَ اللَّهِ، أَصَبْتُ يَوْمَ خَيْبَرَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «شِرَاكٌ مِنْ نَارٍ أَوْ شِرَاكَانِ مِنْ نَارٍ».

[البخاري: كتاب المغازي، باب غزوة خيبر، رقم: ٣٩٩٣].

٤٩ ـ باب الدَّلِيلِ على أنَّ قاتِلَ نَفْسِهِ لا يُكَفَّرُ

١٨٤ ـ (١١٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ سُلَيْمَانَ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُلَيْمَانُ بن حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ حَجَّاجٍ الصَّوَّافِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ الطُّفَيْلَ بْنَ عَمْرٍو الدَّوْسِيَّ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلْ لَكَ فِي حِصْنٍ حَصِينٍ وَمَنَعَةٍ؟ ـ قَالَ: حِصْنٌ كَانَ لِدَوْسٍ فِي الْجَاهِلِيَّةِ ـ فَأَبَى ذَلِكَ النَّبِيُّ ﷺ، لِلَّذِي ذَخَرَ اللَّهُ لِلأَنْصَارِ، فَلَمَّا هَاجَرَ النَّبِيُّ ﷺ إِلَى الْمَدِينَةِ، هَاجَرَ إِلَيْهِ الطُّفَيْلُ بْنُ عَمْرٍو، وَهَاجَرَ مَعَهُ رَجُلٌ مِنْ قَوْمِهِ، فَاجْتَوَوُا الْمَدِينَةَ، فَمَرِضَ، فَجَزِعَ، فَأَخَذَ مَشَاقِصَ لَهُ، فَقَطَعَ بِهَا بَرَاجِمَهُ، فَشَخَبَتْ يَدَاهُ حَتَّى مَاتَ، فَرَآهُ الطُّفَيْلُ بْنُ عَمْرٍو فِي مَنَامِهِ، فَرَآهُ وَهَيْئَتُهُ حَسَنَةٌ، وَرَآهُ مُغَطِّياً يَدَيْهِ. فَقَالَ لَهُ: مَا صَنَعَ بِكَ رَبُّكَ؟ فَقَالَ: غَفَرَ لِي بِهِجْرَتِي إِلَى نَبِيِّهِ ﷺ. فَقَالَ: مَا لِي أَرَاكَ مُغَطِّياً يَدَيْكَ؟ قَالَ: قِيلَ لِي: لَنْ نُصْلِحَ مِنْكَ مَا أَفْسَدْتَ، فَقَصَّهَا الطُّفَيْلُ عَلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ وَلِيَدَيْهِ فَاغْفِرْ».

[50] The wind which would blow a short while earlier than The Day of Judgement, and which would kill everyone having in his heart whatever (little) portion of faith

185-(117) Abu Huraira narrated: The Prophet "Allah's blessing and peace be upon him" said: "Verily, Allah would send a wind from (the direction of) Yemen, softer than the silk. It would not let anyone having in his heart faith equal to a weight of a grain (according to the narration of Abu Alqama) or an atom (according to the narration of Abd Al-Aziz) but that it would cause him to die".

[51] Exhortation to hasten towards doing (good) deeds before the emergence of afflictions

186-(118) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Be prompt to do good deeds (before you would be occupied from them) by afflictions which would be as the parts of the dark night, During which, a man would be a Muslim in the morning and an unbeliever in the evening, or he would be a believer in the evening and an unbeliever in the morning, and would sell his faith for world benefits".

[52] The believer's fear of the failure of his deeds

187-(119) Anas narrated: When it was revealed (Allah's saying): "O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not" (The Chambers "Al-Hujurat" 2), Thabit Ibn Qais confined himself in his house and said: "I am one of the dwellers of the (Hell) Fire".

He kept himself from coming to The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" asked Sa'd Ibn Mu'adh about him saying: "O Abu Amr! How is Thabit? Is he ill?" Sa'd said: "He is my neighbor, but I do not know anything of his illness". Sa'd visited him (Thabit), whom he told the message of The Messenger of Allah "Allah's blessing and peace be upon him". Thabit said: "This verse was revealed, and you know well that from among all of you, my voice is louder than that of The Messenger of Allah "Allah's blessing and peace be upon him". For this reason, I am one of the inhabitants of the (Hell) Fire".

Sa'd told the Prophet "Allah's blessing and peace be upon him" about it. The Messenger of Allah "Allah's blessing and peace be upon him" commented: "(It is not so), but he is one of the inhabitants of Paradise".

٥٠ ـ بابٌ في الرِّيحِ التي تَكُونُ قُرْبَ القِيَامَةِ تَقْبِضُ مَنْ في قَلْبِهِ شيءٌ من الإيمانِ

١٨٥ ـ (١١٧) ـ حدّثنا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ وَأَبُو عَلْقَمَةَ الْفَرْوِيُّ، قَالا: حَدَّثَنَا صَفْوَانُ بْنُ سُلَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَلْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَبْعَثُ رِيحاً مِنَ الْيَمَنِ، أَلْيَنَ مِنَ الْحَرِيرِ، فَلاَ تَدَعُ أَحداً فِي قَلْبِهِ ـ قَالَ أَبُو عَلْقَمَةَ: مِثْقَالُ حَبَّةٍ. وَقَالَ عَبْدُ الْعَزِيزِ: «مِثْقَالُ ذَرَّةٍ ـ مِنْ إِيمَانٍ إِلا قَبَضَتْهُ».

٥١ ـ باب الحثِّ على المُبادرةِ بالأعمالِ قبلَ تَظاهُرِ الفِتَنِ

١٨٦ ـ (١١٨) ـ حدّثني يَحْيَى بْنُ أَيُّوبَ وقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: أَخْبَرَنِي الْعَلاَءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَادِرُوا بِالأَعْمَالِ، فِتَناً كَقِطَعِ اللَّيْلِ الْمُظْلِمِ، يُصْبِحُ الرَّجُلُ مُؤْمِناً وَيُمْسِي كَافِراً، أَوْ يُمْسِي مُؤْمِناً وَيُصْبِحُ كَافِراً، يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا».

٥٢ ـ باب مَخافَةِ المُؤْمِنِ أنْ يَحْبَطَ عَمَلُهُ

١٨٧ ـ (١١٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَرْفَعُوٓاْ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِيِّ﴾ [الحجرات: ٢] إلى آخِرِ الآيَةِ. جَلَسَ ثَابِتُ بْنُ قَيْسٍ فِي بَيْتِهِ وَقَالَ: أَنَا مِنْ أَهْلِ النَّارِ. وَاحْتَبَسَ عَنِ النَّبِيِّ ﷺ، فَسَأَلَ النَّبِيُّ ﷺ سَعْدَ بْنَ مُعَاذٍ فَقَالَ: «يَا أَبَا عَمْرٍو، مَا شَأْنُ ثَابِتٍ؟ أَشْتَكَى؟» قَالَ سَعْدٌ: إِنَّهُ لَجَارِي، وَمَا عَلِمْتُ لَهُ بِشَكْوَى، قَالَ: فَأَتَاهُ سَعْدٌ فَذَكَرَ لَهُ قَوْلَ رَسُولِ اللَّهِ ﷺ. فَقَالَ ثَابِتٌ: أُنْزِلَتْ هٰذِهِ الآيَةُ، وَلَقَدْ عَلِمْتُمْ أَنِّي مِنْ أَرْفَعِكُمْ صَوْتاً عَلَى رَسُولِ اللَّهِ ﷺ، فَأَنَا مِنْ أَهْلِ النَّارِ، فَذَكَرَ ذٰلِكَ سَعْدٌ لِلنَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَلْ هُوَ مِنْ أَهْلِ الْجَنَّةِ».

188-(...) Anas narrated: Thabit Ibn Qais Ibn Shammas, was the orator of the Ansar. When this Holy Verse was revealed (and he mentioned the same narration of Hammad, but his narration is void of mentioning Sa'd Ibn Mu'adh).

It was narrated by Anas who said: When Allah revealed: "O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not" (The Chambers "Al-Hujurat" 2) (and he mentioned the same, without mentioning Sa'd Ibn Mu'adh).

(...) Thabit narrated from Anas: When Allah revealed this Verse (and he mentioned the narration in full, and did not mention Sa'd Ibn Mu'adh. But, he added: "We used to see him walking amongst us, i.e. a man of the inhabitants of Paradise".

[53] Would one be blamed (and accounted) for the acts of the pre-Islamic period of ignorance?

189-(120) Abu Wa'il narrated from Abdullah: Some people said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Would we be blamed (and accounted) for what we had done in the pre-Islamic period of ignorance?" he said: "Whoever amongst you did well in Islam would not be blamed (and accounted) for them; and whoever did evil would be blamed (and accounted) for his (bad) deeds in both the pre-Islamic period of ignorance as well as in Islam".

190-(...) Abu Wa'il narrated from Abdullah: We said: "O Messenger of Allah! Would we be blamed (and accounted) for what we had done in the pre-Islamic period of ignorance?" he said: "Whoever amongst you did well in Islam would not be blamed (and accounted) for what he had done in the pre-Islamic period of ignorance; and whoever did evil would be blamed (and accounted) for his earlier as well as his later (bad) deeds".

191-(...) Ali Ibn Muzhir narrated from Al-A'mash the same tradition with this chain of transmitters.

[54] Islam, as well as both migration and Hajj always efface whatever previous sins

192-(121) Ibn Shumasa Al-Mahri narrated: We were attending when Amr Ibn Al-Ass was in his last breaths. He wept for a long time before he directed his face towards the wall. His son said to him: "O my father! Did not The Messenger of Allah "Allah's blessing and peace be upon him" give you the glad tidings of such-and-such a thing? Did not The Messenger

١٨٨ ـ (...) ـ وحدّثنا قَطَنُ بْنُ نُسَيْرٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ خَطِيبَ الأَنْصَارِ، فَلَمَّا نَزَلَتْ هٰذِهِ الآيَةُ... بِنَحْوِ حَدِيثِ حَمَّادٍ. وَلَيْسَ فِي حَدِيثِهِ ذِكْرُ سَعْدِ بْنِ مُعَاذٍ.

وَحَدَّثَنِيهِ أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: لَمَّا نَزَلَتْ ﴿لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِىِّ﴾ [الحجرات: ٢]. وَلَمْ يَذْكُرْ سَعْدَ ابْنَ مُعَاذٍ فِي الْحَدِيثِ.

(...) ـ وحدّثنا هُرَيْمُ بْنُ عَبْدِ الأَعْلَى الأَسَدِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ: سَمِعْتُ أَبِي يَذْكُرُ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ... وَاقْتَصَّ الْحَدِيثَ. وَلَمْ يَذْكُرْ سَعْدَ بْنَ مُعَاذٍ. وَزَادَ: فَكُنَّا نَرَاهُ يَمْشِي بَيْنَ أَظْهُرِنَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ.

٥٣ ـ بابٌ هل يُؤَاخَذُ بأعمالِ الجَاهِلِيَّةِ؟

١٨٩ ـ (١٢٠) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ أُنَاسٌ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، أَنُؤَاخَذُ بِمَا عَمِلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ: «أَمَّا مَنْ أَحْسَنَ مِنْكُمْ فِي الإِسْلَامِ فَلَا يُؤَاخَذُ بِهَا، وَمَنْ أَسَاءَ أُخِذَ بِعَمَلِهِ فِي الْجَاهِلِيَّةِ وَالإِسْلَامِ».

[البخاري: كتاب استتابة المرتدين، باب إثم من أشرك بالله...، رقم: ٦٩٢٣].

١٩٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَوَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ، أَنُؤَاخَذُ بِمَا عَمِلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ: «مَنْ أَحْسَنَ فِي الإِسْلَامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الإِسْلَامِ أُخِذَ بِالأَوَّلِ وَالآخِرِ».

[البخاري: كتاب استتابة المرتدين، باب إثم من أشرك بالله...، رقم: ٦٩٢٣].

١٩١ ـ (...) ـ حدّثنا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ مِثْلَهُ.

٥٤ ـ باب كَوْنِ الإِسْلَامِ يَهدِمُ ما قَبْلَه، وكذا الهِجْرَةُ والحَجُّ

١٩٢ ـ (١٢١) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ وَأَبُو مَعْنٍ الرَّقَاشِيُّ وَإِسْحَاقُ بْنُ مَنْصُورٍ، كُلُّهُمْ عَنْ أَبِي عَاصِمٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ: حَدَّثَنَا الضَّحَّاكُ ـ يَعْنِي أَبَا عَاصِمٍ ـ قَالَ: أَخْبَرَنَا حَيْوَةُ بْنُ شُرَيْحٍ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنِ ابْنِ شَمَاسَةَ

of Allah "Allah's blessing and peace be upon him" give you the glad tidings of such-and-such a thing?"

He turned his face (towards us) and said: "The best thing which we can depend upon is the testimony that there is no god but Allah and that Muhammad is The Messenger of Allah. Indeed, I passed through three states. (The first one was that, in which) I found myself disliking no one more than I was disliking The Messenger of Allah "Allah's blessing and peace be upon him"; and I had no desire stronger than my desire to overpower and kill him. Had I died in this state, I would have been definitely one of the dwellers of Fire.

When Allah put the love of Islam in my heart, I came to The Prophet "Allah's blessing and peace be upon him" and said: "Stretch out your right hand so that I would give you the pledge of allegiance". But, when he stretched out his right hand, I withdrew mine. He said: "What is the matter with you, O Amr?" I replied: "I want to put a certain condition". He asked: "What condition do you want to put?" I said: "It is that I should be granted forgiveness". He said: "Do you not know that Islam effaces all the (previous) misdeeds, And so migration effaces all the (previous) misdeeds, as well as Hajj effaces all the (previous) misdeeds?" Then no one became dearer to me than The Messenger of Allah "Allah's blessing and peace be upon him", and no one grew more respectable in my eyes than him, to the extent that I could not have the courage to catch a full glimpse of his face, because of its splendour. So if I am required to describe him, I cannot do so, for I have not eyed him fully. Had I died in this state, I would have had every reason to hope to bee from the dwellers of Paradise.

Then we were made to be responsible for certain things, for which, I do not know what my position would be. When I die, let neither female mourner nor fire accompany me. When you bury me, fill my grave well with earth, then stand around it for a time sufficient for a camel to be slaughtered and its meat to be distributed so that I may rest assured by your closeness, and consider what answer I can give to The Messengers (angels) of Allah".

193-(122) Sa'id Ibn Jubair narrated from Ibn Abbas that some persons amongst the pagans had committed a great number of murders and perpetrated lots of fornication crimes. Then they came to (The Prophet) Muhammad "Allah's blessing and peace be upon him" and said: "Whatever you declare and whatever you call to is really good. But if you tell us that there is expiation for what we had done (of previous misdeeds we would embrace Islam)". Then Allah Almighty revealed:

الْمَهْرِيِّ، قَالَ: حَضَرْنَا عَمْرَو بْنَ الْعَاصِ وَهُوَ فِي سِيَاقَةِ الْمَوْتِ، فَبَكَى طَوِيلاً وَحَوَّلَ وَجْهَهُ إِلَى الْجِدَارِ، فَجَعَلَ ابْنُهُ يَقُولُ: يَا أَبَتَاهُ أَمَا بَشَّرَكَ رَسُولُ اللَّهِ ﷺ بِكَذَا؟ أَمَا بَشَّرَكَ رَسُولُ اللَّهِ ﷺ بِكَذَا؟ قَالَ: فَأَقْبَلَ بِوَجْهِهِ فَقَالَ: إِنَّ أَفْضَلَ مَا نُعِدُّ شَهَادَةُ أَنْ لا إِلَهَ إِلا اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، إِنِّي قَدْ كُنْتُ عَلَى أَطْبَاقٍ ثَلاثٍ. لَقَدْ رَأَيْتُنِي وَمَا أَحَدٌ أَشَدَّ بُغْضاً لِرَسُولِ اللَّهِ ﷺ مِنِّي، وَلا أَحَبَّ إِلَيَّ أَنْ أَكُونَ قَدِ اسْتَمْكَنْتُ مِنْهُ فَقَتَلْتُهُ، فَلَوْ مُتُّ عَلَى تِلْكَ الْحَالِ لَكُنْتُ مِنْ أَهْلِ النَّارِ، فَلَمَّا جَعَلَ اللَّهُ الإِسْلاَمَ فِي قَلْبِي أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: ابْسُطْ يَمِينَكَ فَلأُبَايِعْكَ، فَبَسَطَ يَمِينَهُ. قَالَ: فَقَبَضْتُ يَدِي. قال: «مَالَكَ يَا عَمْرُو؟» قَالَ: قُلْتُ: أَرَدْتُ أَنْ أَشْتَرِطَ. قَالَ: «تَشْتَرِطُ بِمَاذَا؟» قُلْتُ: أَنْ يُغْفَرَ لِي. قَالَ: «أَمَا عَلِمْتَ أَنَّ الإِسْلاَمَ يَهْدِمُ مَا كَانَ قَبْلَهُ؟ وَأَنَّ الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا؟ وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ؟» وَمَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنْ رَسُولِ اللَّهِ ﷺ وَلا أَجَلَّ فِي عَيْنِي مِنْهُ، وَمَا كُنْتُ أُطِيقُ أَنْ أَمْلأَ عَيْنَيَّ مِنْهُ إِجْلاَلاً لَهُ. وَلَوْ سُئِلْتُ أَنْ أَصِفَهُ مَا أَطَقْتُ، لأَنِّي لَمْ أَكُنْ أَمْلأُ عَيْنَيَّ مِنْهُ، وَلَوْ مُتُّ عَلَى تِلْكَ الْحَالِ لَرَجَوْتُ أَنْ أَكُونَ مِنْ أَهْلِ الْجَنَّةِ. ثُمَّ وَلِينَا أَشْيَاءَ مَا أَدْرِي مَا حَالِي فِيهَا، فَإِذَا أَنَا مُتُّ، فَلاَ تَصْحَبْنِي نَائِحَةٌ وَلاَ نَارٌ، فَإِذَا دَفَنْتُمُونِي فَشُنُّوا عَلَيَّ التُّرَابَ شَنّاً، ثُمَّ أَقِيمُوا حَوْلَ قَبْرِي قَدْرَ مَا تُنْحَرُ جَزُورٌ، وَيُقْسَمُ لَحْمُهَا، حَتَّى أَسْتَأْنِسَ بِكُمْ، وَأَنْظُرَ مَاذَا أُرَاجِعُ بِهِ رُسُلَ رَبِّي.

١٩٣ ـ (١٢٢) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، وَإِبْرَاهِيمُ بْنُ دِينَارٍ ـ وَاللَّفْظُ لإِبْرَاهِيمَ ـ قَالاَ: حَدَّثَنَا حَجَّاجٌ، وَهُوَ ابْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي يَعْلَى بْنُ مُسْلِمٍ: أَنَّهُ سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَاساً مِنْ أَهْلِ الشِّرْكِ قَتَلُوا فَأَكْثَرُوا، وَزَنَوْا فَأَكْثَرُوا، ثُمَّ أَتَوْا مُحَمَّداً ﷺ، فَقَالُوا: إِنَّ الَّذِي تَقُولُ

"Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment". (Al-Furqan 68) he also said: "Say: O my Servants who have transgressed against their souls. Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful". (Az-Zumar 53)

[55] The status of the (good) deed of a previously unbeliever when he embraces Islam

194-(123) Urwa Ibn Az-Zubair narrated: Hakim Ibn Hezam told him that he asked The Messenger of Allah "Allah's blessing and peace be upon him": "During the pre-Islamic period of ignorance, I used to do good deeds for religious purification. Do you think that I would have anything (of the reward) for those deeds?" The Prophet "Allah's blessing and peace be upon him" replied: "You became Muslim with all those good deeds (Without losing anything of their reward)".

195-(...) Urwa Ibn Az-Zubair narrated: Hakim Ibn Hezam told him that he asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! During the pre-Islamic period of ignorance, I used to do good deeds for religious purification such as giving in charity, manumitting slaves and keeping good relation with my kith and kin,. Do you think that I would be rewarded for those deeds?" The Prophet "Allah's blessing and peace be upon him" replied: "You became Muslim with all those good deeds (Without losing anything of their reward)".

(...) Ma'mar narrated from Az-Zuhri the same with the same chain of transmitters. On the other hand, Hisham Ibn Urwa narrated from his father from Hakim Ibn Hezam that he said: I said: "O Messenger of Allah! (Would I be rewarded for) good deeds I used to do (i.e. acts of piety, according to the interpretation of Hisham) during the pre-Islamic period of ignorance?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "You became Muslim with all those good deeds (Without losing anything of their reward)". I said: "By Allah! I would let nothing (of good deeds) I used to do during the pre-Islamic period of ignorance except that I shall do in Islam the like of it".

196-(...) Hisham Ibn Urwa narrated from his father that Hakim Ibn Hezam manumitted one hundred slaves and presented one hundred mounts for the sake of Allah, during the pre-Islamic time of ignorance. Then, he manumitted one hundred slaves and presented one hundred mounts for the sake of Allah after his embracing Islam. He came to The Messenger of

وَتَدْعُو لَحَسَنٌ، وَلَوْ تُخْبِرُنَا أَنَّ لِمَا عَمِلْنَا كَفَّارَةً، فَنَزَلَ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا﴾ [الفرقان: ٦٨]، وَنَزَلَ: ﴿يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ﴾ [الزمر: ٥٣].

[البخاري: كتاب التفسير، باب: ﴿يا عبادي الذين اسرفوا على انفسهم﴾، رقم: ٤٥٣٢].

٥٥ ـ باب بَيَانِ حُكْمِ عَمَلِ الكَافِرِ إذا أَسْلَمَ بَعْدَهُ

١٩٤ ـ (١٢٣) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ حَكِيمَ بْنَ حِزَامٍ أَخْبَرَهُ: أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: أَرَأَيْتَ أُمُوراً كُنْتُ أَتَحَنَّثُ بِهَا فِي الْجَاهِلِيَّةِ، هَلْ لِي فِيهَا مِنْ شَيْءٍ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَسْلَمْتَ عَلَى مَا أَسْلَفْتَ مِنْ خَيْرٍ» وَالتَّحَنُّثُ: التَّعَبُّدُ.

[البخاري: كتاب الزكاة، باب من تصدق في الشرك ثم أسلم، رقم: ١٣٦٩].

١٩٥ ـ (...) ـ وحدّثنا حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ الْحُلْوَانِيُّ: حَدَّثَنَا، وَقَالَ عَبْدٌ: حَدَّثَنِي يَعْقُوبُ ـ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ حَكِيمَ بْنَ حِزَامٍ أَخْبَرَهُ: أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: أَيْ رَسُولَ اللَّهِ، أَرَأَيْتَ أُمُوراً كُنْتُ أَتَحَنَّثُ بِهَا فِي الْجَاهِلِيَّةِ: مِنْ صَدَقَةٍ أَوْ عَتَاقَةٍ أَوْ صِلَةِ رَحِمٍ، أَفِيهَا أَجْرٌ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَسْلَمْتَ عَلَى مَا أَسْلَفْتَ مِنْ خَيْرٍ».

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ، قَالا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ.

(ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ حَكِيمِ بْنِ حِزَامٍ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَشْيَاءَ كُنْتُ أَفْعَلُهَا فِي الْجَاهِلِيَّةِ ـ قَالَ هِشَامٌ: يَعْنِي أَتَبَرَّرُ بِهَا ـ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَسْلَمْتَ عَلَى مَا أَسْلَفْتَ لَكَ مِنَ الْخَيْرِ». قُلْتُ: فَوَاللَّهِ، لا أَدَعُ شَيْئاً صَنَعْتُهُ فِي الْجَاهِلِيَّةِ إِلا فَعَلْتُ فِي الإِسْلَامِ مِثْلَهُ.

١٩٦ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ: أَنَّ حَكِيمَ بْنَ حِزَامٍ أَعْتَقَ فِي الْجَاهِلِيَّةِ مِئَةَ رَقَبَةٍ، وَحَمَلَ

Allah "Allah's blessing and peace be upon him" (and he mentioned the same previous narration).

[56] The authenticity and sincerity of faith

197-(124) Alqama narrated from Abdullah (Ibn Mas'ud): When the following Verse was revealed: " It is those who believe and confuse not their beliefs with wrong that are (truly) in security, for they are on (right) guidance" (The Cattle "Al-An'am" 82), the companions of The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Who is amongst us who had not done wrong?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not as you said. But it is as Luqman said to his son: " join not in worship (others) with Allah: for false worship is indeed the highest wrong doing"". (Luqman 13)

198-(...) Ishaq Ibn Ibrahim and Ali Ibn Khashram narrated that Isa (Ibn Yunus) told them (the same tradition) from Al-A'mash; it was also narrated by Minjab Ibn Al-Harith At-Tamimi from Ibn Muzhir from Al-A'mash; it was also narrated by Abu Kuraib from Ibn Idris from Al-A'mash. Abu Kuraib narrated from Ibn Idris that he said: This narration was related to me first by my father from Aban Ibn Taghlib from Al-A'mash, then I heard it from him directly.

[57] On no soul doth Allah place a burden greater than it can bear

199-(125) Al-Ala narrated from his father from Abu Huraira: When Allah Almighty revealed: "To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah calleth you to account for it. He forgiveth whom he pleaseth, and punisheth whom he pleaseth. For Allah hath power over all things" (Heifer "Al-Baqara" 284), the companions of The Messenger of Allah "Allah's blessing and peace be upon him" felt it hard. They went to The Messenger of Allah "Allah's blessing and peace be upon him" and knelt down. They said to him: "O Messenger of Allah! We have been order to do the deeds, which are within our capacity, such as performing the prayer, observing fast, practicing Jihad and giving in charity. Then, this Verse has been revealed to you, which we cannot bear". The Messenger of Allah "Allah's blessing and peace be upon him" said (to them): "Do you want to say the same as those of the two Scriptures (i.e. Jews and Christians)said: "We hear and disobey"? no! you should say: "We hear, and we obey: (we seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys"".

Accordingly, they said: "We hear, and we obey: (we seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys". When they recited it, and it flowed smoothly on their tongues, Allah Almighty

عَلَى مِئَةِ بَعِيرٍ، ثُمَّ أَعْتَقَ فِي الإِسْلَامِ مِئَةَ رَقَبَةٍ، وَحَمَلَ عَلَى مِئَةِ بَعِيرٍ. ثُمَّ أَتَى النَّبِيَّ ﷺ... فَذَكَرَ نَحْوَ حَدِيثِهِمْ.

٥٦ ـ باب صِدْقِ الإِيمَانِ وإِخْلاصِهِ

١٩٧ ـ (١٢٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَأَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: لَمَّا نَزَلَتْ: ﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَـٰنَهُم بِظُلْمٍ﴾ [الأنعام: ٨٢] شَقَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ وَقَالُوا: أَيُّنَا لا يَظْلِمُ نَفْسَهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ هُوَ كَمَا تَظُنُّونَ، إِنَّمَا هُوَ كَمَا قَالَ لُقْمَانُ لابْنِهِ: ﴿يَـٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣].

[البخاري: كتاب الإيمان، باب ظلم دون ظلم، رقم: ٣٢].

١٩٨ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ، قَالا: أَخْبَرَنَا عِيسَى، وَهُوَ ابْنُ يُونُسَ. (ح) وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ إِدْرِيسَ كُلُّهُمْ عَنِ الأَعْمَشِ بِهَذَا الإِسْنَادِ.

قَالَ أَبُو كُرَيْبٍ: قَالَ ابْنُ إِدْرِيسَ: حَدَّثَنِيهِ أَوَّلاً أَبِي، عَنْ أَبَانَ بْنِ تَغْلِبَ، عَنِ الأَعْمَشِ، ثُمَّ سَمِعْتُهُ مِنْهُ.

٥٧ ـ باب بَيَانِ أَنَّهُ سُبْحَانَهُ وتَعَالَى لم يُكَلِّفْ إلا ما يُطَاقُ

١٩٩ ـ (١٢٥) ـ حدّثني مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ، وَأُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ ـ وَاللَّفْظُ لأُمَيَّةَ ـ قَالا: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ ـ وَهُوَ ابْنُ الْقَاسِمِ ـ، عَنِ الْعَلاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: لَمَّا نَزَلَتْ عَلَى رَسُولِ اللَّهِ ﷺ: ﴿لِّلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٨٤﴾﴾ [البقرة: ٢٨٤] قَالَ: فَاشْتَدَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَأَتَوْا رَسُولَ اللَّهِ ﷺ، ثُمَّ بَرَكُوا عَلَى الرُّكَبِ، فَقَالُوا: أَيْ رَسُولَ اللَّهِ، كُلِّفْنَا مِنَ الأَعْمَالِ مَا نُطِيقُ: الصَّلاةَ، وَالصِّيَامَ وَالجِهَادَ، وَالصَّدَقَةَ، وَقَدْ أُنْزِلَتْ عَلَيْكَ هَذِهِ الآيَةُ، وَلا نُطِيقُهَا.

قَالَ رَسُولُ اللَّهِ ﷺ: «أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ: سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ». قَالُوا: سَمِعْنَا

revealed: "The Messenger believeth in what hath been revealed to him from his Lord, as do the men of Faith. Each one (of them) believeth in Allah, His angels, His books, and His Messengers. "We make no distinction (they say) between one and another of His Messengers". And they say: "We hear, and we obey: (we seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys"". (Heifer 285)

When they did so, Allah Almighty annulled it by the following Holy Verse: "On no soul doth Allah place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (pray:) our Lord! condemn us not if we forget or fall into error; (The Prophet said: "Yes") our Lord! lay not on us a burden like that which thou didst lay on those before us; (The Prophet said: "Yes") our Lord! lay not on us a burden greater than we have strength to bear. (The Prophet said: "Yes") Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our protector; help us against those who stand against Faith" (The Prophet said: "Yes"). (Heifer 286)

200-(126) Sa'id Ibn Jubair narrated from Ibn Abbas: When Allah revealed: "To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah calleth you to account for it. He forgiveth whom he pleaseth, and punisheth whom he pleaseth. For Allah hath power over all things" (Heifer 284), they felt in their hearts something (of fear) as they had never felt before.

The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "You should say: "We hear, then we obey and surrender (to Allah)"". (When they did) Allah installed faith in their hearts. Then, He Almighty revealed His saying: "On no soul doth Allah place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (pray:) our Lord! condemn us not if we forget or fall into error; (The Lord said: "I did") our Lord! lay not on us a burden like that which thou didst lay on those before us; (The Lord said: "I did") our Lord! lay not on us a burden greater than we have strength to bear. (The Lord said: "I did")Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our protector; (The Lord said: "I did"). (Heifer 286)

[58] Allah's disregard of the heart (evil) premonitions or whispers as long as they do not come into force

201-(127) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah (accepted to) forgive

وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ. فَلَمَّا اقْتَرَأَهَا الْقَوْمُ ذَلَّتْ بِهَا أَلْسِنَتُهُمْ، فَأَنْزَلَ اللَّهُ فِي إِثْرِهَا: ﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾﴾ [البقرة: ٢٨٥] فَلَمَّا فَعَلُوا ذٰلِكَ نَسَخَهَا اللَّهُ تَعَالَى، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ﴾ قَالَ: نَعَمْ ﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ﴾ قَالَ: نَعَمْ ﴿رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ﴾ قَالَ: نَعَمْ ﴿وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴾ [البقرة: ٢٨٦] قَالَ: نَعَمْ.

٢٠٠ ـ (١٢٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ آدَمَ بْنِ سُلَيْمَانَ، مَوْلَى خَالِدٍ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ: ﴿وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ ۖ﴾ [البقرة: ٢٨٤]. قَالَ: دَخَلَ قُلُوبَهُمْ مِنْهَا شَيْءٌ لَمْ يَدْخُلْ قُلُوبَهُمْ مِنْ شَيْءٍ. فَقَالَ النَّبِيُّ ﷺ: «قُولُوا: سَمِعْنَا وَأَطَعْنَا وَسَلَّمْنَا». قَالَ: فَأَلْقَى اللَّهُ الإِيمَانَ فِي قُلُوبِهِمْ، فَأَنْزَلَ اللَّهُ تعالى: ﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ﴾ قَالَ: قَدْ فَعَلْتُ ﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ﴾ [البقرة: ٢٨٦] ـ قَالَ: قَدْ فَعَلْتُ ﴿وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا ﴾ [البقرة: ٢٨٦] قَالَ: قَدْ فَعَلْتُ ..

٥٨ ـ باب تَجَاوُزِ اللَّهِ عن حَدِيثِ النَّفْسِ والخَوَاطِرِ بالقَلْبِ إذا لم تَسْتَقِرَّ

٢٠١ ـ (١٢٧) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ، وَ قُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ ـ وَاللَّفْظُ لِسَعِيدٍ ـ قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى،

whatever whispers in the hearts of my nation, unless they put them into action or utter them".

202-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty (accepted to) forgive whatever whispers in the hearts of my nation, unless they put them into action or utter them".

It was narrated by Quatada, with the same chain of transmitters.

[59] if a slave intends to do a good deed (and does not really do it), it will be written down (as a good deed) for him; and if he intends to do an evil deed (and does not do it) it will not be accounted against him

203-(128) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah "Exalted be He" said to His angels: "If My slave intended to do an evil deed and did not really do it, then you should not record it, and if he did it, then record it as a single evil deed for him; and if he intended to do a good deed and did not really do it, you should record it as a single good deed for him, but if he did it, then you should record it as (equal to) ten good deeds for him".

204-(...) Al-Ala narrated from his father from Abu Huraira from The Messenger of Allah "Allah's blessing and peace be upon him": Allah "Exalted be He" said: "if My slave intended to do a good deed and did not really do it, I would record it as a single good deed for him, but if he did it, then I would record it as (equal to) ten good deeds for him; and if he intended to do an evil deed and did not really do it, then I would not record it, and if he did it, then I would record it as a single evil deed for him".

205-(129) Hammam Ibn Munabbih narrated: These (traditions) are what Abu Huraira narrated to us from Muhammad, The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned many narrations, the following is one of them) The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty said: "If My slave intended to do a good deed, I would write it as a good deed in his record as long as he did not do it; and if he really did it, I would write it for him as ten times like it. If My slave intended to do an evil deed, I would forgive him for it, as long as he did not really do it; and if he did it, I would write it as only a single evil deed in his record".

The Messenger of Allah "Allah's blessing and peace be upon him" further said: The angels say: "O Lord! This is Your slave, having the intention to do an evil deed" (and of course, He is more aware of him). He says: "Observe him: If he did it, then you should record it as a single evil

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَجَاوَزَ لأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ يَتَكَلَّمُوا، أَوْ يَعْمَلُوا بِهِ».

[البخاري: كتاب العتق، باب الخطأ في العتاقة والطلاق...، رقم: ٢٥٢٨].

٢٠٢ ـ (...) ـ حدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ. (ح) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَعَبْدَةُ بْنُ سُلَيْمَانَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ: كُلُّهُمْ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ تَجَاوَزَ لأُمَّتِي عَمَّا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَعْمَلْ أَوْ تَكَلَّمْ بِهِ».

وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مِسْعَرٌ وَهِشَامٌ. (ح) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا الْحُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ شَيْبَانَ، جَمِيعاً عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

٥٩ ـ باب إذا هَمَّ العَبْدُ بحَسَنَةٍ كُتِبَتْ، وإذا هَمَّ بسيِّئَةٍ لم تُكْتَبْ

٢٠٣ ـ (١٢٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا سُفْيَانُ. وَقَالَ الآخَرَانِ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللهُ عَزَّ وَجَلَّ: إِذَا هَمَّ عَبْدِي بِسَيِّئَةٍ فَلاَ تَكْتُبُوهَا عَلَيْهِ، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا سَيِّئَةً، وَإِذَا هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا فَاكْتُبُوهَا حَسَنَةً، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا عَشْراً».

٢٠٤ ـ (...) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: إِذَا هَمَّ عَبْدِي بِحَسَنَةٍ وَلَمْ يَعْمَلْهَا كَتَبْتُهَا لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا كَتَبْتُهَا عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةِ ضِعْفٍ، وَإِذَا هَمَّ بِسَيِّئَةٍ وَلَمْ يَعْمَلْهَا لَمْ أَكْتُبْهَا عَلَيْهِ، فَإِنْ عَمِلَهَا كَتَبْتُهَا سَيِّئَةً وَاحِدَةً».

٢٠٥ ـ (١٢٩) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ فَذَكَرَ أَحَادِيثَ مِنْهَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: إِذَا تَحَدَّثَ عَبْدِي بِأَنْ يَعْمَلَ حَسَنَةً، فَأَنَا أَكْتُبُهَا لَهُ حَسَنَةً مَا لَمْ يَعْمَلْ، فَإِذَا عَمِلَهَا فَأَنَا أَكْتُبُهَا بِعَشْرِ أَمْثَالِهَا، وَإِذَا تَحَدَّثَ بِأَنْ يَعْمَلَ سَيِّئَةً، فَأَنَا أَغْفِرُهَا لَهُ مَا لَمْ يَعْمَلْهَا، فَإِذَا عَمِلَهَا فَأَنَا أَكْتُبُهَا لَهُ بِمِثْلِهَا».

وَقَالَ رَسُولُ اللَّهِ ﷺ: «قَالَتِ الْمَلاَئِكَةُ: رَبِّ، ذَاكَ عَبْدُكَ يُرِيدُ أَنْ يَعْمَلَ سَيِّئَةً، (وَهُوَ

deed; and if he did not do it, then you should record it as a good deed for him. Indeed, he did not do it for My sake".

The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you did well in Islam, then every good deed he does would be recorded as ten to seven hundred times the like of it, and every evil deed he does would be recorded as a single evil deed until he meets Allah".

206-(130) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one intended to do a good deed, and he did not do it, it would be written as a good deed in his record; and if he really did it, it would be written down for him as ten to seven hundred times like it. If he intended to do an evil deed, and he did not do it, it would not be recorded; and if he did it, it would be written down as only a single evil deed in his record".

207-(131) Ibn Abbas narrated from The Messenger of Allah "Allah's blessing and peace be upon him", who related from (Allah) The Lord "Exalted be He": "Verily, Allah has written down (the record of) both good deeds and evil deeds, and then explained that: If one intended to do a good deed, and he did not do it, Allah would write it as a full good deed in his record; and if he really did it, He would write it for him as ten to seven hundred to much more times like it. If he intended to do an evil deed, and he did not do it, Allah would record it as a full good deed; and if he did it, He would write it as only a single evil deed in his record".

208-(...) This tradition was narrated from Al-Ja'd Abu Uthman and he added in this narration: "And He would efface all of them (i.e. the evil deeds); and no one but the loser would be destroyed by Allah" (and doomed to the fire since He put on his way all this abundance of good deeds and effaced the evil deeds to such an extent as mentioned above).

[60] The premonition of one concerning faith, and what would be said in case it occurred

209-(132) Abu Huraira narrated: some of the Companions of The Prophet "Allah's blessing and peace be upon him" came to him and said: "Verily we find in our minds that which everyone of us regards too severe to utter". He (The Prophet) said: "Do you really find it?" They answered in the affirmative. He commented: "That is the (sign of the) pure faith".

210-(...) Abu Salih narrated the same Hadith from Abu Huraira from The Prophet "Allah's blessing and peace be upon him".

أَبْصَرُ بِهِ) فَقَالَ: ارْقُبُوهُ، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا لَهُ بِمِثْلِهَا، وَإِنْ تَرَكَهَا فَاكْتُبُوهَا لَهُ حَسَنَةً، إِنَّمَا تَرَكَهَا مِنْ جَرَّايَ».

وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَحْسَنَ أَحَدُكُمْ إِسْلامَهُ فَكُلُّ حَسَنَةٍ يَعْمَلُهَا تُكْتَبُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ، وَكُلُّ سَيِّئَةٍ يَعْمَلُهَا تُكْتَبُ بِمِثْلِهَا حَتَّى يَلْقَى اللَّهَ».

[البخاري: كتاب الإيمان، باب حسن إسلام المرء، رقم: ٤٢].

٢٠٦ ـ (١٣٠) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةً، وَمَنْ هَمَّ بِحَسَنَةٍ فَعَمِلَهَا كُتِبَتْ لَهُ عَشْراً إِلَى سَبْعِمِائَةِ ضِعْفٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا، لَمْ تُكْتَبْ، وَإِنْ عَمِلَهَا، كُتِبَتْ».

٢٠٧ ـ (١٣١) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ الْجَعْدِ أَبِي عُثْمَانَ: حَدَّثَنَا أَبُو رَجَاءٍ الْعُطَارِدِيُّ، عَنِ ابْنِ عَبَّاسٍ، عَنْ رَسُولِ اللَّهِ ﷺ، فِيمَا يَرْوِي عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى قَالَ: «إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذٰلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عَزَّ وَجَلَّ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا، كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً».

[البخاري: كتاب الرقاق، باب من هَمَّ بحسنة أو بسيئة رقم: ٦١٢٦].

٢٠٨ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنِ الْجَعْدِ أَبِي عُثْمَانَ، فِي هٰذَا الإِسْنَادِ، بِمَعْنَى حَدِيثِ عَبْدِ الْوَارِثِ. وَزَادَ: «وَمَحَاهَا اللَّهُ، وَلا يَهْلِكُ عَلَى اللَّهِ إِلا هَالِكٌ».

٦٠ ـ باب بَيَانِ الْوَسْوَسَةِ فِي الإِيمَانِ وما يَقُولُهُ مَنْ وَجَدَهَا

٢٠٩ ـ (١٣٢) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَسَأَلُوهُ: إِنَّا نَجِدُ فِي أَنْفُسِنَا مَا يَتَعَاظَمُ أَحَدُنَا أَنْ يَتَكَلَّمَ بِهِ. قَالَ: «وَقَدْ وَجَدْتُمُوهُ؟». قَالُوا: نَعَمْ، قَالَ: «ذَاكَ صَرِيحُ الإِيمَانِ».

٢١٠ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ، قَالا: حَدَّثَنَا أَبُو الْجَوَّابِ، عَنْ عَمَّارِ بْنِ رُزَيْقٍ، كِلاهُمَا عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِهٰذَا الْحَدِيثِ.

211-(133) Alqama narrated from Abdullah that once The Prophet "Allah's blessing and peace be upon him" was asked about one's premonition (concerning faith). He said: "It (i.e. such a premonition) is the (sign of the) clear faith".

212-(134) Hisham narrated from his father from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people would keep on asking (about creation) until it would be said: "Allah has created the creatures; then, who has created Allah?" so, if anyone felt something of that in himself, he should (turn away from such a false premonition, take refuge to Allah and) say: "I believe in Allah"".

213-(...) It was narrated by Mahmud Ibn Ghailan through another chain of transmitters that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan would come to anyone of you, whispering to him: "Who has created the heaven? Who has created the earth?" it would be said: "Allah". (Then, he mentioned the same previous narration, and added "(Who has created Allah) and His Messengers?"

214-(...) Urwa Ibn Az-Zubair narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan comes to anyone of you and whispers to him: "Who has created such-and-such a thing, and such-and-such a thing?" he would keep on whispering to him as such until he says to him: "Who has created your Lord?" if anyone reached such a point, he should seek refuge with Allah (from Satan) and stop" (from raising such questions, through occupying himself by a different thing other than the whispers of Satan).

(...)Urwa Ibn Az-Zubair narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan comes to anyone of you and whispers to him: "Who has created such-and-such a thing, and such-and-such a thing?" (Then, he mentioned the same narration of the nephew of Ibn Shihab).

215-(135) Muhammad Ibn Sirin narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him": "People would continue asking you about the knowledge (of religion) until they would say: "This is Allah Who has created us, then, who has created Allah?""

he (the narrator) said, while catching hold of the hand of a certain man: "Allah and His Messenger are true. Two men asked me as such, and this is the third, (or a man asked me as such and this is the second)".

This tradition was narrated by Zuhair Ibn Harb and Ya'qub Ad-Dawraqi who said: We were told by Isma'il (Ibn Ulaiyya) from Aiyub from

٢١١ ـ (١٣٣) ـ حدّثنا يُوسُفُ بْنُ يَعْقُوبَ الصَّفَّارُ: حَدَّثَنِي عَلِيُّ بْنُ عَثَّامٍ، عَنْ سُعَيْرِ بْنِ الْخِمْسِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْوَسْوَسَةِ؟ قَالَ: «تِلْكَ مَحْضُ الإِيمَانِ».

٢١٢ ـ (١٣٤) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ وَمُحَمَّدُ بْنُ عَبَّادٍ ـ وَاللَّفْظُ لِهَارُونَ ـ قَالا: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا يَزَالُ النَّاسُ يَتَسَاءَلُونَ حَتَّى يُقَالَ: هٰذَا: خَلَقَ اللَّهُ الْخَلْقَ، فَمَنْ خَلَقَ اللَّهَ؟ فَمَنْ وَجَدَ مِنْ ذٰلِكَ شَيْئاً فَلْيَقُلْ: آمَنْتُ بِاللَّهِ».

[البخاري: كتاب بدء الخلق، باب صفة إبليس وجنوده، رقم: ٣١٠٢].

٢١٣ ـ (...) ـ وحدّثنا مَحْمُودُ بْنُ غَيْلاَنَ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو سَعِيدٍ الْمُؤَدِّبُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهٰذَا الإِسْنَادِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ السَّمَاءَ؟ مَنْ خَلَقَ الأَرْضَ؟ فَيَقُولُ: اللَّهُ...»، ثُمَّ ذَكَرَ بِمِثْلِهِ. وَزَادَ: «وَرُسُلِهِ».

٢١٤ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وعَبْدُ بْنُ حُمَيْدٍ، جَمِيعاً عَنْ يَعْقُوبَ. قَالَ زُهَيْرٌ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ كَذَا وَكَذَا؟ حَتَّى يَقُولَ لَهُ: مَنْ خَلَقَ رَبَّكَ؟ فَإِذَا بَلَغَ ذٰلِكَ فَلْيَسْتَعِذْ بِاللَّهِ وَلْيَنْتَهِ».

(...) ـ حدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، قَالَ: حَدَّثَنِي أَبِي، عَنْ جَدِّي. قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَأْتِي الْعَبْدَ الشَّيْطَانُ فَيَقُولُ: مَنْ خَلَقَ كَذَا وَكَذَا؟...»؟ مِثْلَ حَدِيثِ ابْنِ أَخِي ابْنِ شِهَابٍ.

٢١٥ ـ (١٣٥) ـ حدّثني عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ، قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لا يَزَالُ النَّاسُ يَسْأَلُونَكُمْ عَنِ الْعِلْمِ، حَتَّى يَقُولُوا: هٰذَا اللَّهُ خَلَقَنَا، فَمَنْ خَلَقَ اللَّهَ؟».

قَالَ: وَهُوَ آخِذٌ بِيَدِ رَجُلٍ فَقَالَ: صَدَقَ اللَّهُ وَرَسُولُهُ، قَدْ سَأَلَنِي اثْنَانِ وَهٰذَا الثَّالِثُ، أَوْ قَالَ: سَأَلَنِي وَاحِدٌ وَهٰذَا الثَّانِي.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ وَيَعْقُوبُ الدَّوْرَقِيُّ قَالا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ

Muhammad who told: Abu Huraira said: "People would continue" and mentioned the same narration of Abd Al-Warith, without mentioning The Prophet "Allah's blessing and peace be upon him" in the chain of transmitters, but he said in the end of this Hadith: "Allah and His Messenger have told the truth".

(...) Abu Salama narrated from Abu Huraira: The Messenger of Allah "Allah's blessing and peace be upon him" told me: "The people would go on asking you O Abu Huraira, until they would say: "This is Allah, then, who has created Allah?""

he (Abu Huraira) further said: while I was in the mosque, some Bedouins came to me and asked: "O Abu Huraira! This is Allah, then, who has created Allah?" he (Abu Huraira) picked some pebbles in his hand, with which, he threw them and said: "Go away! Go away! (The Prophet) My bosom friend has told the truth".

216-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people would ask you about every thing until they would say: "This is Allah, Who has created all things. Then, who has created Allah?"

217-(136) Anas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty said: "Your nation would ask so much: "What is such-and-such (concerning His state) what is such-and-such (regarding His affair)" until they would say: "This is Allah Who has created the creatures. Then, who has created Allah?""

this tradition was narrated by Anas from The Prophet "Allah's blessing and peace be upon him" through another chain of transmitters, but Ishaq did not mention: "Allah said: "Your nation"".

[61] Whoever takes a right of a muslim by a false oath is threatened to enter into the (Hell) fire

218-(137) Abu Umama narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever took a right of a Muslim by a false oath, then Allah would make the (Hell) fire obligatory to him, and would forbid Paradise from him". A man asked: "Even if it (such a right) was something little O Messenger of Allah?" he replied: "Even if it was (as trivial as) a wood stick".

219-(...) Abdullah Ibn Ka'b narrated that Abu Umama told him that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying the same.

عُلَيَّةَ ـ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: «لا يَزَالُ النَّاسُ...» بِمِثْلِ حَدِيثِ عَبْدِ الْوَارِثِ، غَيْرَ أَنَّهُ لَمْ يَذْكُرِ النَّبِيَّ ﷺ فِي الإِسْنَادِ، وَلٰكِنْ قَدْ قَالَ فِي آخِرِ الْحَدِيثِ: صَدَقَ اللَّهُ ورسُولُهُ.

وَحدّثني عَبْدُ اللَّهِ بْنُ الرُّومِيِّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ، وَهُوَ ابْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «لا يَزَالُونَ يَسْأَلُونَكَ، يَا أَبَا هُرَيْرَةَ، حَتَّى يَقُولُوا: هٰذَا اللَّهُ، فَمَنْ خَلَقَ اللَّهَ؟» قَالَ: فَبَيْنَا أَنَا فِي الْمَسْجِدِ إِذْ جَاءَنِي نَاسٌ مِنَ الأَعْرَابِ. فَقَالُوا: يَا أَبَا هُرَيْرَةَ، هٰذَا اللَّهُ، فَمَنْ خَلَقَ اللَّهَ؟ قَالَ: فَأَخَذَ حَصًى بِكَفِّهِ فَرَمَاهُمْ، ثُمَّ قَالَ: قُومُوا، قُومُوا، صَدَقَ خَلِيلِي.

٢١٦ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ: حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيَسْأَلَنَّكُمُ النَّاسُ عَنْ كُلِّ شَيْءٍ، حَتَّى يَقُولُوا: اللَّهُ خَلَقَ كُلَّ شَيْءٍ، فَمَنْ خَلَقَهُ؟».

٢١٧ ـ (١٣٦) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ الْحَضْرَمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: إِنَّ أُمَّتَكَ لا يَزَالُونَ يَقُولُونَ: مَا كَذَا؟ مَا كَذَا؟ حَتَّى يَقُولُوا: هٰذَا اللَّهُ خَلَقَ الْخَلْقَ، فَمَنْ خَلَقَ اللَّهَ؟».

حدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، كِلاَهُمَا عَنِ الْمُخْتَارِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ، بِهٰذَا الْحَدِيثِ. غَيْرَ أَنَّ إِسْحَاقَ لَمْ يَذْكُرْ: «قَالَ: قَالَ اللَّهُ: إِنَّ أُمَّتَكَ».

٦١ ـ باب وَعِيدِ مَن اقتَطع حَقَّ مُسْلمٍ بيمينٍ فَاجرةٍ بالنَّارِ

٢١٨ ـ (١٣٧) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنَا الْعَلاَءُ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ مَوْلَى الْحُرَقَةِ ـ عَنْ مَعْبَدِ بْنِ كَعْبٍ السَّلَمِيِّ، عَنْ أَخِيهِ عَبْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ أَبِي أُمَامَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَن اقْتَطَعَ حَقَّ امْرِىءٍ مُسْلِمٍ بِيَمِينِهِ، فَقَدْ أَوْجَبَ اللَّهُ لَهُ النَّارَ، وَحَرَّمَ عَلَيْهِ الْجَنَّةَ». فَقَالَ لَهُ رَجُلٌ: وَإِنْ كَانَ شَيْئاً يَسِيراً، يَا رَسُولَ اللَّهِ؟ قَالَ: «وَإِنْ قَضِيباً مِنْ أَرَاكٍ».

٢١٩ ـ (...) ـ وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَهَارُونُ بْنُ عَبْدِاللَّهِ، جَمِيعاً عَنْ أَبِي أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ: أَنَّهُ سَمِعَ أَخَاهُ عَبْدَ اللَّهِ بْنَ كَعْبٍ يُحَدِّثُ: أَنَّ أَبَا أُمَامَةَ الْحَارِثِيَّ حَدَّثَهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ... بِمِثْلِهِ.

220-(138) Abu Wa'il narrated from Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever took a false oath in order to have a Muslim's property (unlawfully) and he was a liar (in that oath) will meet Allah while Allah will be angry with him". Allah revealed the following verse to confirm that: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty". (Al Imran 77)

Al-Ash'ath Ibn Qais came to us and asked: "What was Abu Abd Ar-Rahman telling you?" We related the story to him. On that he said: "Abu Abd Ar-Rahman has told the truth. This was revealed about me. I had a dispute with another man regarding a (piece of) land in Yemen and we took the case before Allah's Apostle. The Messenger of Allah "Allah's blessing and peace be upon him" said (to me): "Do you have an evidence (to support your claim)?" I said: "No". He said: "Then, he should take an oath (to refute your claim)". I said: "The defendant would not mind to take a false oath". The Messenger of Allah "Allah's blessing and peace be upon him" then said: "Whoever took a false oath in order to get a Muslim's property, and he was a liar (in such an oath) will meet Allah, who will be angry with him". Allah then revealed: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty". (Al Imran 77)

221-(...) Abu Wa'il narrated from Abdullah (Ibn Mas'ud): The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever took a false oath in order to have a Muslim's property (unlawfully) and he was a liar (in such an oath) will meet Allah while Allah will be angry with him".

(He mentioned the same narration of Al-A'mash but here he added: (When Al-Ash'ath Ibn Qais came he said) "There was a dispute between me and somebody over a well and we put the case before The Messenger of Allah "Allah's blessing and peace be upon him", who said (to me): "Bring your two witnesses (to support your claim) or let him (the defendant) take an oath (to refute the claim)".

222-(...) Shaqiq Ibn Salama narrated: I heard Abdullah Ibn Mas'ud saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Whoever took a false oath in order to have a Muslim's

٢٢٠ ـ (١٣٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ ﷺ؛ قَالَ: «مَنْ حَلَفَ عَلَى يَمِينِ صَبْرٍ يَقْتَطِعُ بِهَا مَالَ امْرِىءٍ مُسْلِمٍ، هُوَ فِيهَا فَاجِرٌ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ». قَالَ: فَدَخَلَ الأَشْعَثُ بْنُ قَيْسٍ فَقَالَ: مَا يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمٰنِ؟ قَالُوا: كَذَا وَكَذَا. قَالَ: صَدَقَ أَبُو عَبْدِ الرَّحْمٰنِ، فِيَّ نَزَلَتْ. كَانَ بَيْنِي وَبَيْنَ رَجُلٍ أَرْضٌ بِالْيَمَنِ، فَخَاصَمْتُهُ إِلَى النَّبِيِّ ﷺ. فَقَالَ: «هَلْ لَكَ بَيِّنَةٌ؟» فَقُلْتُ: لا. قَالَ: «فَيَمِينُهُ». قُلْتُ: إِذَنْ يَحْلِفَ. فَقَالَ رَسُولُ اللَّهِ ﷺ، عِنْدَ ذٰلِكَ: «مَنْ حَلَفَ عَلَى يَمِينِ صَبْرٍ، يَقْتَطِعُ بِهَا مَالَ امْرِىءٍ مُسْلِمٍ، هُوَ فِيهَا فَاجِرٌ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ»، فَنَزَلَتْ: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا﴾ [آل عمران: ٧٧] إِلَى آخِرِ الآيَةِ.

[البخاري: كتاب المساقاة، باب الخصومة في البئر والقضاء فيها، رقم: ٢٣٥٦].

٢٢١ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: مَنْ حَلَفَ عَلَى يَمِينٍ يَسْتَحِقُّ بِهَا مَالاً هُوَ فِيهَا فَاجِرٌ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ. ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ الأَعْمَشِ، غَيْرَ أَنَّهُ قَالَ: كَانَتْ بَيْنِي وَبَيْنَ رَجُلٍ خُصُومَةٌ فِي بِئْرٍ، فَاخْتَصَمْنَا إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ: «شَاهِدَاكَ، أَوْ يَمِينُهُ».

٢٢٢ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ جَامِعِ بْنِ أَبِي رَاشِدٍ، وَعَبْدِ الْمَلِكِ بْنِ أَعْيَنَ، سَمِعَا شَقِيقَ بْنَ سَلَمَةَ يَقُولُ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ حَلَفَ عَلَى مَالِ امْرِىءٍ مُسْلِمٍ بِغَيْرِ حَقِّهِ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ». قَالَ عَبْدُ اللَّهِ: ثُمَّ قَرَأَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ مِصْدَاقَهُ مِنْ

property unlawfully will meet Allah while Allah will be angry with him". Then, The Messenger of Allah "Allah's blessing and peace be upon him" recited what confirmed this (from Allah's Book): "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty". (Al Imran 77)

223-(139) Alqama Ibn Wa'il narrated from his father: Two men, one from Hadramaut and the other from Kinda came to The Messenger of Allah "Allah's blessing and peace be upon him" (to present their case before him). The man from Hadramaut said: "O Messenger of Allah! This (man of Kinda) took by force a land of mine, which was owned by my father". The other man (from Kinda) said: "This is my land, which is in my possession, and which I'm cultivating".

The Messenger of Allah "Allah's blessing and peace be upon him" said to the man of Hadramaut: "Do you have an evidence (to support your claim)?" he said: "No". he said to him: "Then let him take an oath (to refute your claim)". He said: "O Messenger of Allah! This man is a liar, who is careless to take an oath, whatever false it might be, and he has no regard to do anything". He (The Prophet) said: "You can take from him nothing other than that". The man went to take an oath (to refute the claim against him). When he turned his back, The Messenger of Allah "Allah's blessing and peace be upon him" said: "If he took an oath to usurp the property of him (the man of Hadramaut) unlawfully, then he would meet Allah while He is turning away from him".

224-(...) Alqama Ibn Wa'il narrated from Wa'il: I was with The Messenger of Allah "Allah's blessing and peace be upon him" when two foes came to him, having a dispute over a (piece of) land. The first said: "He usurped my land since the pre-Islamic period of ignorance". (He was Imru Al-Qais Ibn Abis Al-Kindi, and his foe was Rabie'a Ibn Ibdan).

He (The Prophet) said (to him): "Bring your evidence (to support your claim)". He said: "I have no evidence". He (The Prophet) said: "Then, let him take an oath (to refute the claim)". The man said: "Then he would surely usurp it (depending upon his false oath)". He said: "You can get (from him) nothing other that". When he got up to swear, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever usurped a (piece of) land (unlawfully) would meet Allah while He is angry with him". (Ishaq said in his narration: Rabie'a Ibn Idan).

كِتَابِ اللَّهِ: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا﴾ [آل عمران: ٧٧] إِلَى آخِرِ الآيَةِ.

[البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿وجوه يومئذ ناضرة...﴾ رقم: ٧٠٠٧].

٢٢٣ ـ (١٣٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، وأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهَنَّادُ بْنُ السَّرِيِّ، وأَبُو عَاصِمٍ الْحَنَفِيُّ، ـ وَاللَّفْظُ لِقُتَيْبَةَ ـ قَالُوا: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ سِمَاكٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ مِنْ حَضْرَمَوْتَ وَرَجُلٌ مِنْ كِنْدَةَ إِلَى النَّبِيِّ ﷺ. فَقَالَ الْحَضْرَمِيُّ: يَا رَسُولَ اللَّهِ، إِنَّ هَذَا قَدْ غَلَبَنِي عَلَى أَرْضٍ لِي كَانَتْ لأَبِي، فَقَالَ الْكِنْدِيُّ: هِيَ أَرْضِي فِي يَدِي أَزْرَعُهَا لَيْسَ لَهُ فِيهَا حَقٌّ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِلْحَضْرَمِيِّ: «أَلَكَ بَيِّنَةٌ؟» قَالَ: لاَ. قَالَ: «فَلَكَ يَمِينُهُ». قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ الرَّجُلَ فَاجِرٌ لاَ يُبَالِي عَلَى مَا حَلَفَ عَلَيْهِ، وَلَيْسَ يَتَوَرَّعُ مِنْ شَيْءٍ. فَقَالَ: «لَيْسَ لَكَ مِنْهُ إِلا ذَلِكَ». فَانْطَلَقَ لِيَحْلِفَ. فَقَالَ رَسُولُ اللَّهِ ﷺ، لَمَّا أَدْبَرَ: «أَمَا لَئِنْ حَلَفَ عَلَى مَالِهِ لِيَأْكُلَهُ ظُلْماً، لَيَلْقَيَنَّ اللَّهَ وَهُوَ عَنْهُ مُعْرِضٌ».

٢٢٤ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ، وإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ أَبِي الْوَلِيدِ. قَالَ زُهَيْرٌ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَأَتَاهُ رَجُلاَنِ يَخْتَصِمَانِ فِي أَرْضٍ، فَقَالَ أَحَدُهُمَا: إِنَّ هَذَا انْتَزَى عَلَى أَرْضِي، يَا رَسُولَ اللَّهِ، فِي الْجَاهِلِيَّةِ ـ وَهُوَ امْرُؤُ الْقَيْسِ بْنُ عَابِسٍ الْكِنْدِيُّ، وَخَصْمُهُ رَبِيعَةُ بْنُ عِبْدَانَ ـ قَالَ: «بَيِّنَتُكَ». قَالَ: لَيْسَ لِي بَيِّنَةٌ. قَال «يَمِينُهُ». قَالَ: إِذَنْ يَذْهَبُ بِهَا. قَالَ: «لَيْسَ لَكَ إِلا ذَاكَ». قَالَ: فَلَمَّا قَامَ لِيَحْلِفَ، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ اقْتَطَعَ أَرْضاً ظَالِماً، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ».

قَالَ إِسْحَاقُ فِي رِوَايَتِهِ: رَبِيعَةُ بْنُ عَيْدَانَ.

[62] The proof that whoever intended to usurp a property of another one unlawfully, then, shedding the blood of the one of such an intention would be lawful, taking in consideration that if he was killed he would be doomed to the (Hell) fire, but if the one defending his property was killed, he would be regarded as a martyr

225-(140) Al-Ala Ibn Abd Ar-Rahman narrated from his father from Abu Huraira: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! What do you think (I would do) if a man came to usurp my property unlawfully?" he said: "You should give him nothing". The man asked: "Then, what do you think (I would do) if he fought me?" he said: "You should fight him". The man said: "What do you think (my destiny would be) If he killed me?" he (The Prophet) said: "You would be a martyr". The man asked: "Then, what do you think (his destiny would be) if I killed him?" he (The Prophet) said: "He would be doomed to the (Hell) fire".

226-(141) Thabit, the freed slave of Umar Ibn Abd Ar-Rahman narrated: When the dispute between Abdullah Ibn Amr and Anbasa Ibn Abu Sufyan broke up, both of them got ready for fighting each other. Khalid Ibn Al-Ass rode (his mount and went) to Abdullah Ibn Amr and advised him. Abdullah Ibn Amr said to him: Did you not know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who was killed while protecting his property would be regarded as a martyr"?

this tradition was narrated on the authority of Ibn Juraij with the same chain of transmitters.

[63] The governor who oppresses his subjects is entitled to enter fire

227-(142) Al-Hasan narrated: Ubaidullah Ibn Ziyad visited Ma'qil Ibn Yasar (to inquire about his health) during his fatal illness. Ma'qil said to him: I'm going to tell you a narration I heard from The Messenger of Allah "Allah's blessing and peace be upon him", and had I known I would live (after such an illness) I would not have narrated it to you.

Verily, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no slave, to whom Allah confides to be responsible for some people, and then he dies while oppressing his subjects, but that Allah would forbid Paradise from him".

228-(...) Al-Hasan narrated: Ubaidullah Ibn Ziyad visited Ma'qil Ibn Yasar who was fatally ill. He asked him (to narrate something to him) Ma'qil said to him: I'm going to tell you a narration, which I've never told you before. Verily, The Messenger of Allah "Allah's blessing and peace be

٦٢ ـ باب الدَّلِيلِ على أنَّ مَنْ قَصَدَ أَخْذَ مَالِ غَيْرِه بِغيرِ حقٍّ كان القَاصِدُ مُهْدَرَ الدَّمِ في حَقِّه، وإنْ قتَلَ كان في النَّارِ، وأنَّ مَن قُتِلَ دُون مَالِهِ فهو شَهِيدٌ

٢٢٥ ـ (١٤٠) ـ حدّثني أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ مَخْلَدٍ ـ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ جَاءَ رَجُلٌ يُرِيدُ أَخْذَ مَالِي؟ قَالَ: «فَلاَ تُعْطِهِ مَالَكَ». قَالَ: أَرَأَيْتَ إِنْ قَاتَلَنِي؟ قَالَ: «قَاتِلْهُ». قَالَ: أَرَأَيْتَ إِنْ قَتَلَنِي؟ قَالَ: «فَأَنْتَ شَهِيدٌ». قَالَ: أَرَأَيْتَ إِنْ قَتَلْتُهُ؟ قَالَ: «هُوَ فِي النَّارِ».

٢٢٦ ـ (١٤١) ـ حدّثني الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، وَمُحَمَّدُ بْنُ رَافِعٍ. وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا ـ عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي سُلَيْمَانُ الأَحْوَلُ: أَنَّ ثَابِتاً مَوْلَى عُمَرَ بْنِ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ أَنَّهُ لَمَّا كَانَ بَيْنَ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَبَيْنَ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ مَا كَانَ، تَيَسَّرُوا لِلْقِتَالِ، فَرَكِبَ خَالِدُ بْنُ الْعَاصِ إِلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو، فَوَعَظَهُ خَالِدٌ. فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ».

وحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ. (ح) وحَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ، كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٦٣ ـ باب استِحْقَاقِ الوَالِي الغَاشِّ لِرَعِيَّتِهِ النَّارَ

٢٢٧ ـ (١٤٢) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو الأَشْهَبِ، عَنِ الْحَسَنِ قَالَ: عَادَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ مَعْقِلَ بْنَ يَسَارٍ الْمُزَنِيَّ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ. قَالَ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ حَدِيثاً سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، لَوْ عَلِمْتُ أَنَّ لِي حَيَاةً مَا حَدَّثْتُكَ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ، إِلا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ».

[البخاري: كتاب الأحكام، باب من استرعى رعية فلم ينصح، رقم: ٦٧٣١].

٢٢٨ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ قَالَ: دَخَلَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ عَلَى مَعْقِلِ بْنِ يَسَارٍ، وَهُوَ وَجِعٌ، فَسَأَلَهُ، فَقَالَ: إِنِّي مُحَدِّثُكَ حَدِيثاً لَمْ أَكُنْ حَدَّثْتُكَهُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَسْتَرْعِي اللَّهُ عَبْداً

upon him" said: "There is no slave, to whom Allah confides to be responsible for some people, and then he dies while oppressing his subjects, but that Allah would forbid Paradise from him". He (Ubaidullah) said (to Ma'qil): "Didn't you narrate to me such a tradition before that day?" he replied: "I did not tell you, or I was not to narrate it to you".

229-(...) Al-Hasan narrated: We were with Ma'qil Ibn Yasar (to inquire about his health during his fatal illness) when Ubaidullah Ibn Ziyad entered into him. Ma'qil said to him: I'm going to tell you a narration I heard from The Messenger of Allah "Allah's blessing and peace be upon him". (and he mentioned a Hadith like the previous two narrations).

(...) Quatada narrated from Abu Malih: Ubaidullah Ibn Ziyad visited Ma'qil Ibn Yasar (to inquire about his health during his fatal illness). Ma'qil said to him: I'm going to tell you a narration, and had I not known I'm about to die, I would not have narrated it to you. Verily, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no governor, who is held responsible for the Muslims, and then he is not concerned with their matters and interests and not sincere to them but that he would not enter into Paradise with them".

[64] Taking away honesty and faith from some hearts, and offering the affliction to some of them

230-(143) Hudhaifa narrated: Allah's Apostle "Allah's blessing and peace be upon him" told us two narrations, one of which I have seen (happening) and I am waiting for the other. He told that honesty was preserved in the roots of the hearts of men (in the beginning). Then, The Holy Quran was revealed, and they learnt it (honesty) from the Quran, and then they learnt it from the (Prophets) Sunna. He also told us about its disappearance, saying: "A man will go to sleep whereupon honesty will be taken away from his heart, and only its trace will remain, resembling a faint mark. He then will sleep again whereupon the remainder of the honesty will also be taken away (from his heart) with its trace resembling a blister, as if you rolled down an ember on your foot, and it was vesicle; and in fact, you would see it as swelling, though it does not contain anything". (He (The Prophet) then picked up a pebble, which he rolled down over his foot) "So there will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such-and-such a tribe there is such-and-such a person who is honest. Though a man will be admired for his intelligence, good manners and strength, he, in fact, will not have belief equal to a mustard seed in his heart".

رَعِيَّةً، يَمُوتُ حِينَ يَمُوتُ وَهُوَ غَاشٌّ لَهَا، إِلا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ». قَالَ: أَلا كُنْتَ حَدَّثْتَنِي هَذَا قَبْلَ الْيَوْمِ؟ قَالَ: مَا حَدَّثْتُكَ، أَوْ لَمْ أَكُنْ لأُحَدِّثَكَ.

٢٢٩ ـ (...) ـ وحدّثني الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنٌ ـ يَعْنِي الْجُعْفِيَّ ـ، عَنْ زَائِدَةَ، عَنْ هِشَامٍ قَالَ: قَالَ الْحَسَنُ: كُنَّا عِنْدَ مَعْقِلِ بْنِ يَسَارٍ نَعُودُهُ، فَجَاءَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ. فَقَالَ لَهُ مَعْقِلٌ: إِنِّي سَأُحَدِّثُكَ حَدِيثاً سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. ثُمَّ ذَكَرَ بِمَعْنَى حَدِيثِهِمَا.

(...) ـ وحدّثنا أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا ـ مُعَاذُ بْنُ هِشَامٍ. قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ أَنَّ عُبَيْدَ اللَّهِ بْنَ زِيَادٍ عَادَ مَعْقِلَ بْنَ يَسَارٍ فِي مَرَضِهِ، فَقَالَ لَهُ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ بِحَدِيثٍ لَوْلاَ أَنِّي فِي الْمَوْتِ لَمْ أُحَدِّثْكَ بِهِ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ أَمِيرٍ يَلِي أَمْرَ الْمُسْلِمِينَ، ثُمَّ لاَ يَجْهَدُ لَهُمْ وَيَنْصَحُ، إِلا لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ».

٦٤ ـ باب رَفْعِ الأَمَانَةِ والإِيمَانِ مِنْ بَعْضِ الْقُلُوبِ، وعَرْضِ الفِتَنِ على الْقُلُوبِ

٢٣٠ ـ (١٤٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ حُذَيْفَةَ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَيْنِ، قَدْ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الآخَرَ: حَدَّثَنَا: «أَنَّ الأَمَانَةَ نَزَلَتْ فِي جِذْرِ قُلُوبِ الرِّجَالِ، ثُمَّ نَزَلَ الْقُرْآنُ، فَعَلِمُوا مِنَ الْقُرْآنِ وَعَلِمُوا مِنَ السُّنَّةِ». ثُمَّ حَدَّثَنَا عَنْ رَفْعِ الأَمَانَةِ قَالَ: «يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ الْوَكْتِ، ثُمَّ يَنَامُ النَّوْمَةَ فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ الْمَجْلِ، كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكَ، فَنَفِطَ، فَتَرَاهُ مُنْتَبِراً وَلَيْسَ فِيهِ شَيْءٌ، ثُمَّ أَخَذَ حَصًى فَدَحْرَجَهُ عَلَى رِجْلِهِ، فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ، لاَ يَكَادُ أَحَدٌ يُؤَدِّي الأَمَانَةَ حَتَّى يُقَالَ: إِنَّ فِي بَنِي فُلاَنٍ رَجُلاً أَمِيناً. حَتَّى يُقَالَ لِلرَّجُلِ: مَا أَجْلَدَهُ، مَا أَظْرَفَهُ، مَا أَعْقَلَهُ، وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ».

وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ وَمَا أُبَالِي أَيُّكُمْ بَايَعْتُ، لَئِنْ كَانَ مُسْلِماً لَيَرُدَّنَّهُ عَلَيَّ دِينُهُ، وَلَئِنْ كَانَ نَصْرَانِيّاً، أَوْ يَهُودِيّاً، لَيَرُدَّنَّهُ عَلَيَّ سَاعِيهِ، وَأَمَّا الْيَوْمَ فَمَا كُنْتُ لأُبَايِعَ مِنْكُمْ إِلا فُلاَناً وَفُلاَناً.

[البخاري: كتاب الرقاق، باب رفع الأمانة، رقم: ٦٤٩٧].

The narrator added: "There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating; and if he was a Christian or a Jew, his Muslim ruler would prevent him from cheating. But today I cannot deal except with so-and-so and so-and-so".

The like of it was narrated on the authority of Al-A'mash with the same chain of transmitters.

[65] The fact that Islam started as (something) strange and would return (to its old state) as (something) strange, just as it started, and it would go back between the two mosques

231-(144) Hudhaifa narrated: We were sitting with Umar when he asked: "Who amongst you heard The Messenger of Allah "Allah's blessing and peace be upon him" mentioning the distresses?" some said: "We heard him". He said: "You might mean (his mentioning) one's distress in his family and neighbour". They answered in the affirmative. He said: "Such (a distress) is expiated by one's performing prayer, observing fasts, and giving in charity. But, who amongst you heard The Prophet "Allah's blessing and peace be upon him" mentioning the distresses which are heaving up and down like the waves of the sea?" the people kept silent. I (Hudhaifa) said: "I heard him". He (Umar) said: "You! What a blessing of Allah be upon your father! Tell me of it". I said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The distresses would attach to the hearts as a straw mat stick by stick. The heart, which drank (the taint of) any of them, then a black point would be set in it, and the heart, which denied any of them, then a white point would be set in it. The result is that there would be two types of hearts (concerning such distresses): A heart which is likely as white (because of strong full faith it has) as (the mountain of) Safa, which no distress would befall it so long as both heavens and earth survive, and a heart, which is likely as black (because of its powerful faithlessness it has) as the overturned mace, which neither accepts any favour, nor does it deny any evil, except for what it was mixed up with it from its desires".

Hudhaifa further said: I told him that there was a closed door between you and it, which was about to be broken. Umar said: "Would it be broken, no father be for you? For, if it was to be opened, it might be made to close once again". I said to him: "No, it would be broken". I told him that such a door was a man, who would be killed or would die. (I told him) a true narration, which was not forged.

وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَوَكِيعٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عِيسَىٰ بْنُ يُونُسَ، جَمِيعاً عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ، مِثْلَهُ.

٦٥ ـ باب بَيَانِ أَنَّ الإِسْلاَمَ بَدَأَ غَرِيباً وَسَيَعُودُ غَرِيباً، وأنه يَأْرِزُ بين المَسْجِدَين

٢٣١ ـ (١٤٤) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ ـ يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ ـ، عَنْ سَعْدِ بْنِ طَارِقٍ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ قَالَ: كُنَّا عِنْدَ عُمَرَ، فَقَالَ: أَيُّكُمْ سَمِعَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ الْفِتَنَ؟ فَقَالَ قَوْمٌ: نَحْنُ سَمِعْنَاهُ، فَقَالَ: لَعَلَّكُمْ تَعْنُونَ فِتْنَةَ الرَّجُلِ فِي أَهْلِهِ وَجَارِهِ؟ قَالُوا: أَجَلْ، قَالَ: تِلْكَ تُكَفِّرُهَا الصَّلاَةُ وَالصِّيَامُ وَالصَّدَقَةُ، وَلٰكِنْ أَيُّكُمْ سَمِعَ النَّبِيَّ ﷺ يَذْكُرُ الْفِتَنَ الَّتِي تَمُوجُ مَوْجَ الْبَحْرِ؟ قَالَ حُذَيْفَةُ: فَأَسْكَتَ الْقَوْمُ، فَقُلْتُ: أَنَا، قَالَ: أَنْتَ، لِلَّهِ أَبُوكَ!.

قَالَ حُذَيْفَةُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تُعْرَضُ الْفِتَنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُوداً عُوداً، فَأَيُّ قَلْبٍ أُشْرِبَهَا نُكِتَ فِيهِ نُكْتَةٌ سَوْدَاءُ، وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكِتَ فِيهِ نُكْتَةٌ بَيْضَاءُ، حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ: عَلَى أَبْيَضَ مِثْلِ الصَّفَا، فَلاَ تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَاوَاتُ وَالأَرْضُ، وَالآخَرُ أَسْوَدُ مُرْبَادّاً، كَالْكُوزِ مُجَخِّياً: لا يَعْرِفُ مَعْرُوفاً وَلا يُنْكِرُ مُنْكَراً، إِلا مَا أُشْرِبَ مِنْ هَوَاهُ».

قَالَ حُذَيْفَةُ: وَحَدَّثْتُهُ: أَنَّ بَيْنَكَ وَبَيْنَهَا بَاباً مُغْلَقاً يُوشِكُ أَنْ يُكْسَرَ، قَالَ عُمَرُ: أَكَسْراً، لا أَبَا لَكَ، فَلَوْ أَنَّهُ فُتِحَ لَعَلَّهُ كَانَ يُعَادُ، قُلْتُ: لا، بَلْ يُكْسَرُ. وَحَدَّثْتُهُ أَنَّ ذٰلِكَ الْبَابَ رَجُلٌ يُقْتَلُ أَوْ يَمُوتُ، حَدِيثاً لَيْسَ بِالأَغَالِيطِ.

قَالَ أَبُو خَالِدٍ: فَقُلْتُ لِسَعْدٍ: يَا أَبَا مَالِكٍ، مَا: «أَسْوَدُ مُرْبَادّاً»؟ قَالَ: شِدَّةُ الْبَيَاضِ فِي سَوَادٍ، قَالَ: قُلْتُ: فَمَا الْكُوزُ مُجَخِّياً؟ قَالَ: مَنْكُوساً.

(...) Rib'i narrated: When Hudhaifa came from Umar, he sat with us and said: "Sometime earlier, while I was sitting with The Commander of The Believers he asked his companions: "Who from amongst you reserved the saying of The Prophet "Allah's blessing and peace be upon him" about the distresses?"" (and he mentioned the narration of Abu Khalid).

(...) Rib'i Ibn Hirash narrated from Hudhaifa that Umar asked (his companions): "Who could tell us, (or who amongst you, including Hudhaifa could narrate to us) what The Messenger of Allah "Allah's blessing and peace be upon him" had said about the distresses?" Hudhaifa said: "I (could do)". (and he mentioned the remaining of the narration, which is like that of Abu Malik which he narrated from Rib'i. In the end of the narration he told: Hudhaifa said: "I told him an authentic narration, which is not a lie". He meant that it (this tradition) was narrated from The Messenger of Allah "Allah's blessing and peace be upon him").

232-(145) Abu Hazim narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Islam started as (something) strange, and it would return as it began as (something) strange. So, good tidings be for the strangers!"

(146) Ibn Umar narrated that The Prophet "Allah's blessing and peace be upon him" said: "Islam started as (something) strange and would return (to its old state) as (something) strange, just as it started, and it would go back between the two mosques, as the serpent crawls back into its hole".

233-(147) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Faith (in Islam) would go back to Medina, just as the serpent crawls back into its hole".

[66] The faith's going away towards the end of the time

234-(148) Thabit narrated from Anas that The Prophet "Allah's blessing and peace be upon him" said: "The hour (of Doom) would not be established so long as Allah is supplicated (by the people) in the world".

Thabit narrated from Anas that The Prophet "Allah's blessing and peace be upon him" said: "The hour (of Doom) would not be established so long as there is somebody supplicating Allah".

[67] it is permissible to conceal one's faith in case of fear

235-(149) Shaqiq narrated from Hudhaifa: We were with The Messenger of Allah "Allah's blessing and peace be upon him" when he said: "Count to me the number of the people who (believe in and) utter (the word of) Islam". We said: "O Messenger of Allah! Do you fear for us,

(...) ـ وحدّثني ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ الْفَزَارِيُّ: حَدَّثَنَا أَبُو مَالِكٍ الأَشْجَعِيُّ، عَنْ رِبْعِيٍّ قَالَ: لَمَّا قَدِمَ حُذَيْفَةُ مِنْ عِنْدِ عُمَرَ، جَلَسَ فَحَدَّثَنَا. فَقَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَمْسِ لَمَّا جَلَسْتُ إِلَيْهِ سَأَلَ أَصْحَابَهُ: أَيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللَّهِ ﷺ فِي الْفِتَنِ؟... وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ أَبِي خَالِدٍ، وَلَمْ يَذْكُرْ تَفْسِيرَ أَبِي مَالِكٍ لِقَوْلِهِ: «مُرْبَادّاً مُجَخِّياً».

(...) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّى، وَعَمْرُو بْنُ عَلِيٍّ، وَعُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ. قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ: أَنَّ عُمَرَ قَالَ: مَنْ يُحَدِّثُنَا، أَوْ قَالَ: أَيُّكُمْ يُحَدِّثُنَا ـ وَفِيهِمْ حُذَيْفَةُ ـ مَا قَالَ رَسُولُ اللَّهِ ﷺ فِي الْفِتْنَةِ؟ قَالَ حُذَيْفَةُ: أَنَا. وَسَاقَ الْحَدِيثَ كَنَحْوِ حَدِيثِ أَبِي مَالِكٍ عَنْ رِبْعِيٍّ. وَقَالَ فِي الْحَدِيثِ: قَالَ حُذَيْفَةُ: حَدَّثْتُهُ حَدِيثاً لَيْسَ بِالأَغَالِيطِ. وَقَالَ: يَعْنِي أَنَّهُ عَنْ رَسُولِ اللَّهِ ﷺ.

٢٣٢ ـ (١٤٥) ـ حدّثنا مُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ، جَمِيعاً عَنْ مَرْوَانَ الْفَزَارِيِّ. قَالَ ابْنُ عَبَّادٍ: حَدَّثَنَا مَرْوَانُ، عَنْ يَزِيدَ ـ يَعْنِي ابْنَ كَيْسَانَ ـ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَدَأَ الإِسْلاَمُ غَرِيباً، وَسَيَعُودُ كَمَا بَدَأَ غَرِيباً، فَطُوبَى لِلْغُرَبَاءِ».

(١٤٦) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ، وَالْفَضْلُ بْنُ سَهْلٍ الأَعْرَجُ قَالا: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا عَاصِمٌ ـ وَهُوَ ابْنُ مُحَمَّدٍ الْعُمَرِيُّ ـ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الإِسْلاَمَ بَدَأَ غَرِيباً، وَسَيَعُودُ غَرِيباً كَمَا بَدَأَ، وَهُوَ يَأْرِزُ بَيْنَ الْمَسْجِدَيْنِ كَمَا تَأْرِزُ الْحَيَّةُ فِي جُحْرِهَا».

٢٣٣ ـ (١٤٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الإِيمَانَ لَيَأْرِزُ إِلَى الْمَدِينَةِ كَمَا تَأْرِزُ الْحَيَّةُ إِلَى جُحْرِهَا».

[البخاري: كتاب فضائل المدينة، باب الإيمان يارز إلى المدينة، رقم: ١٨٧٦].

٦٦ ـ باب ذَهَابِ الإِيمانِ آخرَ الزَّمَانِ

٢٣٤ ـ (١٤٨) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لا تَقُومُ السَّاعَةُ حَتَّى لا يُقَالَ فِي الأَرْضِ: اللَّهُ، اللَّهُ».

حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا تَقُومُ السَّاعَةُ عَلَى أَحَدٍ يَقُولُ: اللَّهُ، اللَّهُ».

٦٧ ـ باب جواز الاسْتِسْرَارِ بالإيمانِ للخَائِفِ

٢٣٥ ـ (١٤٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَحْصُوا لِي كَمْ يَلْفِظُ الإِسْلاَمَ». قَالَ: فَقُلْنَا:

since we are between six hundred and seven hundred (Muslims)?" he (The Prophet) said: "You do not know, you might be put to trial". (The narrator said): Indeed, we were distressed to the extent that some of us used to offer the prayer secretly.

[68] Habituating the heart of the one who fears in view of his weakness, and prevention of affirming one's faith with no clear proof

236-(150) Amer Ibn Sa'd (Ibn Abu Waqqas) narrated from his father: Allah's Apostle distributed some property amongst (a group of) people. I said: "O Allah's Apostle! Give that person. Verily, he is a faithful believer". The Messenger of Allah "Allah's blessing and peace be upon him" commented: "Or merely a Muslim". I repeated my suggestion thrice, and he (The Prophet) repeated his reply "Or nearly a Muslim" thrice. Then, The Prophet said: "O Sa'd! I give to a person (to habituate his heart for fear of reverting to disbelief) while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allah".

237-(...) Amer Ibn Sa'd Ibn Abu Waqqas narrated from his father Sa'd that Allah's Apostle "Allah's blessing and peace be upon him" distributed some property amongst (a group of) people while Sa'd was sitting there. Sa'd said: But Allah's Apostle left a man whom I thought the best of them. I asked: "O Allah's Apostle! Why have you left that person? By Allah I regard him as a faithful believer". The Prophet commented: "Or merely a Muslim". I remained quiet for a while, but could not give up repeating my question because of what I knew about him. Then I asked Allah's Apostle: "Why have you left so and so? By Allah! He is a faithful believer". The Prophet again said: "Or merely a Muslim". I kept silent for a while, and I could not give up repeating my question because of what I knew about him. Then I asked Allah's Apostle: "Why have you left so and so? By Allah! He is a faithful believer". The Prophet again said: "Or merely a Muslim. I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allah".

(...)Amer Ibn Sa'd Ibn Abu Waqqas narrated from his father Sa'd: Allah's Apostle "Allah's blessing and peace be upon him" distributed some property amongst (a group of) people while I was sitting there. (Then, he mentioned the same previous narration of the nephew of Ibn Shihab from his paternal uncle Shihab, and added here: (Sa'd said): I got up to The Messenger and asked him secretly: "Why did you not give so-and-so?"

(...) Muhammad Ibn Sa'd narrated this tradition and added here: Then, The Messenger of Allah "Allah's blessing and peace be upon him" batted

يَا رَسُولَ اللَّهِ، أَتَخَافُ عَلَيْنَا وَنَحْنُ مَا بَيْنَ السِّتِّمائَةِ إِلَى السَّبْعِمائَةِ؟ قَالَ: «إِنَّكُمْ لا تَدْرُونَ، لَعَلَّكُمْ أَنْ تُبْتَلَوْا». قَالَ: فَابْتُلِينَا، حَتَّى جَعَلَ الرَّجُلُ مِنَّا لاَ يُصَلِّي إِلا سِرّاً.

[البخاري: كتاب الجهاد، باب كتابة الإمام الناس، رقم: ٣٠٦٠].

٦٨ ـ باب تَأَلُّفِ قَلْبِ مَن يُخَافُ على إيمانِهِ لِضَعْفِهِ، والنَّهْيِ عن القَطْعِ بالإيمان من غير دليلٍ قَاطِعٍ

٢٣٦ ـ (١٥٠) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ قَسْماً، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَعْطِ فُلاَناً، فَإِنَّهُ مُؤْمِنٌ، فَقَالَ النَّبِيُّ ﷺ: «أَوْ مُسْلِمٌ». أَقُولُها ثَلاَثاً. وَيُرَدِّدُهَا عَلَيَّ ثَلاَثاً: «أَوْ مُسْلِمٌ»، ثُمَّ قَالَ: «إِنِّي لأُعْطِي الرَّجُلَ وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ، مَخَافَةَ أَنْ يَكُبَّهُ اللَّهُ فِي النَّارِ».

[البخاري: كتاب الإيمان، باب إذا لم يكن الإسلام على الحقيقة وكان على الاستسلام... رقم: ٢٧].

٢٣٧ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَى رَهْطاً ـ وَسَعْدٌ جَالِسٌ فِيهِمْ ـ قَالَ سَعْدٌ: فَتَرَكَ رَسُولُ اللَّهِ ﷺ مِنْهُمْ مَنْ لَمْ يُعْطِهِ ـ وَهُوَ أَعْجَبُهُمْ إِلَيَّ ـ فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَالَكَ عَنْ فُلاَنٍ؟ فَوَاللَّهِ إِنِّي لأَرَاهُ مُؤْمِناً! فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ مُسْلِماً». قَالَ: فَسَكَتُّ قَلِيلاً، ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَالَكَ عَنْ فُلاَنٍ، فَوَاللَّهِ إِنِّي لأَرَاهُ مُؤْمِناً! فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ مُسْلِماً». قَالَ: فَسَكَتُّ قَلِيلاً، ثُمَّ غَلَبَنِي مَا عَلِمْتُ مِنْهُ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَالَكَ عَنْ فُلاَنٍ، فَوَاللَّهِ إِنِّي لأَرَاهُ مُؤْمِناً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ مُسْلِماً، إِنِّي لأُعْطِي الرَّجُلَ وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ، خَشْيَةَ أَنْ يُكَبَّ فِي النَّارِ عَلَى وَجْهِهِ».

(...) ـ حدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ. قَالا: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ: أَنَّهُ قَالَ: أَعْطَى رَسُولُ اللَّهِ ﷺ رَهْطاً وَأَنَا جَالِسٌ فِيهِمْ. بِمِثْلِ حَدِيثِ ابْنِ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ، وَزَادَ: فَقُمْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَسَارَرْتُهُ. فَقُلْتُ: مَالَكَ عَنْ فُلاَنٍ.

(...) ـ وحدّثنا الْحَسَنُ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ سَعْدٍ يُحَدِّثُ هٰذَا، فَقَالَ فِي حَدِيثِهِ: فَضَرَبَ

(the area) between my shoulder and neck, and said: "Do you fight with me O Sa'd for I gave (something) to a certain person?"

[69] The heart becomes more satisfied by emergence of more proofs

238-(151) Abu Salama Ibn Abd Ar-Rahman and Sa'id Ibn Al-Musaiyyab narrated from Abu Huraira: Allah's Apostle "Allah's blessing and peace be upon him" said: "We are more apt to be in doubt than Abraham when he said: "Behold! Abraham said: my Lord! Show me how thou givest life to the dead. He said: dost thou not then believe? He said: yea! But to satisfy my own understanding". (The Heifer "Al-Baqara" 260) (Moreover), may Allah send His Mercy on Lut! He wished to have a powerful support. If I were to stay in prison for such a long time as (The Prophet) Joseph did I would have accepted the offer (of freedom without insisting on having my guiltless case declared)".

(...)Malik narrated from Az-Zuhri from Sa'id Ibn Al-Musaiyyab and Abu Ubaid from Abu Huraira from The Messenger of Allah "Allah's blessing and peace be upon him" the same narration of Yunus from Az-Zuhri. According to the narration of Malik, (Abraham said): "But to satisfy my own understanding". Then, he (The Prophet) recited the Verse until he finished it.

Abd Ibn Humaid narrated from Ya'qub, (Ibn Ibrahim Ibn Sa'd), from Abu Uwais from Az-Zuhri a narration like the one narrated by Malik with the same chain of transmitters and said: He (The Prophet) recited the Verse until he completed it.

[70] The obligation of believing in the message of our Prophet Muhammad "Allah's blessing and peace be upon him" to all mankind, and abrogating all previous religions with his (The Prophet's) religion

239-(152) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "From amongst The Prophets, there was no Prophet, but that he was given signs (of Prophethood) according to which the people (to whom he was sent) believed; and (the sign) which I was given is a Divine revelation inspired to me by Allah, because of which, I hope I would have more followers on The Day of Judgement".

240-(153) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him, in Whose hand the soul of Muhammad is! No one from amongst those people, Jew or Christian, heard of me (as a Prophet sent to all mankind), then he died and did not believe in me, but that he would be from the dwellers of the (Hell) fire".

رَسُولُ اللَّهِ ﷺ بِيدِهِ بَيْنَ عُنُقِي وَكَتِفِي، ثُمَّ قَالَ: «أَقِتَالاً؟ أَيْ سَعْدُ، إِنِّي لأُعْطِي الرَّجُلَ...».

[البخاري: كتاب الزكاة، باب قول الله تعالى: ﴿لا يسألون الناس إلحافاً﴾، رقم: ١٤٧٨].

٦٩ ـ باب زِيَادَةِ طُمَأْنِينَةِ القَلْبِ بِتَظَاهُرِ الأَدِلَّةِ

٢٣٨ ـ (١٥١) ـ وَحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ ﷺ، إِذْ قَالَ: ﴿رَبِّ أَرِنِي كَيْفَ تُحْيِ ٱلْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي﴾ [البقرة: ٢٦٠]. قَالَ: «وَيَرْحَمُ اللَّهُ لُوطاً، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ فِي السِّجْنِ طُولَ لَبْثِ يُوسُفَ لأَجَبْتُ الدَّاعِيَ».

[البخاري: كتاب التفسير، باب: ﴿وإذ قال إبراهيم رب أرني...﴾، رقم: ٤٥٣٧].

(...) وَحَدَّثَنِي بِهِ ـ إِنْ شَاءَ اللَّهُ ـ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ: أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ وَأَبَا عُبَيْدٍ أَخْبَرَاهُ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ بِمِثْلِ حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ. وَفِي حَدِيثِ مَالِكٍ: ﴿وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي﴾ [البقرة: ٢٦٠]. قَالَ: ثُمَّ قَرَأَ هَٰذِهِ الآيَةَ حَتَّى جَازَهَا.

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿لقد كان في يوسف وإخوته...﴾ رقم: ٣٣٨٧].

حدّثناه عَبْدُ بْنُ حُمَيْدٍ، قَالَ: حَدَّثَنِي يَعْقُوبُ ـ يَعْنِي ابْنَ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ: حَدَّثَنَا أَبُو أُوَيْسٍ، عَنِ الزُّهْرِيِّ، كَرِوَايَةِ مَالِكٍ بِإِسْنَادِهِ. وَقَالَ: ثُمَّ قَرَأَ هَٰذِهِ الآيَةَ حَتَّى أَنْجَزَهَا.

٧٠ ـ باب وُجُوبِ الإيمانِ برسَالَةِ نَبِيِّنَا مُحَمَّدٍ ﷺ إلى جَميعِ النَّاسِ ونَسْخِ المِلَلِ بِمِلَّتِهِ

٢٣٩ ـ (١٥٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنَ الأَنْبِيَاءِ مِنْ نَبِيٍّ إِلا قَدْ أُعْطِيَ مِنَ الآيَاتِ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُ وَحْياً أَوْحَى اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعاً يَوْمَ الْقِيَامَةِ».

[البخاري: كتاب فضائل القرآن، باب كيف نزل الوحي...، رقم: ٤٩٨١].

٢٤٠ ـ (١٥٣) ـ حدّثني يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: وَأَخْبَرَنِي عَمْرٌو: أَنَّ أَبَا يُونُسَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لا يَسْمَعُ بِي أَحَدٌ مِنْ هَٰذِهِ الأُمَّةِ: يَهُودِيٌّ وَلا نَصْرَانِيٌّ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ، إِلاَّ كَانَ مِنْ أَصْحَابِ النَّارِ».

241-(154) Salih Ibn Salih Al-Hamadani narrated that a man from Khurasan said to Ash'sha'bi: "O Abu Amr! There are some from among our people of Khurasan who say that if a man manumitted his slave-girl and then married her, he would be as the one who rode his mount". Ash'sha'bi said: Abu Burda Ibn Abu Musa narrated to me from Abu Musa that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three persons will have a double reward: A Person from the people of the scriptures who believed in his prophet (Jesus or Moses) and then believed in The Prophet Muhammad will have a double reward; A slave who discharges his duties to Allah and his master will have a double reward; and a master of a slave-woman who teaches her good manners and educates her in the best possible way (the religion), then he manumits and marries her will have a double reward". Then, Ash'sha'bi said to the man of Khurasan: Take (and keep) this narration undoubtedly, for one used to travel to Medina to take (and keep) less than that.

This Hadith was narrated on the authority of Salih Ibn Salih through different chain of transmitters.

[71] The coming down of (The Prophet) Jesus, son of Mary as a ruler according to the law of our Prophet Muhammad

242-(155) Sa'id Ibn Al-Musaiyyab narrated that he heard Abu Huraira telling: Allah's Apostle "Allah's blessing and peace be upon him" said: "By Him, in Whose Hands my soul is, son of Mary (Jesus) is about to descend amongst you people (Muslims) as a just ruler. He will break the Cross, kill the pig and abolish the tribute. Then there will be abundance of money and there will be nobody to accept charitable gifts".

This tradition was narrated on the authority of Az-Zuhri with the same chain of transmitters. According to the narration of Sufyan Ibn Uyaina: "as a right imam and a just ruler". According to the narration of Yunus: "as a just ruler" and he did not mention (the phrase): "as a right imam". According to the narration of Salih: "as a right ruler" as mentioned by Al-Laith, with the addition: "until the single prostration would be better than this world and whatever is in it". Abu Huraira said: Recite, if you want, Allah's saying: "And there is no one of the People of the Book but must believe in him before his death; and on the day of judgment he will be a witness against them". (The Women "An-Nisa" 159).

243-(...) Abu Huraira narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "By Allah, son of Mary (Jesus) would (soon) descend amongst you people (Muslims) as a just ruler. He will break the

٢٤١ ـ (١٥٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ عَنْ صَالِحِ بْنِ صَالِحٍ الْهَمْدَانِيِّ، عَنِ الشَّعْبِيِّ قَالَ: رَأَيْتُ رَجُلاً مِنْ أَهْلِ خُرَاسَانَ سَأَلَ الشَّعْبِيَّ فَقَالَ: يَا أَبَا عَمْرٍو: إِنَّ مَنْ قِبَلَنَا مِنْ أَهْلِ خُرَاسَانَ يَقُولُونَ، فِي الرَّجُلِ، إِذَا أَعْتَقَ أَمَتَهُ ثُمَّ تَزَوَّجَهَا: فَهُوَ كَالرَّاكِبِ بَدَنَتَهُ، فَقَالَ الشَّعْبِيُّ: حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسَىٰ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «ثَلاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَأَدْرَكَ النَّبِيَّ ﷺ، فَآمَنَ بِهِ وَاتَّبَعَهُ وَصَدَّقَهُ، فَلَهُ أَجْرَانِ، وَعَبْدٌ مَمْلُوكٌ أَدَّى حَقَّ اللَّهِ تَعَالَى وَحَقَّ سَيِّدِهِ، فَلَهُ أَجْرَانِ، وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ فَغَذَاهَا فَأَحْسَنَ غِذَاءَهَا، ثُمَّ أَدَّبَهَا فَأَحْسَنَ أَدَبَهَا، ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا، فَلَهُ أَجْرَانِ».

ثُمَّ قَالَ الشَّعْبِيُّ لِلْخُرَاسَانِيِّ: خُذْ هٰذَا الْحَدِيثَ بِغَيْرِ شَيْءٍ، فَقَدْ كَانَ الرَّجُلُ يَرْحَلُ فِيمَا دُونَ هٰذَا إِلَى الْمَدِينَةِ.

[البخاري: كتاب العلم، باب تعليم الرجل أمته وأهله، رقم: ٩٧].

وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنْ صَالِحِ بْنِ صَالِحٍ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

٧١ ـ بابُ نُزُولِ عِيسَى ابنِ مَرْيَمَ حاكِماً بِشَرِيعَةِ نَبِيِّنَا مُحَمَّدٍ ﷺ

٢٤٢ ـ (١٥٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ ﷺ حَكَماً مُقْسِطاً، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخِنْزِيرَ، وَيَضَعَ الْجِزْيَةَ، وَيَفِيضَ الْمَالُ حَتَّى لا يَقْبَلَهُ أَحَدٌ».

[البخاري: كتاب البيوع، باب قتل الخنزير، رقم: ٢٢٢٢].

وحدّثناه عَبْدُ الأَعْلَىٰ بْنُ حَمَّادٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي يُونُسُ. (ح) وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهٰذَا الإِسْنَادِ.

وَفِي رِوَايَةِ ابْنِ عُيَيْنَةَ: «إِمَاماً مُقْسِطاً وَحَكَماً عَدْلاً».

وَفِي رِوَايَةِ يُونُسَ: «حَكَماً عَادِلاً» وَلَمْ يَذْكُرْ: «إِمَاماً مُقْسِطاً».

وَفِي حَدِيثِ صَالِحٍ: «حَكَماً مُقْسِطاً» كَمَا قَالَ اللَّيْثُ. وَفِي حَدِيثِهِ، مِنَ الزِّيَادَةِ: «وَحَتَّى تَكُونَ السَّجْدَةُ الْوَاحِدَةُ خَيْراً مِنَ الدُّنْيَا وَمَا فِيهَا».

ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: اقْرَؤُوا إِنْ شِئْتُمْ: ﴿وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ﴾ [النساء: ١٥٩] الآيَةَ.

[البخاري: كتاب أحاديث الأنبياء، باب نزول عيسى ابن مريم عليهما السلام، رقم: ٣٤٤٨].

٢٤٣ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ، لَيَنْزِلَنَّ ابْنُ مَرْيَمَ

Cross, kill the pig and abolish the tribute. The young she-camels (symbolizing the most valuable of wealth in the sight of the Arabs) would be abandoned, with no one riding them to collect charity (in view of the abundance of money at a time there would be no need for it). Moreover, there would be no mutual hatred, resentment and jealousy against one another. The people would be called to get money, but no one would accept it".

244-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "How will you be when son of Mary descends among you, and there will be an Imam from among you?"

245-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "How will you be when son of Mary descends among you, and leads you?"

246-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "How will you be when son of Mary descends among you, and leads you as one amongst you?"

I (Al-Walid Ibn Muslim, a sub-narrator) said to Ibn Abu Dhi'b: "Verily, Al-Awza'i narrated from Az-Zuhri from Nafi from Abu Huraira (that The Prophet said): "as your leader among you". Ibn Abu Dhi'b said: "Do you know what (the phrase):" "He would lead you as one amongst you" means?" I said: "(No) tell me (what it means)". He said: "He would lead you according to the Book of your Lord "Sacred and Exalted be He", and the Sunna of your Messenger "Allah's blessing and peace be upon him"".

247-(156) Jaber Ibn Abdullah narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A sector of my people will not stop from fighting for the Truth and will be triumphant until The Day of Judgement. Then, Jesus Ibn Mary would descend and their (Muslims') leader would call upon him to come and lead them in prayer, but he would say: "No, some from among you are (made to be) leaders over some (from among you). This is the honour from Allah for this (Muslim) nation".

[72] The time, at which one's faith would not be accepted (by Allah)

248-(157) Al-Ala Ibn Abd Ar-Rahman narrated from his father from Abu Huraira: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (of Doom) would not be established until The sun will rise from its setting place. So when the sun rises from its setting place and even all the people believe (in Islam, that will be the time when) "no

حَكَماً عَادِلاً، فَلَيَكْسِرَنَّ الصَّلِيبَ، وَلَيَقْتُلَنَّ الْخِنْزِيرَ، وَلَيَضَعَنَّ الْجِزْيَةَ، وَلَتُتْرَكَنَّ الْقِلاَصُ فَلاَ يُسْعَىٰ عَلَيْهَا، وَلَتَذْهَبَنَّ الشَّحْنَاءُ وَالتَّبَاغُضُ وَالتَّحَاسُدُ، وَلَيَدْعُوَنَّ إِلَى الْمَالِ فَلاَ يَقْبَلُهُ أَحَدٌ».

٢٤٤ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي نَافِعٌ، مَوْلَىٰ أَبِي قَتَادَةَ الأَنْصَارِيِّ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ، وَإِمَامُكُمْ مِنْكُمْ؟».

[البخاري: كتاب احاديث الانبياء، باب نزول عيسى ابن مريم عليهما السلام، رقم: ٣٤٤٩].

٢٤٥ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، قَالَ: أَخْبَرَنِي نَافِعٌ مَوْلَىٰ أَبِي قَتَادَةَ الأَنْصَارِيِّ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَأَمَّكُمْ؟».

٢٤٦ ـ (...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنِي الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ ابْنِ شِهَابٍ، عَنْ نَافِعٍ، مَوْلَىٰ أَبِي قَتَادَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَيْفَ أَنْتُمْ إِذَا نَزَلَ فِيكُمُ ابْنُ مَرْيَمَ فَأَمَّكُمْ مِنْكُمْ؟».

فَقُلْتُ لابْنِ أَبِي ذِئْبٍ: إِنَّ الأَوْزَاعِيَّ حَدَّثَنَا عَنِ الزُّهْرِيِّ، عَنْ نَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: «وَإِمَامُكُمْ مِنْكُمْ»! قَالَ ابْنُ أَبِي ذِئْبٍ: تَدْرِي مَا أَمَّكُمْ مِنْكُمْ؟ قُلْتُ: تُخْبِرُنِي، قَالَ: «فَأَمَّكُمْ بِكِتَابِ رَبِّكُمْ تَبَارَكَ وَتَعَالَى وَسُنَّةِ نَبِيِّكُمْ ﷺ».

٢٤٧ ـ (١٥٦) ـ حدّثنا الْوَلِيدُ بْنُ شُجَاعٍ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، وَحَجَّاجُ بْنُ الشَّاعِرِ. قَالُوا: حَدَّثَنَا حَجَّاجٌ ـ وَهُوَ ابْنُ مُحَمَّدٍ ـ عَنِ ابْنِ جُرَيْجٍ. قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ، قَالَ: فَيَنْزِلُ عِيسَىٰ بْنُ مَرْيَمَ ﷺ فَيَقُولُ أَمِيرُهُمْ: تَعَالَ صَلِّ لَنَا، فَيَقُولُ: لا، إِنَّ بَعْضَكُمْ عَلَى بَعْضٍ أُمَرَاءُ، تَكْرِمَةَ اللَّهِ هَٰذِهِ الأُمَّةَ».

٧٢ ـ بابُ بيانِ الزَّمَنِ الذي لا يُقبلُ فيه الإيمانُ

٢٤٨ ـ (١٥٧) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنُونَ ابْنَ جَعْفَرٍ ـ، عَنِ الْعَلاءِ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمَٰنِ ـ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لا تَقُومُ السَّاعَةُ حَتَّىٰ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ مِنْ مَغْرِبِهَا آمَنَ النَّاسُ كُلُّهُمْ أَجْمَعُونَ، فَيَوْمَئِذٍ ﴿لَا يَنفَعُ نَفْسًا إِيمَانُهَا

good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its Faith"". (Cattle "Al-An'am" 158)

The same Hadith of Al-Ala was narrated on the authority of Abu Huraira through different chain of transmitters.

249-(158) Abu Hazim narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If (the following) three things appeared, then "no good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its Faith": The sunrise from its setting place, (the appearance of) the Charlatan "Ad-Dajjal", and (the emergence of) the earth beast".

250-(159) Abu Dharr narrated: The Prophet "Allah's blessing and peace be upon him" once asked (his companions): "Do you know where this sun goes?" they replied: "Allah and His Messenger know best". He said: "This (sun) runs until it reaches its fixed place underneath the Throne (of Allah), where it prostrates itself. It remains as such until it is said to it: "Go up, and return whence you came. It returns and rises in the morning from its rising place. Then, it runs until it reaches its fixed place underneath the Throne (of Allah), where it prostrates itself. It remains as such until it is said to it: "Go up, and return whence you came. It returns and rises in the morning from its rising place. Then, it runs as usual, and the people do not see anything strange in it, until it reaches its fixed place underneath the Throne (of Allah). Then, it will be said to it: "Go up, and rise in the morning from your setting place". Then, it will rise in the morning from its setting place".

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you know when this will happen? This will be at the time when "no good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its Faith". (Cattle "Al-An'am" 158)

(...) it was narrated on the authority of Abu Dharr that The Messenger of Allah "Allah's blessing and peace be upon him" said one day (to his companions): "Do you know where this sun goes?" (and he mentioned a narration like that of Ibn Ulaiyya).

(...)Ibrahim At-Taimi narrated from his father: Abu Dharr told: I entered the mosque where The Prophet "Allah's blessing and peace be upon him" was sitting. When the sun set, he asked me: "O Abu Dharr! Do you know where this (sun) goes (at the time of sunset)?" I replied: "Allah and His Apostle know better". He said: "It goes (Travelling) till it takes the permission to prostrate itself (underneath the Throne); and it is given permission. But (one day, it will not be permitted) as if it will be said to it:

لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا ﴾ [الأنعام: ١٥٨].

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ نُمَيْرٍ، وَأَبُو كُرَيْبٍ. قَالُوا: حَدَّثَنَا ابْنُ فُضَيْلٍ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، كِلاَهُمَا عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

(ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ ذَكْوَانَ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

(ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ الْعَلاَءِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

[البخاري: كتاب التفسير، باب: ﴿قل هلم شهداءكم﴾، رقم: ٤٦٣٥].

٢٤٩ ـ (١٥٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ، جَمِيعاً عَنْ فُضَيْلِ بْنِ غَزْوَانَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلاَثٌ إِذَا خَرَجْنَ، لا يَنْفَعُ نَفْساً إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْراً: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالدَّجَّالُ، وَدَابَّةُ الأَرْضِ».

٢٥٠ ـ (١٥٩) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنِ ابْنِ عُلَيَّةَ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا يُونُسُ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ التَّيْمِيِّ ـ سَمِعَهُ فِيمَا أَعْلَمُ ـ عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ: أَنَّ النَّبِيَّ ﷺ قَالَ يَوْماً: «أَتَدْرُونَ أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «إِنَّ هٰذِهِ تَجْرِي حَتَّى تَنْتَهِيَ إِلَى مُسْتَقَرِّهَا تَحْتَ الْعَرْشِ، فَتَخِرُّ سَاجِدَةً، فَلاَ تَزَالُ كَذٰلِكَ حَتَّى يُقَالَ لَهَا: ارْتَفِعِي، ارْجِعِي مِنْ حَيْثُ جِئْتِ، فَتَرْجِعُ، فَتُصْبِحُ طَالِعَةً مِنْ مَطْلِعِهَا، ثُمَّ تَجْرِي حَتَّى تَنْتَهِيَ إِلَى مُسْتَقَرِّهَا تَحْتَ الْعَرْشِ، فَتَخِرُّ سَاجِدَةً. وَلا تَزَالُ كَذٰلِكَ حَتَّى يُقَالَ لَهَا: ارْتَفِعِي، ارْجِعِي مِنْ حَيْثُ جِئْتِ، فَتَرْجِعُ، فَتُصْبِحُ طَالِعَةً مِنْ مَطْلِعِهَا، ثُمَّ تَجْرِي لاَ يَسْتَنْكِرُ النَّاسُ مِنْهَا شَيْئاً حَتَّى تَنْتَهِيَ إِلَى مُسْتَقَرِّهَا ذَاكَ، تَحْتَ الْعَرْشِ، فَيُقَالُ لَهَا: ارْتَفِعِي، أَصْبِحِي طَالِعَةً مِنْ مَغْرِبِكِ، فَتُصْبِحُ طَالِعَةً مِنْ مَغْرِبِهَا». فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَدْرُونَ مَتَى ذَاكُمْ؟ ذَاكَ حِينَ ﴿لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا﴾ [الأنعام: ١٥٨].

[البخاري: كتاب بدء الخلق، باب صفة الشمس والقمر، رقم: ٣١٩٩].

(...) ـ وحدّثني عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدٌ ـ يَعْنِي ابْنَ عَبْدِ اللَّهِ ـ، عَنْ يُونُسَ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ: أَنَّ النَّبِيَّ ﷺ قَالَ يَوْماً: «أَتَدْرُونَ أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ؟...» بِمِثْلِ مَعْنَى حَدِيثِ ابْنِ عُلَيَّةَ.

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: دَخَلْتُ الْمَسْجِدَ

"Go back from where you came". This is why it will rise from the West". Then The Prophet "Allah's blessing and peace be upon him" recited: "And the sun Runs its fixed course for a term (decreed)" (Ya Sin 38) according to Abdullah's recitation.

251-(...) Abu Dharr "Allah be pleased with him" narrated: I asked The Prophet "Allah's blessing and peace be upon him" about (the meaning of Allah's saying): "And the Sun runs to its fixed resting place: that is the decree of (Him), The Exalted in Might, the All knowing". (Ya Sin 38) He said: "Its fixed resting place is underneath Allah's Throne".

[73] The beginning of the revelation to The Messenger of Allah "Allah's blessing and peace be upon him"

252-(160) A'isha, The Mother of Believers narrated: The commencement of the revelation to Allah's Apostle was in the form of good dreams which came true like bright day light. Then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he worshiped (Allah alone) continuously for many days (especially the odd ones) before his desire to see his family. He used to take with him the journey food for the stay and then come back to Khadija to be supplied likewise again until suddenly the Truth came down upon him while he was in the cave of Hira. The angel came and asked him to read. The Prophet replied: "I do not know how to read".

The Prophet added: "The angel caught me (violently) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied: "I do not know how to read". Thereupon he caught me again and pressed me a second time until I could not bear it any more. He then released me and again asked me to read but again I replied: "I do not know how to read (or what shall I read)". Thereupon he caught me for the third time and pressed me, and then released me and said: "Proclaim! (or Read!) In the name of thy Lord and Cherisher, who created; Created man, out of a (mere) leech-like clot of congealed blood: Proclaim! And thy Lord is Most Bountiful". (Al-Alaq 1:3) Then Allah's Apostle returned having the Inspiration, with his heart beating severely. He went to Khadija Bint Khuwailid and said: "Cover me! Cover me!" They covered him until his fear was over. He told her everything that had happened and said: "I fear that something may happen to me". Khadija replied: "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, entertain your guests generously and assist the deserving calamity-afflicted ones".

وَرَسُولُ اللَّهِ ﷺ جَالِسٌ، فَلَمَّا غَابَتِ الشَّمْسُ قَالَ: «يَا أَبَا ذَرٍّ، هَلْ تَدْرِي أَيْنَ تَذْهَبُ هَذِهِ؟» قَالَ، قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّهَا تَذْهَبُ فَتَسْتَأْذِنُ فِي السُّجُودِ، فَيُؤْذَنُ لَهَا. وَكَأَنَّهَا قَدْ قِيلَ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ، فَتَطْلُعُ مِنْ مَغْرِبِهَا».

قَالَ، ثُمَّ قَرَأَ فِي قِرَاءَةِ عَبْدِ اللَّهِ: وَذَلِكَ مُسْتَقَرٌّ لَهَا.

٢٥١ ـ (...) ـ حدّثنا أَبُو سَعِيدٍ الأَشَجُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الأَشَجُّ: حَدَّثَنَا ـ وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ قَوْلِ اللَّهِ تَعَالَى: ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا﴾؟ [يس: ٣٨] قَالَ: «مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ».

٧٣ ـ بابُ بدءِ الوَحْيِ إلى رَسُولِ اللَّهِ ﷺ

٢٥٢ ـ (١٦٠) ـ حدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّهَا قَالَتْ: كَانَ أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ الرُّؤْيَا الصَّادِقَةُ فِي النَّوْمِ، فَكَانَ لا يَرَى رُؤْيَا إِلا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِّبَ إِلَيْهِ الْخَلاءُ، فَكَانَ يَخْلُو بِغَارِ حِرَاءٍ يَتَحَنَّثُ فِيهِ ـ وَهُوَ التَّعَبُّدُ ـ اللَّيَالِيَ أُولاتِ الْعَدَدِ، قَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا، حَتَّى فَجِئَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ، فَجَاءَهُ الْمَلَكُ فَقَالَ: اقْرَأْ، قَالَ مَا أَنَا بِقَارِئٍ، قَالَ: فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي، فَقَالَ: اقْرَأْ، قَالَ: قُلْتُ: مَا أَنَا بِقَارِئٍ، قَالَ: فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ، فَقُلْتُ: مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١ خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ۝٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝٣ الَّذِي عَلَّمَ بِالْقَلَمِ ۝٤ عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ۝٥﴾ [العلق: ١ ـ ٥] فَرَجَعَ بِهَا رَسُولُ اللَّهِ ﷺ تَرْجُفُ بَوَادِرُهُ حَتَّى دَخَلَ عَلَى خَدِيجَةَ فَقَالَ: «زَمِّلُونِي زَمِّلُونِي»، فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ. ثُمَّ قَالَ لِخَدِيجَةَ: «أَيْ خَدِيجَةُ، مَالِي»؟ وَأَخْبَرَهَا الْخَبَرَ، قَالَ: «لَقَدْ خَشِيتُ عَلَى نَفْسِي». قَالَتْ لَهُ خَدِيجَةُ: كَلاَّ، أَبْشِرْ، فَوَاللَّهِ، لا يُخْزِيكَ اللَّهُ أَبَداً، وَاللَّهِ، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَصْدُقُ الْحَدِيثَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ. فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى ـ وَهُوَ ابْنُ عَمِّ خَدِيجَةَ،

Khadija then accompanied him to her cousin Waraqa Ibn Nawfal Ibn Asad Ibn Abd Al-Uzza, who, during the pre Islamic Period, became a Christian and used to write the scriptures with Arabic letters. He wrote from the Gospel in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa: "Listen to the story of your nephew, O my cousin!" Waraqa asked: "O my nephew! What have you seen?" Allah's Apostle described what he had seen. Waraqa said: "He is the angel Gabriel, who keeps the secrets, whom Allah had sent to Moses. I wish I were young and could live up to the time when your people drive you out". Allah's Apostle asked: "Will they drive me out?" Waraqa replied: "Yes". He added: "Anyone who came with something similar to what you have brought was treated with hostility; and if I remained Alive till the day when you will be driven out then I would support you strongly".

253-(...) Az-Zuhri narrated that Urwa Ibn Az-Zubair told him that A'isha said: The commencement of the revelation to Allah's Apostle (was in the form of good dreams) (and he mentioned a narration like that of Yunus, but here, he mentioned that Khadija said: "By Allah! Allah would never grieve you". She also said (to Waraqa): "O my paternal cousin! Listen from (Muhammad) the son of your brother".

254-(...) Urwa narrated that A'isha, the wife of The Prophet "Allah's blessing and peace be upon him" said: "(The Prophet) returned to Khadija, with his heart trembling". (He mentioned the same narration of Yunus and Ma'mar, and he did not narrate the beginning of this tradition, i.e. the saying of A'isha: The commencement of the revelation to Allah's Apostle was in the form of good dreams. He followed the narration of Yunus in the phrase (of Khadija): "By Allah! Allah would never disgrace you". He also mentioned her statement (to Waraqa): "O my paternal cousin! Listen from the son of your brother".

255-(161) Jaber Ibn Abdullah Al-Ansari, who was one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him", narrated, while talking about the period of pause in revelation, reporting the speech of The Prophet "Allah's blessing and peace be upon him": "While I was walking, suddenly I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira sitting on a chair between the sky and the earth. I got afraid of him and came back home and said: "wrap me (in a mantle)". Then Allah revealed the following Holy Verses (of Quran): "O thou wrapped up (in a mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And thy

أَخِي أَبِيهَا ـ. وَكَانَ امْرَءًا تَنَصَّرَ فِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعَرَبِيَّ وَيَكْتُبُ مِنَ الإِنْجِيلِ بِالْعَرَبِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخاً كَبِيراً قَدْ عَمِيَ، فَقَالَتْ لَهُ خَدِيجَةُ: أَيْ عَمِّ، اسْمَعْ مِنِ ابْنِ أَخِيكَ، قَالَ وَرَقَةُ بْنُ نَوْفَلٍ: يَا ابْنَ أَخِي، مَاذَا تَرَى؟ فَأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ خَبَرَ مَا رَآهُ. فَقَالَ لَهُ وَرَقَةُ: هَذَا النَّامُوسُ الَّذِي أُنْزِلَ عَلَى مُوسَىٰ ﷺ، يَا لَيْتَنِي فِيهَا جَذَعاً، يَا لَيْتَنِي أَكُونُ حَيّاً حِينَ يُخْرِجُكَ قَوْمُكَ. قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَ مُخْرِجِيَّ هُمْ؟» قَالَ وَرَقَةُ: نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمَا جِئْتَ بِهِ إِلا عُودِيَ، وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرْكَ نَصْراً مُؤَزَّراً.

[البخاري: كتاب التفسير، باب ﴿اقرأ باسم ربك الذي خلق﴾، رقم: ٤٩٥٣].

٢٥٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، قَالَ: قَالَ الزُّهْرِيُّ: وأَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ: أَنَّهَا قَالَتْ: أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ... وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ يُونُسَ. غَيْرَ أَنَّهُ قَالَ: فَوَاللَّهِ لاَ يُخْزِيكَ اللَّهُ أَبَداً. وَقَالَ: قَالَتْ خَدِيجَةُ: أَيِ ابْنَ عَمِّ، اسْمَعْ مِنِ ابْنِ أَخِيكَ.

[البخاري: كتاب التعبير، باب أول ما بدىء به رسول الله ﷺ من الوحي، رقم: ٦٩٨٢].

٢٥٤ ـ (...) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي. قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، قَالَ ابْنُ شِهَابٍ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُولُ: قَالَتْ عَائِشَةُ زَوْجُ النَّبِيِّ ﷺ: فَرَجَعَ إِلَى خَدِيجَةَ يَرْجُفُ فُؤَادُهُ... وَاقْتَصَّ الْحَدِيثَ بِمِثْلِ حَدِيثِ يُونُسَ وَمَعْمَرٍ. وَلَمْ يَذْكُرْ أَوَّلَ حَدِيثِهِمَا. مِنْ قَوْلِهِ: أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ الرُّؤْيَا الصَّادِقَةُ. وَتَابَعَ يُونُسَ عَلَى قَوْلِهِ: فَوَاللَّهِ لا يُخْزِيكَ اللَّهُ أَبَداً. وَذَكَرَ قَوْلَ خَدِيجَةَ: أَيِ ابْنَ عَمِّ، اسْمَعْ مِنِ ابْنِ أَخِيكَ.

[البخاري: كتاب بدء الخلق، باب كيف كان بدء الوحي إلى رسول الله ﷺ، رقم: ٣].

٢٥٥ ـ (١٦١) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي يُونُسُ. قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الأَنْصَارِيَّ ـ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ ـ كَانَ يُحَدِّثُ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْيِ ـ قَالَ فِي حَدِيثِهِ ـ: «فَبَيْنَا أَنَا أَمْشِي سَمِعْتُ صَوْتاً مِنَ السَّمَاءِ، فَرَفَعْتُ رَأْسِي، فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ جَالِساً عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ والأَرْضِ». قَالَ رَسُولُ اللَّهِ ﷺ: «فَجُئِثْتُ مِنْهُ فَرَقاً، فَرَجَعْتُ فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي. فَدَثَّرُونِي. فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١ قُمْ

garments keep free from stain! And all abomination shun!" (One Wrapped up "Al-Muddaththir" 1:5) After this the revelation started coming strongly, frequently and regularly".

256-(...) Abu Salama Ibn Abd Ar-Rahman narrated that Jaber Ibn Abdullah told him: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Then, the Divine revelation paused (to come) to me for sometime. While I was walking..." and he mentioned the narration of Yunus, but here he (The Prophet) said: "I got so afraid of him that I fell down on the ground". Abu Salama interpreted abomination as the idols. He (The Prophet) resumed: "After this the revelation started coming strongly, frequently and regularly".

This Hadith was narrated on the authority of Ma'mar from Az-Zuhri with the same chain of transmission, according to which he (The Prophet) said: Allah Almighty revealed: "O thou wrapped up (in a mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And thy garments keep free from stain! And all abomination shun!" (One Wrapped up "Al-Muddaththir" 1:5) (and that was) before the prayer was enjoined.

257-(...) Yahya narrated: I asked Abu Salama: "Which (Sura) of The Holy Quran was sent first?" he said: "O thou wrapped up (in a mantle)!". I asked: "Then, is it not "Read in the Name of your Lord"?" Abu Salama said: No doubt, I asked Jaber: "Which (Sura) of The Holy Quran was sent first?" he said: "O thou wrapped up (in a mantle)!". I asked: "Then, is it not "Read in the Name of your Lord"?" Jaber said: "I am telling you what The Messenger of Allah "Allah's blessing and peace be upon him" narrated to us. He said: "I stayed in Hira' for a month after which, I came down and went into the middle of the valley. Somebody called me loudly. I looked in front of me, behind me, on my right and on my left, but I saw nobody. I was called once again, and I looked about but saw nothing. I was called (for the third time) and when I raised my head, he I. e. Gabriel "Peace be upon him" was sitting there on the Throne in the open atmosphere. I started to tremble because of fear. I came to Khadija and said: "Wrap me up". They wrapped me up and threw water on me. Then, Allah (Exalted and Glorified be He" sent down the following:

"O thou wrapped up (in a mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And thy garments keep free from stain!""

258-(...) Yahya Ibn Abu Kathir narrated this Hadith with the same chain of transmitters, according to which he (The Prophet) said: "And he was sitting there, on the Throne between the heaven and the earth".

فَأَنذِرْ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾ وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾ ﴾ [المدثر: ١ ـ ٥]. وَهِيَ الأَوْثَانُ. قَالَ: ثُمَّ تَتَابَعَ الْوَحْيُ.

[البخاري: كتاب بدء الوحي، باب كيف كان بدء الوحي إلى رسول الله ﷺ، رقم: ٤].

٢٥٦ ـ (...) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، قَالَ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ يَقُولُ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ثُمَّ فَتَرَ الْوَحْيُ عَنِّي فَتْرَةً، فَبَيْنَا أَنَا أَمْشِي»... ثُمَّ ذَكَرَ مِثْلَ حَدِيثِ يُونُسَ غَيْرَ أَنَّهُ قَالَ: «فَجُئِثْتُ مِنْهُ فَرَقاً حَتَّى هَوَيْتُ إِلَى الأَرْضِ». قَالَ: وَقَالَ أَبُو سَلَمَةَ: وَالرُّجْزُ: الأَوْثَانُ. قَالَ: ثُمَّ حَمِيَ الْوَحْيُ بَعْدُ، وَتَتَابَعَ.

وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ... بِهٰذَا الإِسْنَادِ. نَحْوَ حَدِيثِ يُونُسَ وَقَالَ: فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾﴾ إِلَى قَوْلِهِ ﴿وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾﴾ [المدثر: ١ ـ ٥] قَبْلَ أَنْ تُفْرَضَ الصَّلاَةُ ـ وَهِيَ الأَوْثَانُ ـ وَقَالَ: «فَجُئِثْتُ مِنْهُ» كَمَا قَالَ عُقَيْلٌ.

٢٥٧ ـ (...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ. قَالَ: سَمِعْتُ يَحْيَىٰ يَقُولُ: سَأَلْتُ أَبَا سَلَمَةَ: أَيُّ الْقُرْآنِ أُنْزِلَ قَبْلُ؟ قَالَ: ﴿يَا أَيُّهَا الْمُدَّثِّرُ﴾. فَقُلْتُ: أَوِ ﴿اقْرَأْ﴾. فَقَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ: أَيُّ الْقُرْآنِ أُنْزِلَ قَبْلُ؟ قَالَ: ﴿يَا أَيُّهَا الْمُدَّثِّرُ﴾. فَقُلْتُ: أَوِ ﴿اقْرَأْ﴾؟ قَالَ جَابِرٌ: أُحَدِّثُكُمْ مَا حَدَّثَنَا رَسُولُ اللَّهِ ﷺ. قَالَ: «جَاوَرْتُ بِحِرَاءٍ شَهْراً، فَلَمَّا قَضَيْتُ جِوَارِي نَزَلْتُ فَاسْتَبْطَنْتُ بَطْنَ الْوَادِي، فَنُودِيتُ، فَنَظَرْتُ أَمَامِي وَخَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي، فَلَمْ أَرَ أَحَداً، ثُمَّ نُودِيتُ، فَنَظَرْتُ فَلَمْ أَرَ أَحَداً، ثُمَّ نُودِيتُ فَرَفَعْتُ رَأْسِي، فَإِذَا هُوَ عَلَى الْعَرْشِ فِي الْهَوَاءِ ـ يَعْنِي جِبْرِيلَ عَلَيْهِ السَّلاَمُ ـ فَأَخَذَتْنِي رَجْفَةٌ شَدِيدَةٌ، فَأَتَيْتُ خَدِيجَةَ فَقُلْتُ: دَثِّرُونِي، فَدَثَّرُونِي، فَصَبُّوا عَلَيَّ مَاءً، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنذِرْ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾ ﴾ [المدثر: ١ ـ ٤]».

٢٥٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ. بِهٰذَا الإِسْنَادِ. وَقَالَ: «فَإِذَا هُوَ جَالِسٌ عَلَى عَرْشٍ بَيْنَ السَّمَاءِ وَالأَرْضِ».

[74] The night journey of The Messenger of Allah "Allah's blessing and peace be upon him" to the heaven, and enjoining the prayer

259-(162) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Buraq was brought to me (a white and long animal, bigger than a donkey but smaller than a mule, placing his hoof as far as the range of its sight). I mounted it and came to Jerusalem then fascinated it to the ring used by the prophets. I entered the mosque wherein I offered a two-rak'a prayer. Then I came out and Gabriel brought me a vessel of wine and a vessel of milk. I chose the milk. Upon this, Gabriel said: "You have chosen the (sign of) true religion (of Islam)".

Then he took me to heaven. Gabriel "Peace be upon him" then asked (the gate of the heaven) to be opened. He was asked: "Who is you?" He replied: "Gabriel". He was asked: "Who is with you"? He said: "Muhammad". He was asked: "Has he been revealed to"? Gabriel replied: "Verily, he has been revealed to". Then, it (the gate) was opened for us. There, we saw Adam. He welcomed me and invoked good upon me.

Then we ascended to the second heaven. Gabriel "Peace be upon him" then asked (the gate of the heaven) to be opened. He was asked: "Who is you?" He replied: "Gabriel". He was asked: "Who is with you"? He said: "Muhammad". He was asked: "Has he been revealed to"? Gabriel replied: "Verily, he has been revealed to". Then, it (the gate of the heaven) was opened for us. There, I found the two maternal cousins: Jesus, son of Mary, and John the Baptist son of Zakariyya "peace be upon them". They welcomed me and invoked good upon me.

Then I was taken to the third heaven. Gabriel "Peace be upon him" then asked (the gate of the heaven) to be opened. He was asked: "Who is you?" He replied: "Gabriel". He was asked: "Who is with you"? He said: "Muhammad". He was asked: "Has he been revealed to"? Gabriel replied: "Verily, he has been revealed to". Then, it (the gate of the heaven) was opened for us. I saw Joseph "peace be upon him" who was given half of the beauty (of all the world). He welcomed me and invoked good upon me.

Then we were taken up to the fourth heaven. Gabriel "Peace be upon him" then asked (the gate of the heaven) to be opened. He was asked: "Who is you?" He replied: "Gabriel". He was asked: "Who is with you"? He said: "Muhammad". He was asked: "Has he been revealed to"? Gabriel replied: "Verily, he has been revealed to". Then, it (the gate of the heaven) was opened for us. Lo! Enoch "Idris" was there. He welcomed me and

٧٤ ـ باب الإِسْرَاءِ بِرَسُولِ اللَّهِ ﷺ إلى السَّمٰوات وفَرْضِ الصَّلَوَاتِ

٢٥٩ ـ (١٦٢) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُتِيتُ بِالْبُرَاقِ ـ وَهُوَ دَابَّةٌ أَبْيَضُ طَوِيلٌ فَوْقَ الْحِمَارِ ودُونَ الْبَغْلِ. يَضَعُ حَافِرَهُ عِنْدَ مُنْتَهَىٰ طَرْفِهِ ـ. قَالَ: فَرَكِبْتُهُ حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ، قَالَ: فَرَبَطْتُهُ بِالْحَلْقَةِ الَّتِي يَرْبِطُ بِهِ الأَنْبِيَاءُ، قَالَ: ثُمَّ دَخَلْتُ الْمَسْجِدَ فَصَلَّيْتُ فِيهِ رَكْعَتَيْنِ، ثُمَّ خَرَجْتُ، فَجَاءَنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ، فَاخْتَرْتُ اللَّبَنَ، فَقَالَ جِبْرِيلُ ﷺ: اخْتَرْتَ الْفِطْرَةَ، ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ، فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفُتِحَ لَنَا، فَإِذَا أَنَا بِآدَمَ، فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ.

ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الثَّانِيَةِ، فَاسْتَفْتَحَ جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفُتِحَ لَنَا، فَإِذَا أَنَا بِابْنَيِ الْخَالَةِ عِيسَى ابْنِ مَرْيَمَ وَيَحْيَىٰ بْنِ زَكَرِيَّاءَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا، فَرَحَّبَا وَدَعَوَا لِي بِخَيْرٍ.

ثُمَّ عَرَجَ بِي إِلَى السَّمَاءِ الثَّالِثَةِ، فَاسْتَفْتَحَ جِبْرِيلُ، فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفُتِحَ لَنَا، فَإِذَا بِيُوسُفَ ﷺ، إِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسْنِ، فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ.

ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الرَّابِعَةِ، فَاسْتَفْتَحَ جِبْرِيلُ عَلَيْهِ السَّلَامُ، قِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قَالَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ،

invoked good upon me. (About him) Allah "Exalted and Glorified be He" said: " We elevated him (Idris) to an exalted position ". (Mary 57)

Then we were taken up to the fifth heaven. Gabriel "Peace be upon him" then asked (the gate of the heaven) to be opened. He was asked: "Who is you?" He replied: "Gabriel". He was asked: "Who is with you"? He said: "Muhammad". He was asked: "Has he been revealed to"? Gabriel replied: "Verily, he has been revealed to". Then, it (the gate of the heaven) was opened for us. Then I was with Aaron "peace be upon him". He welcomed me and invoked good upon me.

Then I was taken to the sixth heaven. Gabriel "Peace be upon him" then asked (the gate of the heaven) to be opened. He was asked: "Who is you?" He replied: "Gabriel". He was asked: "Who is with you"? He said: "Muhammad". He was asked: "Has he been revealed to"? Gabriel replied: "Verily, he has been revealed to". Then, it (the gate of the heaven) was opened for us. There, I was with Moses "peace be upon him". He welcomed me and invoked good upon me.

Then I was taken up to the seventh heaven. Gabriel "Peace be upon him" then asked (the gate of the heaven) to be opened. He was asked: "Who is you?" He replied: "Gabriel". He was asked: "Who is with you"? He said: "Muhammad". He was asked: "Has he been revealed to"? Gabriel replied: "Verily, he has been revealed to". Then, it (the gate of the heaven) was opened for us. there I found Abraham "peace be upon him" reclining against The Populous House, into which seventy thousand angels enter every day, and never visit (it) again.

Then I was taken to The Furthest Lote, whose leaves were like elephant ears and its fruits like big earthenware vessels. When it was given a cover by the Command of Allah, it changed to the extent that none among the creatures could be able to describe its beauty.

Then Allah inspired to me a revelation and enjoined upon me fifty Prayers every day and night (i.e. every twenty-four hours). Then I went down to Moses "peace be upon him" who asked: "What has your Lord enjoined upon your (Muslim) nation?" I said: "Fifty Prayers (a day)". He said: "Return to your Lord and ask (Him) for reduction (in number), for your people will not be able to bear this burden. Indeed, I treated with and tried the Children of Israel (and they proved to be too weak to bear such a heavy burden)". He (the Prophet) said: "I returned to my Lord and said: "O My Lord! make it lighter for my nation". He (Allah) cut five Prayers for me. I went down to Moses and said: "He (Allah) reduced five (Prayers) for

فَفُتِحَ لَنَا. فَإِذَا أَنَا بِإِدْرِيسَ ﷺ، فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ، قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَرَفَعْنَٰهُ مَكَانًا عَلِيًّا ﴿٥٧﴾﴾ [مريم: ٥٧].

ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الْخَامِسَةِ، فَاسْتَفْتَحَ جِبْرِيلُ، قِيلَ: مَنْ هَٰذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفُتِحَ لَنَا، فَإِذَا أَنَا بِهَارُونَ ﷺ، فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ، ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّادِسَةِ، فَاسْتَفْتَحَ جِبْرِيلُ عَلَيْهِ السَّلَامُ، قِيلَ: مَنْ هَٰذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفُتِحَ لَنَا فَإِذَا أَنَا بِمُوسَىٰ ﷺ، فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ.

ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّابِعَةِ، فَاسْتَفْتَحَ جِبْرِيلُ، فَقِيلَ: مَنْ هَٰذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفُتِحَ لَنَا، فَإِذَا أَنَا بِإِبْرَاهِيمَ ﷺ، مُسْنِداً ظَهْرَهُ إِلَى الْبَيْتِ الْمَعْمُورِ، وَإِذَا هُوَ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لا يَعُودُونَ إِلَيْهِ.

ثُمَّ ذَهَبَ بِي إِلَى السِّدْرَةِ الْمُنْتَهى، وَإِذَا وَرَقُهَا كَآذَانِ الْفِيَلَةِ، وَإِذَا ثَمَرُهَا كَالْقِلَالِ. قَالَ: فَلَمَّا غَشِيَهَا مِنْ أَمْرِ اللَّهِ مَا غَشِيَ تَغَيَّرَتْ، فَمَا أَحَدٌ مِنْ خَلْقِ اللَّهِ يَسْتَطِيعُ أَنْ يَنْعَتَهَا مِنْ حُسْنِهَا، فَأَوْحَى اللَّهُ إِلَيَّ مَا أَوْحَىٰ، فَفَرَضَ عَلَيَّ خَمْسِينَ صَلَاةً فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَنَزَلْتُ إِلَى مُوسَىٰ ﷺ، فَقَالَ: مَا فَرَضَ رَبُّكَ عَلَىٰ أُمَّتِكَ؟ قُلْتُ: خَمْسِينَ صَلَاةً، قَالَ: ارْجِعْ إِلَى رَبِّكَ، فَاسْأَلْهُ التَّخْفِيفَ، فَإِنَّ أُمَّتَكَ لا يُطِيقُونَ ذٰلِكَ، فَإِنِّي قَدْ بَلَوْتُ بَنِي إِسْرَائِيلَ وَخَبَرْتُهُمْ، قَالَ: فَرَجَعْتُ إِلَى رَبِّي فَقُلْتُ: يَا رَبِّ، خَفِّفْ عَلَى أُمَّتِي، فَحَطَّ عَنِّي خَمْساً، فَرَجَعْتُ إِلى مُوسَىٰ فَقُلْتُ: حَطَّ عَنِّي خَمْساً. قَالَ: إِنَّ أُمَّتَكَ لا يُطِيقُونَ ذٰلِكَ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ، قَالَ: فَلَمْ أَزَلْ أَرْجِعُ بَيْنَ

me". He said: "Indeed, your nation will have no power to bear this burden; go back to your Lord and ask Him to make it lighter".

I kept going back and forth between my Lord "Blessed and Exalted be He" and Moses, until He said: "O Muhammad! There are five Prayers every day and night, each of which is recorded as ten (in reward). so this makes fifty Prayers (a day). He who intends to do a good deed and does not do it will have a good deed recorded for him; and if he does it, it will be recorded as ten for him; and he who intends to do an evil deed and does not do it, it will not be recorded for him; and if he does it, only one evil deed will be recorded (for him)".

I then came down, and when I reached Moses and informed him, he said: "Return to your Lord and ask Him to make it lighter". Upon this The Messenger of Allah "Allah's blessing and peace be upon him" commented: "I returned to my Lord (and asked Him for reduction so much) until I felt shy before Him".

260-(...) Anas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was brought (by the angels) and they went with me to the water of (the well of) Zamzam, where my breast was split open and washed up by the water of Zamzam. Then, I was left".

261-(...) Anas Ibn Malik narrated that Gabriel "Peace be upon him" came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was (still a child) playing with the children. He took him and made him lie (on the ground). Then, he split open (his breast) to (see) his heart, which he took out and from which he took a blood-clot and said: "This (blood-clot) is only the portion which Satan had from you". Then he washed it (the heart) in a golden vessel by the water of Zamzam. Then, it was joined together and restored to its natural place.

The boys came running to his foster mother and said: "Verily Muhammad has been murdered". They all rushed to him. (Though he was well) His color changed. Anas said: I saw the effect of needle on his breast.

262-(...) Anas Ibn Malik narrated, while talking about the Night journey of the Messenger of Allah "Allah's blessing and peace be upon him", from the mosque of Ka'ba: "Three angels came to him in the mosque of Ka'ba, while he was sleeping in the sacred mosque before it (the order of Night Journey and Ascension to the heaven) was revealed to him". (Then, he mentioned the tradition, which is like that of Thabit Al-Banani. However, some incidents were placed before the others, and some incidents were placed after the others; and some were added and others were deleted).

رَبِّي تَبَارَكَ وَتَعَالَى وَبَيْنَ مُوسَىٰ عَلَيْهِ السَّلَامُ حَتَّى قَالَ: يَا مُحَمَّدُ، إِنَّهُنَّ خَمْسُ صَلَوَاتٍ كُلَّ يَوْمٍ وَلَيْلَةٍ، لِكُلِّ صَلَاةٍ عَشْرٌ، فَذٰلِكَ خَمْسُونَ صَلَاةً. وَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ عَشْراً، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ تُكْتَبْ شَيْئاً، فَإِن عَمِلَهَا كُتِبَتْ سَيِّئَةً وَاحِدَةً، قَالَ: فَنَزَلْتُ حَتَّى انْتَهَيْتُ إِلَى مُوسَىٰ ﷺ فَأَخْبَرْتُهُ، فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ، فَقَالَ رَسُولُ اللَّهِ ﷺ فَقُلْتُ: قَدْ رَجَعْتُ إِلَى رَبِّي حَتَّى اسْتَحْيَيْتُ مِنْهُ».

٢٦٠ ـ (...) ـ حدّثني عَبْدُ اللَّهِ بْنُ هَاشِمٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُتِيتُ، فَانْطَلَقُوا بِي إِلَى زَمْزَمَ فَشُرِحَ عَنْ صَدْرِي، ثُمَّ غُسِلَ بِمَاءِ زَمْزَمَ، ثُمَّ أُنْزِلْتُ».

٢٦١ ـ (...) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ ابْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَاهُ جِبْرِيلُ ﷺ وَهُوَ يَلْعَبُ مَعَ الْغِلْمَانِ، فَأَخَذَهُ فَصَرَعَهُ فَشَقَّ عَنْ قَلْبِهِ، فَاسْتَخْرَجَ الْقَلْبَ، فَاسْتَخْرَجَ مِنْهُ عَلَقَةً. فَقَالَ: هَذَا حَظُّ الشَّيْطَانِ مِنْكَ، ثُمَّ غَسَلَهُ فِي طَسْتٍ مِنْ ذَهَبٍ بِمَاءِ زَمْزَمَ، ثُمَّ لأَمَهُ، ثُمَّ أَعَادَهُ فِي مَكَانِهِ، وَجَاءَ الْغِلْمَانُ يَسْعَوْنَ إِلَى أُمِّهِ ـ يَعْنِي ظِئْرَهُ ـ فَقَالُوا: إِنَّ مُحَمَّداً قَدْ قُتِلَ، فَاسْتَقْبَلُوهُ وَهُوَ مُنْتَقِعُ اللَّوْنِ، قَالَ أَنَسٌ: وَقَدْ كُنْتُ أَرَى أَثَرَ ذٰلِكَ الْمِخْيَطِ فِي صَدْرِهِ.

٢٦٢ ـ (...) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي سُلَيْمَانُ ـ وَهُوَ ابْنُ بِلَالٍ ـ قَالَ: حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُنَا عَنْ لَيْلَةَ أُسْرِيَ بِرَسُولِ اللَّهِ ﷺ مِنْ مَسْجِدِ الْكَعْبَةِ: أَنَّهُ جَاءَهُ ثَلَاثَةُ نَفَرٍ قَبْلَ أَنْ يُوحَىٰ إِلَيْهِ، وَهُوَ نَائِمٌ فِي الْمَسْجِدِ الْحَرَامِ... وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ، نَحْوَ حَدِيثِ ثَابِتٍ الْبُنَانِيِّ، وَقَدَّمَ فِيهِ شَيْئاً وَأَخَّرَ، وَزَادَ وَنَقَصَ.

[البخاري: كتاب المناقب، باب كان النبي ﷺ تنام عينه ولا ينام قلبه، رقم: ٣٥٧٠].

263-(163) Anas Ibn Malik narrated: Abu Dharr said to people: The Prophet "Allah's blessing and peace be upon him" said: "While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith. Having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven. When I reached it, Gabriel said to the gatekeeper of the heaven: Open (the gate). The gatekeeper asked: Who is it? Gabriel answered: Gabriel. He asked: Is there anyone with you? Gabriel replied: Yes, Muhammad is with me. He asked: Has he been revealed to? Gabriel said: Yes. Therefore, the gate was opened and we went over the nearest heaven where we saw a man sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked towards his left, he wept. Then he said: Welcome! O pious Prophet and pious son. I asked Gabriel: Who is he? He replied: He is Adam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell. When he looks towards his right he laughs and when he looks towards his left he weeps. Then he ascended with me until he reached the second heaven and he (Gabriel) said to its gatekeeper: Open (the gate). The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate".

Anas said: "Abu Dharr added that The Prophet "Allah's blessing and peace be upon him" met Adam, Idris, Moses, Jesus and Abraham. But he (Abu Dharr) did not mention in which heaven they were. But he mentioned that he (The Prophet "Allah's blessing and peace be upon him") met Adam in the nearest heaven and Abraham "Peace be upon him" in the sixth".

Anas said: "When Gabriel along with The Prophet "Allah's blessing and peace be upon him" passed by Idris, the latter said: Welcome! O pious Prophet and pious brother. The Prophet "Allah's blessing and peace be upon him" asked: Who is he? Gabriel replied: He is Idris".

The Prophet "Allah's blessing and peace be upon him" added: "I passed by Moses who said: Welcome! O pious Prophet and pious brother. I asked Gabriel: Who is he? Gabriel replied: He is Moses. Then I passed by Jesus who said: Welcome! O pious brother and pious Prophet. I asked: Who is he? Gabriel replied: He is Jesus, son of Mary.

Then I passed by Abraham who said: Welcome! O pious Prophet and pious son. I asked Gabriel: Who is he? Gabriel replied: He is Abraham "Peace be upon him"".

٢٦٣ ـ (١٦٣) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ أَبُو ذَرٍّ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فُرِجَ سَقْفُ بَيْتِي وَأَنَا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ ﷺ، فَفَرَجَ صَدْرِي، ثُمَّ غَسَلَهُ مِنْ مَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِىءٍ حِكْمَةً وَإِيمَاناً، فَأَفْرَغَهَا فِي صَدْرِي، ثُمَّ أَطْبَقَهُ، ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَى السَّمَاءِ، فَلَمَّا جِئْنَا السَّمَاءَ الدُّنْيَا، قَالَ جِبْرِيلُ عَلَيْهِ السَّلَامُ لِخَازِنِ السَّمَاءِ الدُّنْيَا: افْتَحْ، قَالَ: مَنْ هَذَا؟ قَالَ: هَذَا جِبْرِيلُ، قَالَ: هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ، مَعِيَ مُحَمَّدٌ ﷺ. قَالَ: فَأُرْسِلَ إِلَيهِ؟ قَالَ: نَعَمْ، فَفَتَحَ. قَالَ: فَلَمَّا عَلَوْنَا السَّمَاءَ الدُّنْيَا، فَإِذَا رَجُلٌ عَنْ يَمِينِهِ أَسْوِدَةٌ، وَعَنْ يَسَارِهِ أَسْوِدَةٌ، قَالَ: فَإِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى. قَالَ: فَقَالَ: مَرْحَباً بِالنَّبِيِّ الصَّالِحِ وَالابْنِ الصَّالِحِ، قَالَ: قُلْتُ: يَا جِبْرِيلُ، مَنْ هَذَا؟ قَالَ: هَذَا آدَمُ ﷺ، وَهَذِهِ الأَسْوِدَةُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ نَسَمُ بَنِيهِ، فَأَهْلُ الْيَمِينِ أَهْلُ الْجَنَّةِ، وَالأَسْوِدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى.

قَالَ: ثُمَّ عَرَجَ بِي جِبْرِيلُ حَتَّى أَتَى السَّمَاءَ الثَّانِيَةَ، فَقَالَ لِخَازِنِهَا: افْتَحْ، قَالَ: فَقَالَ لَهُ خَازِنُهَا مِثْلَ مَا قَالَ خَازِنُ السَّمَاءِ الدُّنْيَا، فَفَتَحَ».

فَقَالَ أَنَسُ بْنُ مَالِكٍ: فَذَكَرَ أَنَّهُ وَجَدَ فِي السَّمَاوَاتِ آدَمَ وَإِدْرِيسَ وَعِيسَى وَمُوسَى وَإِبْرَاهِيمَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ. وَلَمْ يُثْبِتْ كَيْفَ مَنَازِلُهُمْ، غَيْرَ أَنَّهُ ذَكَرَ أَنَّهُ قَدْ وَجَدَ آدَمَ عَلَيْهِ السَّلَامُ فِي السَّمَاءِ الدُّنْيَا، وَإِبْرَاهِيمَ فِي السَّمَاءِ السَّادِسَةِ. قَالَ: فَلَمَّا مَرَّ جِبْرِيلُ وَرَسُولُ اللَّهِ ﷺ بِإِدْرِيسَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: مَرْحَباً بِالنَّبِيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ، قَالَ: ثُمَّ مَرَّ فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: هَذَا إِدْرِيسُ. قَالَ: ثُمَّ مَرَرْتُ بِمُوسَى عَلَيْهِ السَّلَامُ. فَقَالَ: مَرْحَباً بِالنَّبِيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ، قَالَ: قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا مُوسَى. قَالَ: ثُمَّ مَرَرْتُ بِعِيسَى. فَقَالَ: مَرْحَباً بِالنَّبِيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ. قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا عِيسَى ابْنُ مَرْيَمَ، قَالَ: ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، فَقَالَ: مَرْحَباً بِالنَّبِيِّ الصَّالِحِ وَالابْنِ الصَّالِحِ، قَالَ: قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِبْرَاهِيمُ.

On the other hand, Ibn Abbas reported: The Prophet "Allah's blessing and peace be upon him" added: "Then Gabriel ascended with me to a place where I heard the creaking of the pens".

Anas Ibn Malik added: The Prophet "Allah's blessing and peace be upon him" said: "Then Allah enjoined fifty prayers on my followers. When I returned with this order of Allah, I passed by Moses who asked me: what has Allah enjoined on your followers? I replied: He has enjoined fifty prayers on them. Moses said: Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it. Therefore, I went back to Allah and requested for reduction. He cut it to half. When I passed by Moses again and informed him about it, he said: Go back to your Lord, as your followers will not be able to bear it. So, I returned to Allah and requested for further reduction. (A further reduction was made) and He said: These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change. I returned to Moses and he told me to go back once again. I replied: Now I feel shy of asking my Lord again.

Then Gabriel took me until we reached The Furthest Lote, which was shrouded in colours, indescribable. Then I was made to enter into Paradise where I found small (tents or) walls of pearls and its earth was of musk".

264-(164) Anas Ibn Malik narrated from Malik Ibn Sa'sa'a: The Prophet "Allah's blessing and peace be upon him" said: "While I was at the House in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. He took me with him. A golden tray full of wisdom and belief was brought to me. My body was cut open to such-and-such a part". Quatada said: I asked the man who was with me (i.e. the narrator): "What did he mean by (the phrase) "to such-and-such a part"?" he said: "to the lower part of the Abdomen".

(The Prophet resumed): "Then, my heart was taken out and was washed with Zamzam water. Being restored to its natural location, it was filled with wisdom and belief. The Buraq (derived from lightning in speed), a white animal, smaller than a mule and bigger than a donkey, whose steps are as long as the furthest point its sight can reach, was brought to me and I was carried on it.

I set out with Gabriel. When I reached the nearest heaven, Gabriel said to the heaven gatekeeper: "Open the gate". The gatekeeper asked: "Who is it?" He said: "Gabriel". The gatekeeper asked: "Who is with you?" Gabriel said: "Muhammad". The gatekeeper asked: "Has he been called?" Gabriel

قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي ابْنُ حَزْمٍ أَنَّ ابْنَ عَبَّاسٍ وَأَبَا حَبَّةَ الأَنْصَارِيَّ كَانَا يَقُولانِ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثُمَّ عَرَجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوَى أَسْمَعُ فِيهِ صَرِيفَ الأَقْلامِ».

قَالَ ابْنُ حَزْمٍ وَأَنَسُ بْنُ مَالِكٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَفَرَضَ اللَّهُ عَلَى أُمَّتِي خَمْسِينَ صَلاةً، قَالَ: فَرَجَعْتُ بِذَلِكَ حَتَّى أَمُرَّ بِمُوسَىٰ فَقَالَ مُوسَىٰ عَلَيْهِ السَّلامُ: مَاذَا فَرَضَ رَبُّكَ عَلَى أُمَّتِكَ؟ قَالَ قُلْتُ: فَرَضَ عَلَيْهِمْ خَمْسِينَ صَلاةً. قَالَ لِي مُوسَىٰ عَلَيْهِ السَّلامُ: فَرَاجِعْ رَبَّكَ، فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذَلِكَ. قَالَ: فَرَاجَعْتُ رَبِّي فَوَضَعَ شَطْرَهَا. قَالَ: فَرَجَعْتُ إِلَى مُوسَىٰ عَلَيْهِ السَّلامُ فَأَخْبَرْتُهُ، قَالَ: رَاجِعْ رَبَّكَ، فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذَلِكَ، قَالَ: فَرَاجَعْتُ رَبِّي، فَقَالَ: هِيَ خَمْسٌ وَهِيَ خَمْسُونَ، لا يُبَدَّلُ الْقَوْلُ لَدَيَّ. قَالَ: فَرَجَعْتُ إِلَى مُوسَىٰ، فَقَالَ: رَاجِعْ رَبَّكَ، فَقُلْتُ: قَدِ اسْتَحْيَيْتُ مِنْ رَبِّي. قَالَ: ثُمَّ انْطَلَقَ بِي جِبْرِيلُ حَتَّى نَأْتِيَ سِدْرَةَ الْمُنْتَهَىٰ، فَغَشِيَهَا أَلْوَانٌ لا أَدْرِي مَا هِيَ. قَالَ: ثُمَّ أُدْخِلْتُ الْجَنَّةَ، فَإِذَا فِيهَا جَنَابِذُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ».

[البخاري: كتاب الصلاة، باب كيف فرضت الصلوات في الإسراء، رقم: ٣٤٩].

٢٦٤ ـ (١٦٤) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ لَعَلَّهُ قَالَ ـ عَنْ مَالِكِ بْنِ صَعْصَعَةَ ـ رَجُلٍ مِنْ قَوْمِهِ ـ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «بَيْنَا أَنَا عِنْدَ الْبَيْتِ بَيْنَ النَّائِمِ وَالْيَقْظَانِ، إِذْ سَمِعْتُ قَائِلاً يَقُولُ: أَحَدُ الثَّلاثَةِ بَيْنَ الرَّجُلَيْنِ، فَأُتِيتُ فَانْطُلِقَ بِي، فَأُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ فِيهَا مِنْ مَاءِ زَمْزَمَ، فَشُرِحَ صَدْرِي إِلَى كَذَا وَكَذَا ـ قَالَ قَتَادَةُ: فَقُلْتُ لِلَّذِي مَعِي: مَا يَعْنِي؟ قال: إِلَى أَسْفَلِ بَطْنِهِ ـ فَاسْتُخْرِجَ قَلْبِي، فَغُسِلَ بِمَاءِ زَمْزَمَ، ثُمَّ أُعِيدَ مَكَانَهُ، ثُمَّ حُشِيَ إِيمَاناً وَحِكْمَةً، ثُمَّ أُتِيتُ بِدَابَّةٍ أَبْيَضَ يُقَالُ لَهُ: الْبُرَاقُ. فَوْقَ الْحِمَارِ وَدُونَ الْبَغْلِ، يَقَعُ خَطْوُهُ عِنْدَ أَقْصَى طَرْفِهِ فَحُمِلْتُ عَلَيْهِ، ثُمَّ انْطَلَقْنَا حَتَّى أَتَيْنَا السَّمَاءَ الدُّنْيَا، فَاسْتَفْتَحَ جِبْرِيلُ ﷺ. فَقِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ، قيل: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: نَعَمْ، قَالَ فَفَتَحَ لَنَا، وَقَالَ: مَرْحَباً بِهِ، وَلَنِعْمَ

said: "Yes". Then it was said: "He is welcomed. What a wonderful visit his is!" Then I met Adam "Peace be upon him".

(Then, he mentioned the narration in full, and mentioned that he met in the second heaven both Jesus and John "Peace be upon them", and Joseph in the third, Idris in the fourth, Aaron "Peace be upon him" in the fifth).

(The Prophet resumed): "Then we ascended to the sixth heaven, where I met and greeted Moses who said: "You are welcomed O brother and a Prophet". When I proceeded on, he started weeping. Being asked why he was weeping, he said: "O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers". Then we ascended to the seventh heaven. There I met and greeted Abraham".

The narrator said that The Prophet "Allah's blessing and peace be upon him" told that he saw four rivers, which stem from the furthest Lote: two visible rivers and two hidden rivers. I (The Prophet) said: "O Gabriel! What are those rivers?" He replied: "The two hidden rivers are those of Paradise, and the two visible ones are the Nile and the Euphrates". Then the Sacred Populous House was raised up to me. I said: "O Gabriel! What is this?" He replied: "It is the Sacred Populous House, into which Seventy thousand angels enter daily and after they come out, they never return".

Two vessels were then brought to me. The first one contained wine and the other contained milk, and both of them were placed before me. I chose milk. It was said: "You have been rightly guided. Allah will guide through you your (Muslim) nation to the true faith". Then fifty prayers daily were enjoined upon me". (And he narrated the rest of the Hadith to the end).

265-(...) Anas Ibn Malik narrated from Malik Ibn Sa'sa'a that The Messenger of Allah "Allah's blessing and peace be upon him" said (and he mentioned the same Hadith, and added here: "A golden tray full of wisdom and belief was brought to me. My body was cut open from the throat to the lower part of the Abdomen and then my Abdomen was washed with Zamzam water and (my heart was) filled with wisdom and belief").

266-(165) Quatada narrated that he heard Abu Al-aliya saying that the cousin of your Prophet "Allah's blessing and peace be upon him", i.e. Ibn Abbas, told him: The Messenger of Allah "Allah's blessing and peace be upon him" said, while talking about his night journey: "Moses "Peace be upon him" is a brown-complexioned man, of a high stature as if he was of the people of Shanu'a (tribe), and Jesus is a well-built man, of a medium height". He also mentioned Malik, the guardian of Hell, and Ad-Dajjal.

الْمَجِيءُ جَاءَ، قَالَ: فَأَتَيْنَا عَلَى آدَمَ ﷺ... وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ.

وَذَكَرَ أَنَّهُ لَقِيَ فِي السَّمَاءِ الثَّانِيَةِ عِيسَىٰ وَيَحْيَىٰ عَلَيْهِمَا السَّلَامُ، وَفِي الثَّالِثَةِ يُوسُفَ، وَفِي الرَّابِعَةِ إِدْرِيسَ، وَفِي الْخَامِسَةِ هَارُونَ صَلَّى اللَّهُ عَلَيْهِمْ وَسَلَّمَ. قَالَ: «ثُمَّ انْطَلَقْنَا حَتَّى انْتَهَيْنَا إِلَى السَّمَاءِ السَّادِسَةِ، فَأَتَيْتُ عَلَى مُوسَىٰ عَلَيْهِ السَّلَامُ فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: مَرْحَباً بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، فَلَمَّا جَاوَزْتُهُ بَكَىٰ، فَنُودِيَ: مَا يُبْكِيكَ؟ قَالَ: رَبِّ، هَٰذَا غُلَامٌ بَعَثْتَهُ بَعْدِي، يَدْخُلُ مِنْ أُمَّتِهِ الْجَنَّةَ أَكْثَرُ مِمَّا يَدْخُلُ مِنْ أُمَّتِي، قَالَ: ثُمَّ انْطَلَقْنَا حَتَّى انْتَهَيْنَا إِلَى السَّمَاءِ السَّابِعَةِ، فَأَتَيْتُ عَلَىٰ إِبْرَاهِيمَ». وَقَالَ فِي الْحَدِيثِ: وَحَدَّثَ نَبِيُّ اللَّهِ ﷺ أَنَّهُ رَأَى أَرْبَعَةَ أَنْهَارٍ، يَخْرُجُ مِنْ أَصْلِهَا نَهْرَانِ ظَاهِرَانِ وَنَهْرَانِ بَاطِنَانِ «فَقُلْتُ: يَا جِبْرِيلُ، مَا هَٰذِهِ الأَنْهَارُ؟ قَالَ: أَمَّا النَّهْرَانِ الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ، وَأَمَّا الظَّاهِرَانِ: فَالنِّيلُ وَالْفُرَاتُ، ثُمَّ رُفِعَ لِيَ الْبَيْتُ الْمَعْمُورُ، فَقُلْتُ: يَا جِبْرِيلُ، مَا هَٰذَا؟ قَالَ: هَٰذَا الْبَيْتُ الْمَعْمُورُ، يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ، إِذَا خَرَجُوا مِنْهُ لَمْ يَعُودُوا فِيهِ آخِرُ مَا عَلَيْهِمْ، ثُمَّ أُتِيتُ بِإِنَاءَيْنِ أَحَدُهُمَا خَمْرٌ وَالآخَرُ لَبَنٌ، فَعُرِضَا عَلَيَّ، فَاخْتَرْتُ اللَّبَنَ، فَقِيلَ: أَصَبْتَ، أَصَابَ اللَّهُ بِكَ، أُمَّتُكَ عَلَى الْفِطْرَةِ، ثُمَّ فُرِضَتْ عَلَيَّ كُلَّ يَوْمٍ خَمْسُونَ صَلَاةً...»، ثُمَّ ذَكَرَ قِصَّتَهَا إِلَى آخِرِ الْحَدِيثِ.

[البخاري: كتاب بدء الخلق، باب ذكر الملائكة، رقم ٣٢٠٧].

٢٦٥ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنْ مَالِكِ بْنِ صَعْصَعَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فَذَكَرَ نَحْوَهُ. وَزَادَ فِيهِ: «فَأُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِىءٍ حِكْمَةً وَإِيمَاناً. فَشُقَّ مِنَ النَّحْرِ إِلَى مَرَاقِّ الْبَطْنِ، فَغُسِلَ بِمَاءِ زَمْزَمَ، ثُمَّ مُلِىءَ حِكْمَةً وَإِيمَاناً».

٢٦٦ ـ (١٦٥) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ يَقُولُ: حَدَّثَنِي ابْنُ عَمِّ نَبِيِّكُمْ ﷺ ـ يَعْنِي ابْنَ عَبَّاسٍ ـ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ حِينَ أُسْرِيَ بِهِ فَقَالَ: «مُوسَىٰ آدَمُ طُوَالٌ، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ». وَقَالَ: «عِيسَىٰ جَعْدٌ مَرْبُوعٌ»، وَذَكَرَ مَالِكاً خَازِنَ جَهَنَّمَ، وَذَكَرَ الدَّجَّالَ.

[البخاري: كتاب بدء الخلق، باب إذا قال: آمين والملائكة في السماء...، رقم: ٣٢٣٩].

267-(...) Quatada narrated that he heard Abu Al-aliya saying that the cousin of your Prophet "Allah's blessing and peace be upon him" (Ibn Abbas) told him: The Messenger of Allah "Allah's blessing and peace be upon him" said, while talking about his night journey: "During my night journey, I passed by Moses Ibn Imran "Peace be upon him". He was a brown-complexioned well-built man, of a high stature as if he was of the people of Shanu'a (tribe). I also saw Jesus, son of Mary, and he was of a medium height, white and red complexion, and crisp hair". He also was shown Malik, the guardian of Hell, and Ad-Dajjal, from amongst many signs shown to him by Allah. The narrator then recited Allah's saying: "be not then in doubt of its reaching (thee)". (Prostration "As-Sajda" 23)

Quatada used to interpret it as The Prophet "Allah's blessing and peace be upon him" met Moses "Peace be upon him" (on his night journey).

268-(166) Ibn Abbas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" passed by the valley of Al-Azraq, about which he asked: "Which valley is this?" They said: "This is the valley of Al-Azraq". He said: (It seems) as if I am seeing Moses "Peace be upon him" coming down from a mountain track, supplicating Allah by saying: Here I am responding to Your call!"

Then he came to the mountain track of Harsha, and asked: "Which mountain track is this?" They said: "It is the mountain track of Harsha". He said: "(It seems) as If I am seeing (The Prophet) Jonah "Peace be upon him", son of Matta on a well- built red she-camel, wearing a cloak of wool and the rein of his she-camel is made of the fibers of date-palm, and he is supplicating Allah by saying: Here I am responding to Your call!"

269-(...) Ibn Abbas narrated: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" between Mecca and Medina when we passed by a certain valley, about which he asked: "Which valley is this?" They said: "This is the valley of Al-Azraq". He said: (It seems) as if I am seeing Moses "Peace be upon him", (and he talked about the colour of his complexion and his hair in addition to something which Dawood did not kept) passing by this valley, supplicating Allah by saying: Here I am responding to Your call!"

Then he came to a mountain track, and asked: "Which mountain track is this?" They said: "It is the mountain track of Harsha (or Lift)". He said: "(It seems) as If I am seeing (The Prophet) Jonah "Peace be upon him", son of Matta on a well- built red she-camel, wearing a cloak of wool and

٢٦٧ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ: حَدَّثَنَا ابْنُ عَمِّ نَبِيِّكُمْ ﷺ ـ ابْنُ عَبَّاسٍ ـ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي عَلَى مُوسَى بْنِ عِمْرَانَ عَلَيْهِ السَّلَامُ ـ رَجُلٌ آدَمُ طُوَالٌ جَعْدٌ ـ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ مَرْبُوعَ الْخَلْقِ، إِلَى الْحُمْرَةِ وَالْبَيَاضِ، سَبِطَ الرَّأْسِ». وَأُرِيَ مَالِكاً خَازِنَ النَّارِ، وَالدَّجَّالَ. فِي آيَاتٍ أَرَاهُنَّ اللَّهُ إِيَّاهُ: ﴿فَلَا تَكُن فِي مِرْيَةٍ مِّن لِّقَآئِهِۦ﴾ [السجدة: ٢٣].

قَالَ: كَانَ قَتَادَةُ يُفَسِّرُهَا أَنَّ نَبِيَّ اللَّهِ ﷺ قَدْ لَقِيَ مُوسَى عَلَيْهِ السَّلَامُ.

٢٦٨ ـ (١٦٦) ـ حدّثنا أَحْمَدُ بْنُ حَنْبَلٍ وَسُرَيْجُ بْنُ يُونُسَ قَالَا: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِوَادِي الأَزْرَقِ فَقَالَ: «أَيُّ وَادٍ هَذَا؟» فَقَالُوا: هَذَا وَادِي الأَزْرَقِ، قَالَ: «كَأَنِّي أَنْظُرُ إِلَى مُوسَى عَلَيْهِ السَّلَامُ هَابِطاً مِنَ الثَّنِيَّةِ وَلَهُ جُؤَارٌ إِلَى اللَّهِ بِالتَّلْبِيَةِ»، ثُمَّ أَتَى عَلَى ثَنِيَّةِ هَرْشَى، فَقَالَ: «أَيُّ ثَنِيَّةٍ هَذِهِ؟» قَالُوا: ثَنِيَّةُ هَرْشَى، قَالَ: «كَأَنِّي أَنْظُرُ إِلَى يُونُسَ بْنِ مَتَّى عَلَيْهِ السَّلَامُ عَلَى نَاقَةٍ حَمْرَاءَ جَعْدَةٍ، عَلَيْهِ جُبَّةٌ مِنْ صُوفٍ، خِطَامُ نَاقَتِهِ خُلْبَةٌ، وَهُوَ يُلَبِّي».

قَالَ ابْنُ حَنْبَلٍ فِي حَدِيثِهِ: قَالَ هُشَيْمٌ: يَعْنِي لِيفاً.

٢٦٩ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ دَاوُدَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَمَرَرْنَا بِوَادٍ، فَقَالَ: «أَيُّ وَادٍ هَذَا؟» فَقَالُوا: وَادِي الأَزْرَقِ، فَقَالَ: «كَأَنِّي أَنْظُرُ إِلَى مُوسَى ﷺ، فَذَكَرَ مِنْ لَوْنِهِ وَشَعْرِهِ شَيْئاً لَمْ يَحْفَظْهُ دَاوُدُ، وَاضِعاً إِصْبَعَيْهِ فِي أُذُنَيْهِ، لَهُ جُؤَارٌ إِلَى اللَّهِ بِالتَّلْبِيَةِ، مَارّاً بِهَذَا الْوَادِي». قَالَ: «ثُمَّ سِرْنَا حَتَّى أَتَيْنَا عَلَى ثَنِيَّةٍ، فَقَالَ: «أَيُّ ثَنِيَّةٍ هَذِهِ؟» قَالُوا: هَرْشَى، أَوْ لِفْتُ. فَقَالَ: «كَأَنِّي أَنْظُرُ إِلَى يُونُسَ عَلَى نَاقَةٍ

the rein of his she-camel is made of the fibers of date-palm, passing by this valley, supplicating Allah by saying: Here I am responding to Your call!"

270-(...) Mujahid narrated: We were with Ibn Abbas when they mentioned to him Ad-Dajjal. One of the attendants said: In between his eyes the word "unbeliever" would be written. Ibn Abbas said: I did not hear it. But The Prophet "Allah's blessing and peace be upon him" said: "If you want to see Abraham, then look at your companion (The Prophet Muhammad). But Moses is a curly-haired brown-complexioned man, (riding) on a red camel, the reins of which was made of fibers of date-palms, as if I am now looking at him coming down in a valley, supplicating Allah by saying: I'm here, responding to Your call".

271-(167) Jaber narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Prophets were shown to me: Moses was among men as if he was one of the people of Shanu'a. I saw Jesus, son of Mary "Peace be upon him", the nearest to whom in resemblance is Urwa Ibn Mas'ud. I saw Ibrahim "Blessings of Allah be upon him" the most similar to whom is your companion (meaning himself). I saw Gabriel "Peace be upon him" the nearest to whom in resemblance is Dihya (or Dihya Ibn Khalifa, according to the narration of Ibn Rumh)".

272-(168) Abu Huraira narrated: The Prophet "Allah's blessing and peace be upon him" said: "I met Moses on the night of my Ascension to heaven". The Prophet "Allah's blessing and peace be upon him" described him saying, as I think: "He was a tall person with lank hair as if he belonged to the people of (the tribe of) Shanu'a". The Prophet "Allah's blessing and peace be upon him" further said: "I met Jesus". The Prophet "Allah's blessing and peace be upon him" described him saying: "He was one of moderate height and was red-faced as if he had just come out of a bathroom. I saw Abraham whom I resemble more than anyone of his offspring does". The Prophet "Allah's blessing and peace be upon him" further said: "(That night) I was given two cups: one full of milk and the other full of wine. I was told to take one of them, which I liked; and I took the milk, which I drank. On that it was said to me: "You have been guided to (or you have got) the right path (religion). If you had taken the wine, your (Muslim) nation would have gone astray"".

[75] Mentioning the Christ, son of Mary, and Ad-Dajjal

273-(169) Abdullah Ibn Umar narrated: The Prophet "Allah's blessing and peace be upon him" said: " While sleeping near the Ka'ba last night, I saw in my dream a man of brown colour the best one can ever see amongst

حَمْرَاءَ، عَلَيْهِ جُبَّةُ صُوفٍ، خِطَامُ نَاقَتِهِ لِيفٌ خُلْبَةٌ، مَارّاً بِهَذَا الْوَادِي مُلَبِّياً».

٢٧٠ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ قَالَ: كُنَّا عِنْدَ ابْنِ عَبَّاسٍ، فَذَكَرُوا الدَّجَّالَ. فَقَالَ: إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: كَافِرٌ. قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: لَمْ أَسْمَعْهُ قَالَ ذَاكَ، وَلٰكِنَّهُ قَالَ: «أَمَّا إِبْرَاهِيمُ، فَانْظُرُوا إِلَى صَاحِبِكُمْ. وَأَمَّا مُوسَىٰ، فَرَجُلٌ آدَمُ جَعْدٌ عَلَى جَمَلٍ أَحْمَرَ مَخْطُومٍ بِخُلْبَةٍ، كَأَنِّي أَنْظُرُ إِلَيْهِ إِذَا انْحَدَرَ فِي الْوَادِي يُلَبِّي».

[البخاري: كتاب الحج، باب التلبية إذا انحدر في الوادي، رقم: ١٥٥٥].

٢٧١ ـ (١٦٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عُرِضَ عَلَيَّ الأَنْبِيَاءُ. فَإِذَا مُوسَىٰ ضَرْبٌ مِنَ الرِّجَالِ، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ، فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهاً عُرْوَةُ بْنُ مَسْعُودٍ، وَرَأَيْتُ إِبْرَاهِيمَ صَلَوَاتُ اللَّهِ عَلَيْهِ، فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهاً صَاحِبُكُمْ ـ يَعْنِي نَفْسَهُ ـ، وَرَأَيْتُ جِبْرِيلَ عَلَيْهِ السَّلَامُ، فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهاً دِحْيَةُ». وَفِي رِوَايَةِ ابْنِ رُمْحٍ: «دِحْيَةُ بْنُ خَلِيفَةَ».

٢٧٢ ـ (١٦٨) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ وعَبْدُ بْنُ حُمَيْدٍ ـ وَتَقَارَبَا فِي اللَّفْظِ، قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا. وَقَالَ عَبْدٌ: أَخْبَرَنَا ـ عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ النَّبِيُّ ﷺ: «حِينَ أُسْرِيَ بِي لَقِيتُ مُوسَىٰ عَلَيْهِ السَّلَامُ ـ فَنَعَتَهُ النَّبِيُّ ﷺ ـ، فَإِذَا رَجُلٌ ـ حَسِبْتُهُ قَالَ ـ مُضْطَرِبٌ، رَجِلُ الرَّأْسِ، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ. قَالَ: وَلَقِيتُ عِيسَىٰ، ـ فَنَعَتَهُ النَّبِيُّ ﷺ ـ، فَإِذَا رَبْعَةٌ أَحْمَرُ كَأَنَّمَا خَرَجَ مِنْ دِيمَاسٍ» ـ يَعْنِي حَمَّاماً ـ قَالَ: «وَرَأَيْتُ إِبْرَاهِيمَ صَلَوَاتُ اللَّهِ عَلَيْهِ، وَأَنَا أَشْبَهُ وَلَدِهِ بِهِ. قَالَ: فَأُتِيتُ بِإِنَاءَيْنِ فِي أَحَدِهِمَا لَبَنٌ وَفِي الآخَرِ خَمْرٌ، فَقِيلَ لِي: خُذْ أَيَّهُمَا شِئْتَ، فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ، فَقَالَ: هُدِيتَ الْفِطْرَةَ، أَوْ أَصَبْتَ الْفِطْرَةَ، أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ».

[البخاري: كتاب أحاديث الأنبياء، باب قول الله: ﴿وهل أتاك حديث موسى...﴾، رقم: ٣٣٩٤].

٧٥ ـ بَابُ ذِكْرِ الْمَسِيحِ ابْنِ مَرْيَمَ والْمَسِيحِ الدَّجَّالِ

٢٧٣ ـ (١٦٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَرَانِي لَيْلَةً عِنْدَ الْكَعْبَةِ، فَرَأَيْتُ

the brown-coloured men, having a lock of hair, the best one can ever see among the locks, which he combed. His hair was lank and water was dribbling from his head. He was placing his hands on two men (or on the shoulders of two men) while circumambulating the Ka'ba. I asked: "Who is this?" They replied: "This is the Christ, son of Mary". Behind him I saw a stout man who had very curly hair and was blind in the right eye, as if his eye was a bulging out grape. I asked: "Who is this?" They replied: "Ad-Dajjal".

274-(...) Abdullah Ibn Umar narrated: The Prophet "Allah's blessing and peace be upon him" mentioned the Charlatan of Bulging out eye "Al-Masih Ad-Dajjal" in front of the people saying: "Allah is not one-eyed while The Charlatan of bulging out eye "Al-Masih Ad-Dajjal" is blind in the right eye; and his eye looks like a bulging out grape".

Ibn Umar further said: The Prophet "Allah's blessing and peace be upon him" said: " While sleeping near the Ka'ba last night, I saw in my dream a man of brown colour the best one can ever see amongst brown-coloured men, and his hair was so long that it fell between his shoulders. His hair was lank and water was dribbling from his head. He was placing his hands on the shoulders of two men while circumambulating the Ka'ba. I asked: "Who is this?" They replied: "This is Jesus, son of Mary". Behind him I saw a man who had very curly hair and was blind in the right eye, resembling Ibn Qatan (An infidel) in appearance. He was placing his hands on the shoulder of a person while compassing round Ka'ba. I asked: "Who is this?" They replied: "Ad-Dajjal".

275-(...) Ibn Umar narrated: The Prophet "Allah's blessing and peace be upon him" said: " While sleeping near the Ka'ba last night, I saw in my dream a brown-complexioned man, of lank hair, with water dribbling from his head. He was placing his hands on the shoulders of two men (while circumambulating the Ka'ba). I asked: "Who is this?" They replied: "This is Jesus, son of Mary" (or "This is the Christ, son of Marry", we don't know which of those two sentences he (The Prophet) uttered). Behind him I saw a man who had very curly hair and was blind in the right eye, and the nearest to him in resemblance was Ibn Qatan (An infidel). I asked: "Who is this?" They replied: "Ad-Dajjal".

276-(170) Abu Salama Ibn Abd Ar-Rahman narrated from Jaber Ibn Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Quraish did not trust me (concerning my night journey to Jerusalem), I stood in Al-Hijr and Allah displayed to me Jerusalem, which I started to describe to them, as I was looking at it".

رَجُلاً آدَمَ كَأَحْسَنِ مَا أَنْتَ رَاءٍ مِنْ أُدْمِ الرِّجَالِ، لَهُ لِمَّةٌ كَأَحْسَنِ مَا أَنْتَ رَاءٍ مِنَ اللِّمَمِ، قَدْ رَجَّلَهَا فَهِيَ تَقْطُرُ مَاءً، مُتَّكِئاً عَلَى رَجُلَيْنِ أَوْ عَلَى عَوَاتِقِ رَجُلَيْنِ، يَطُوفُ بِالْبَيْتِ، فَسَأَلْتُ: مَنْ هَذَا؟ فَقِيلَ: هَذَا الْمَسِيحُ بْنُ مَرْيَمَ، ثُمَّ إِذَا أَنَا بِرَجُلٍ جَعْدٍ قَطَطٍ، أَعْوَرِ الْعَيْنِ الْيُمْنَىٰ، كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ، فَسَأَلْتُ: مَنْ هَذَا؟ فَقِيلَ: هَذَا الْمَسِيحُ الدَّجَّالُ».

[البخاري: كتاب اللباس، باب الجعد، رقم: ٥٩٠٢].

٢٧٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنَا أَنَسٌ ـ يَعْنِي ابْنَ عِيَاضٍ ـ، عَنْ مُوسَىٰ ـ وَهُوَ ابْنُ عُقْبَةَ ـ، عَنْ نَافِعٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ يَوْماً، بَيْنَ ظَهْرَانَيِ النَّاسِ، الْمَسِيحَ الدَّجَّالَ، فَقَالَ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَيْسَ بِأَعْوَرَ، أَلا إِنَّ الْمَسِيحَ الدَّجَّالَ أَعْوَرُ عَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ». قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «أُرِيتُ اللَّيْلَةَ فِي الْمَنَامِ عِنْدَ الْكَعْبَةِ، فَإِذَا رَجُلٌ آدَمُ كَأَحْسَنِ مَا تَرَى مِنْ أُدْمِ الرِّجَالِ، تَضْرِبُ لِمَّتُهُ بَيْنَ مَنْكِبَيْهِ، رَجِلُ الشَّعْرِ، يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعاً يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلَيْنِ، وَهُوَ بَيْنَهُمَا يَطُوفُ بِالْبَيْتِ، فَقُلْتُ: مَنْ هَٰذَا؟ فَقَالُوا: الْمَسِيحُ بْنُ مَرْيَمَ، وَرَأَيْتُ وَرَاءَهُ رَجُلاً جَعْداً قَطَطاً، أَعْوَرَ عَيْنِ الْيُمْنَىٰ، كَأَشْبَهِ مَنْ رَأَيْتُ مِنَ النَّاسِ بِابْنِ قَطَنٍ، وَاضِعاً يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلَيْنِ، يَطُوفُ بِالْبَيْتِ. فَقُلْتُ: مَنْ هَٰذَا؟ قَالُوا: هَٰذَا الْمَسِيحُ الدَّجَّالُ».

[البخاري: كتاب أحاديث الأنبياء، باب قول الله: ﴿واذكر في الكتاب مريم...﴾، رقم: ٣٤٣٩].

٢٧٥ ـ (...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَنْظَلَةُ عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَأَيْتُ عِنْدَ الْكَعْبَةِ رَجُلاً آدَمَ سَبِطَ الرَّأْسِ، وَاضِعاً يَدَيْهِ عَلَى رَجُلَيْنِ، يَسْكُبُ رَأْسُهُ ـ أَوْ يَقْطُرُ رَأْسُهُ ـ فَسَأَلْتُ: مَنْ هَٰذَا؟ فَقَالُوا: عِيسَى بْنُ مَرْيَمَ ـ أَوِ الْمَسِيحُ بْنُ مَرْيَمَ ـ لا نَدْرِي أَيَّ ذَلِكَ قَالَ، وَرَأَيْتُ وَرَاءَهُ رَجُلاً أَحْمَرَ، جَعْدَ الرَّأْسِ، أَعْوَرَ الْعَيْنِ الْيُمْنَىٰ. أَشْبَهُ مَنْ رَأَيْتُ بِهِ ابْنُ قَطَنٍ، فَسَأَلْتُ: مَنْ هَٰذَا؟ فَقَالُوا: الْمَسِيحُ الدَّجَّالُ».

٢٧٦ ـ (١٧٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَمَّا كَذَّبَتْنِي قُرَيْشٌ، قُمْتُ فِي الْحِجْرِ فَجَلا اللَّهُ لِي بَيْتَ الْمَقْدِسِ، فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ».

[البخاري: كتاب التفسير، باب: ﴿أسرىٰ بعبده ليلاً من المسجد الحرام﴾، رقم: ٤٧١٠].

277-(171) Salim Ibn Abdullah Ibn Umar Ibn Al-Khattab narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was asleep circumambulating the Ka'ba (in my dream), suddenly I saw a man of brown complexion and lank hair, walking between two men, with water dropping from his head. I asked: "Who is this?" The people said: "He is the son of Mary". Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye, which looked like a bulging out grape. I asked: "Who is this?" They replied: "He is The Charlatan (Ad-Dajjal)". The one who resembled him most from amongst the people was Ibn Qatan". (A pagan who died in the Pre-Islamic period of ignorance)

278-(172) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was in Al-Hijr (of Ka'ba) when the people of Quraish started to ask me about my night journey. I was asked about things in connection with Jerusalem, which I could not memorize. I was troubled so much as I had never been before. Then Allah raised it (Jerusalem) before my sight. I looked at it, and told them whatever they asked me about.

I also saw myself among the group of Prophets. I saw Moses standing for the prayer and he was a well-built man as if he was a man of (the tribe of) Shanu'a. I saw Jesus son of Mary "Peace be upon him" standing for the prayer. From among all of men, the nearest to him in resemblance is Urwa Ibn Mas'ud Ath'thaqafi. I saw Ibrahim "Allah's blessing and peace be upon him" standing for the prayer, and the closest to him in resemblance is your companion (meaning himself).

When the due time of prayer came I led them. Having finished from the prayer, someone said: "Here is Malik, the guardian of the (Hell) fire; greet him". I turned to him, but he hastened to greet me".

[76] Mentioning the Furthest Lote

279-(173) Abdullah narrated that when The Messenger of Allah "Allah's blessing and peace be upon him" was taken to the Night journey, he was made to ascend to the Furthest Lote, which is situated on the sixth heaven, where there terminates everything that comes up from the earth and is held there, as well as there terminates everything that comes down from above it and is held there. Allah said (pointing to that): " Behold, the Lote tree was shrouded (in mystery unspeakable!)". (Star "An-Najm" 16) He (the narrator) said (explaining): i.e. gold moths. He (the narrator) added: The Messenger of Allah "Allah's blessing and peace be upon him"

٢٧٧ ـ (١٧١) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُنِي أَطُوفُ بِالْكَعْبَةِ، فَإِذَا رَجُلٌ آدَمُ سَبِطُ الشَّعَرِ بَيْنَ رَجُلَيْنِ، يَنْطُفُ رَأْسُهُ مَاءً ـ أَوْ يُهْرَاقُ رَأْسُهُ مَاءً ـ. قُلْتُ: مَنْ هَٰذَا؟ قَالُوا: هَٰذَا ابْنُ مَرْيَمَ. ثُمَّ ذَهَبْتُ أَلْتَفِتُ فَإِذَا رَجُلٌ أَحْمَرُ جَسِيمٌ، جَعْدُ الرَّأْسِ، أَعْوَرُ الْعَيْنِ، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ. قُلْتُ: مَنْ هَٰذَا؟ قَالُوا: الدَّجَّالُ. أَقْرَبُ النَّاسِ بِهِ شَبَهاً ابْنُ قَطَنٍ».

٢٧٨ ـ (١٧٢) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ وَهُوَ ابْنُ أَبِي سَلَمَةَ ـ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ رَأَيْتُنِي فِي الْحِجْرِ، وَقُرَيْشٌ تَسْأَلُنِي عَنْ مَسْرَايَ، فَسَأَلَتْنِي عَنْ أَشْيَاءَ مِنْ بَيْتِ الْمَقْدِسِ لَمْ أُثْبِتْهَا، فَكُرِبْتُ كُرْبَةً مَا كُرِبْتُ مِثْلَهُ قَطُّ. قَالَ: فَرَفَعَهُ اللَّهُ لِي أَنْظُرُ إِلَيْهِ، مَا يَسْأَلُونِي عَنْ شَيْءٍ إِلا أَنْبَأْتُهُمْ بِهِ. وَقَدْ رَأَيْتُنِي فِي جَمَاعَةٍ مِنَ الأَنْبِيَاءِ، فَإِذَا مُوسَىٰ قَائِمٌ يُصَلِّي، فَإِذَا رَجُلٌ ضَرْبٌ جَعْدٌ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ. وَإِذَا عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلاَمُ قَائِمٌ يُصَلِّي، أَقْرَبُ النَّاسِ بِهِ شَبَهاً عُرْوَةُ بْنُ مَسْعُودٍ الثَّقَفِيُّ. وَإِذَا إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ قَائِمٌ يُصَلِّي، أَشْبَهُ النَّاسِ بِهِ صَاحِبُكُمْ ـ يَعْنِي نَفْسَهُ ـ فَحَانَتِ الصَّلاَةُ فَأَمَمْتُهُمْ، فَلَمَّا فَرَغْتُ مِنَ الصَّلاَةِ قَالَ قَائِلٌ: يَا مُحَمَّدُ، هَٰذَا مَالِكٌ صَاحِبُ النَّارِ فَسَلِّمْ عَلَيْهِ، فَالْتَفَتُّ إِلَيْهِ فَبَدَأَنِي بِالسَّلاَمِ».

٧٦ ـ باب في ذِكْرِ سِدْرَةِ الْمُنْتَهَىٰ

٢٧٩ ـ (١٧٣) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ. قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ طَلْحَةَ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ ﷺ انْتُهِيَ بِهِ إِلَى سِدْرَةِ الْمُنْتَهَى ـ وَهِيَ فِي السَّمَاءِ السَّادِسَةِ ـ إِلَيْهَا يَنْتَهِي مَا يُعْرَجُ بِهِ مِنَ الأَرْضِ، فَيُقْبَضُ مِنْهَا. وَإِلَيْهَا يَنْتَهِي مَا يُهْبَطُ بِهِ مِنْ فَوْقِهَا، فَيُقْبَضُ مِنْهَا. قَالَ: ﴿إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾﴾ [النجم: ١٦] قال: فَرَاشٌ مِنْ ذَهَبٍ. قَالَ: فَأُعْطِيَ

was given three (things): five prayers (everyday), the last verses of The Sura of the Heifer "Al-Baqara", and a forgiveness (by erasing) the destructive sins for those of his (Muslim) nation, who associate nothing (in worship) with Allah.

280-(174) Ash'shaibani narrated: I asked Zirr Ibn Hubaish about Allah's saying: "And was at a distance of but two bow lengths or (even) nearer". (The Star 9) he said: Ibn Mas'ud told me that The Prophet "Allah's blessing and peace be upon him" saw Gabriel (on his night journey) having six hundred wings.

281-(...) Ash'shaibani narrated from Zirr Ibn Hubaish that Abdullah Ibn Mas'ud said, concerning Allah's saying: "The (Prophet's mind and) heart in no way falsified that which he saw" (The Star 11): He (The Prophet) saw Gabriel "Peace be upon him" having six hundred wings.

282-(...) Zirr Ibn Hubaish narrated from Abdullah Ibn Mas'ud, commenting on Allah's saying: "For truly did he see, of the Signs of his Lord, the Greatest!" (The Star 18): He (The Prophet) saw Gabriel in his real shape, having six hundred wings.

[77] The meaning of Allah's saying: "For indeed he saw him at a second descent" (The Star 13), and did The Messenger of Allah "Allah's blessing and peace be upon him" really see his Lord (on his night journey)?

283-(175) Abu Huraira narrated, concerning the Verse: "For indeed he saw him at a second descent" (The Star 13): He (The Prophet) saw Gabriel.

284-(176) Ibn Abbas narrated (concerning the previous Verse): He (The Prophet) saw Him (his Lord but) with his heart.

285-(...) Ibn Abbas narrated, concerning Allah's saying: "The (Prophet's mind and) heart in no way falsified that which he saw" (The Star 11) and: "For indeed he saw him at a second descent" (The Star 13): He (The Prophet) saw Him (his Lord) with his heart twice.

286-(...) This tradition was narrated by Abu Bakr Ibn Abu Shaiba from Hafs Ibn Ghaiyyath from Al-A'mash from Abu Jahma.

287-(177) Masruq narrated: I was resting (at the house of) A'isha when she said: "O Abu A'isha! There are three things, whoever affirmed anyone of which would be regarded to fabricate the greatest lie against Allah". I asked: "What are they?" She said: "He who pretended that Muhammad "Allah's blessing and peace be upon him" really saw his Lord (with his sight) would be considered to fabricate the greatest lie against Allah".

رَسُولُ اللَّهِ ﷺ ثَلاثاً: أُعْطِيَ الصَّلَوَاتِ الْخَمْسَ، وأُعْطِيَ خَوَاتِيمَ سُورَةِ الْبَقَرَةِ، وَغُفِرَ لِمَنْ لَمْ يُشْرِكْ بِاللَّهِ مِنْ أُمَّتِهِ شَيْئاً، الْمُقْحِمَاتُ.

٢٨٠ ـ (١٧٤) ـ وحدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا عَبَّادٌ ـ وَهُوَ ابْنُ الْعَوَّامِ ـ: حَدَّثَنَا الشَّيْبَانِيُّ قَالَ: سَأَلْتُ زِرَّ بْنَ حُبَيْشٍ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝٩﴾ [النجم: ٩] قَالَ: أَخْبَرَنِي ابْنُ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ رَأَى جِبْرِيلَ لَهُ سِتُّ مِئَةِ جَنَاحٍ.

[البخاري: كتاب التفسير، باب ﴿فكان قاب قوسين أو أدنى﴾، رقم: ٤٨٥٦].

٢٨١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الشَّيْبَانِيِّ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ قَالَ: ﴿مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ ۝١١﴾ [النجم: ١١]. قَالَ: رَأَى جِبْرِيلَ عَلَيْهِ السَّلَامُ لَهُ سِتُّ مِئَةِ جَنَاحٍ.

٢٨٢ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، سَمِعَ زِرَّ بْنَ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ قَالَ: ﴿لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ۝١٨﴾ [النجم: ١٨]. قَالَ: رَأَى جِبْرِيلَ فِي صُورَتِهِ، لَهُ سِتُّ مِئَةِ جَنَاحٍ.

٧٧ ـ باب مَعْنَى قولِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ﴾
وهل رأى النَّبِيُّ ﷺ رَبَّهُ ليلةَ الإسراءِ؟

٢٨٣ ـ (١٧٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ. ﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ۝١٣﴾ [النجم: ١٣]. قَالَ: رَأَى جِبْرِيلَ.

٢٨٤ ـ (١٧٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَآهُ بِقَلْبِهِ.

٢٨٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ، جَمِيعاً عَنْ وَكِيعٍ. قَالَ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ زِيَادِ بْنِ الْحُصَيْنِ أَبِي جَهْمَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: ﴿مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ ۝١١﴾ [النجم: ١١] ﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ۝١٣﴾ [النجم: ١٣]. قَالَ: رَآهُ بِفُؤَادِهِ مَرَّتَيْنِ.

٢٨٦ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ: حَدَّثَنَا أَبُو جَهْمَةَ بِهَذَا الإِسْنَادِ.

٢٨٧ ـ (١٧٧) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: كُنْتُ مُتَّكِئاً عِنْدَ عَائِشَةَ. فَقَالَتْ: يَا أَبَا عَائِشَةَ، ثَلاثٌ مَنْ تَكَلَّمَ بِوَاحِدَةٍ مِنْهُنَّ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفِرْيَةَ، قُلْتُ: مَا هُنَّ؟ قَالَتْ: مَنْ زَعَمَ أَنَّ مُحَمَّداً ﷺ

I was reclining but (when I heard that) I sat up and said: "O Mother of the Believers! Wait for a while, and be not in a hurry with me. Has not Allah "Exalted be He" said: " And truly he saw him on the clear horizon " And " He saw Him in a second descent "?" She said: "I was the first of this (Muslim) nation to asked The Messenger of Allah "Allah's blessing and peace be upon him" about it. And he said: "No doubt, he is Gabriel. I have never seen him in his real shape in which he was created except on those two occasions (to which those two verses refer):

I saw him descending from the heaven and filling (the space) from the sky to the earth with the greatness of his bodily structure". She (addressing me) asked: "Have you not heard Allah saying: " Eyes comprehend Him not, but He comprehends (all) visions, and He is Subtle, and All-Aware "? (Cattle "Al-An'am" 103) Have you not heard Allah's saying: "And it is not vouchsafed to a human being that Allah should speak unto him other than by revelation, or from behind a veil, or that He sendeth a messenger (angel), so that he revealeth whatsoever He wills. Verily He is Exalted, Wise "? (Consultation "Ash'shura" 51)

She added: "Whoever pretended that The Messenger of Allah "Allah's blessing and peace be upon him" concealed anything from the Book of Allah would be regarded to fabricate the greatest lie against Allah, since Allah says: " O Messenger! Deliver that which has been revealed to you from thy Lord; and if thou do (it) not, thou hast not delivered His message". (The Repast "Al-Ma'ida" 67)

She added: "Whoever pretended that he (The Prophet) used to tell of what would happen tomorrow would be considered to fabricate the greatest lie against Allah, since Allah says: " Say thou (Muhammad): None in the heavens and the earth knoweth the unseen except Allah ". (Ants 65)

288-(...) Muhammad Ibn Al-Muthanna narrated from Abd Al-Wahhab from Dawood a tradition like that of Ibn Ulaiyya, with the same chain of transmission, and added here that A'isha said: "Had Muhammad "Allah's blessing and peace be upon him" concealed anything from what was sent to him (by Allah), then, he would have concealed the following Verse:

"Behold thou didst say to one who had received the Grace of Allah and thy favour: Retain thou (in wedlock) thy wife, and fear Allah. But thou didst hide in thy heart that which Allah was about to make manifest thou didst fear the people, But it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee: in order that (in future)

رَأَى رَبَّهُ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفِرْيَةَ. قَالَ: وَكُنْتُ مُتَّكِئاً فَجَلَسْتُ، فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ، أَنْظِرِينِي وَلا تَعْجَلِينِي. أَلَمْ يَقُلِ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ ٱلْمُبِينِ ﴿٢٣﴾﴾ [التكوير: ٢٣] ﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾﴾ [النجم: ١٣] فَقَالَتْ: أَنَا أَوَّلُ هَذِهِ الأُمَّةِ سَأَلَ عَنْ ذَلِكَ رَسُولَ اللَّهِ ﷺ. فَقَالَ: «إِنَّمَا هُوَ جِبْرِيلُ، لَمْ أَرَهُ عَلَى صُورَتِهِ الَّتِي خُلِقَ عَلَيْهَا غَيْرَ هَاتَيْنِ الْمَرَّتَيْنِ، رَأَيْتُهُ مُنْهَبِطاً مِنَ السَّمَاءِ، سَادّاً عِظَمُ خَلْقِهِ مَا بَيْنَ السَّمَاءِ إِلَى الأَرْضِ».

فَقَالَتْ: أَوَ لَمْ تَسْمَعْ أَنَّ اللَّهَ يَقُولُ: ﴿لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٠٣﴾﴾ [الأنعام: ١٠٣]، أَوَ لَمْ تَسْمَعْ أَنَّ اللَّهَ يَقُولُ: ﴿۞ وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآيِٕ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِۦ مَا يَشَآءُ إِنَّهُۥ عَلِيٌّ حَكِيمٌ ﴿٥١﴾﴾ [الشورى: ٥١].

قَالَتْ: وَمَنْ زَعَمَ أَنَّ رَسُولَ اللَّهِ ﷺ كَتَمَ شَيْئاً مِنْ كِتَابِ اللَّهِ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفِرْيَةَ. وَاللَّهُ يَقُولُ: ﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ﴾ [المائدة: ٦٧].

قَالَتْ: وَمَنْ زَعَمَ أَنَّهُ يُخْبِرُ بِمَا يَكُونُ فِي غَدٍ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفِرْيَةَ. وَاللَّهُ يَقُولُ: ﴿قُل لَّا يَعْلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ﴾ [النمل: ٦٥].

[البخاري: كتاب التفسير، باب ﴿يا أيها الرسول بلغ ما أنزل إليك من ربك﴾، رقم: ٤٦١٢].

٢٨٨ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا دَاوُدُ بِهَذَا الإِسْنَادِ، نَحْوَ حَدِيثِ ابْنِ عُلَيَّةَ.

وَزَادَ: قَالَتْ: وَلَوْ كَانَ مُحَمَّدٌ ﷺ كَاتِماً شَيْئاً مِمَّا أُنْزِلَ عَلَيْهِ لَكَتَمَ هَذِهِ الآيَةَ: ﴿وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِي فِي

there may be no difficulty to the Believers In (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality their marriage) with them. And Allah's command must be fulfilled". (The Confederates "Al-Ahzab" 37)

289-(...) Masruq narrated: I asked A'isha: "Did Muhammad "Allah's blessing and peace be upon him" really see his Lord (with his eyes)?" She replied: "Hallowed be Allah! My hair stood on end (because of being scared) when you said this". (And he (Masruq) mentioned the Hadith as narrated above. But The Hadith of Dawood is more complete and longer.

290-(...) Masruq narrated: I asked A'isha: "Then, what about Allah's saying: "Then he approached and came closer And was at a distance of but two bow lengths or (even) nearer; So did (Allah) convey the inspiration to His Servant (conveyed) what He (meant) to convey" (Star 8:10)

She replied: "This was Gabriel "Peace be upon him". He used to come to him in a form of a man. But on this occasion, he saw him in his real shape in which he was created, which filled the horizon of the sky".

[78] The saying of The Prophet "Allah's blessing and peace be upon him": "(His veil is) light, then how could I see Him?" and: "I saw light"

291-(178) Abu Dharr narrated: I asked The Messenger of Allah "Allah's blessing and peace be upon him": "Did you see your Lord?" he replied: "(His veil is) light, then how could I see Him (Allah)?"

292-(...) Abdullah Ibn Shaqiq narrated: I said to Abu Dharr: "Had I seen The Messenger of Allah "Allah's blessing and peace be upon him", I would have asked him (about something)". Abu Dharr asked me: "About which did you want to ask him?" he said: "I wanted to ask him: Did you see your Lord?" Abu Dharr said: "No doubt, I asked him, and he replied: "I (only) saw light".

[79] The saying of The Prophet "Allah's blessing and peace be upon him": "Allah never sleeps", and: "His (Allah's) veil is light, and if he uncovered it, the splendour of His face would burn his creatures, as far as His sight could reach

293-(179) Abu Musa narrated: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us with five things. He said: "Allah never sleeps, and He is not to sleep; He lowers and raises the scale (of balance); the night's deeds are raised to Him before those of the day; and the day's deeds are raised to Him before those of the night; and His veil is the light (or the fire, according to the narration of Abu Bakr), and

نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ ﴾ [الأحزاب: ٣٧].

٢٨٩ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ؛ قَالَ: سَأَلْتُ عَائِشَةَ: هَلْ رَأَى مُحَمَّدٌ ﷺ رَبَّهُ؟ فَقَالَتْ: سُبْحَانَ اللَّهِ، لَقَدْ قَفَّ شَعْرِي لِمَا قُلْتَ... وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ. وَحَدِيثُ دَاوُدَ أَتَمُّ وَأَطْوَلُ.

٢٩٠ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا زَكَرِيَّاءُ، عَنِ ابْنِ أَشْوَعَ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ قَالَ: قُلْتُ لِعَائِشَةَ: فَأَيْنَ قَوْلُهُ: ﴿ثُمَّ دَنَا فَتَدَلَّىٰ ۝٨ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝٩ فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ ۝١٠ مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ ۝١١﴾ [النجم: ٨ ـ ١١] قَالَتْ: إِنَّمَا ذَاكَ جِبْرِيلُ ﷺ، كَانَ يَأْتِيهِ فِي صُورَةِ الرِّجَالِ وَإِنَّهُ أَتَاهُ فِي هَذِهِ الْمَرَّةِ فِي صُورَتِهِ الَّتِي هِيَ صُورَتُهُ، فَسَدَّ أُفُقَ السَّمَاءِ.

[البخاري: كتاب بدء الخلق، باب إذا قال أحدكم: آمين والملائكة...، رقم: ٣٢٣٤].

٧٨ ـ بابٌ في قَوْلِهِ عليه الصلاةُ والسَّلام: «نُورٌ أَنَّىٰ أَرَاهُ» وفي قوله: «رَأَيْتُ نُوراً»

٢٩١ ـ (١٧٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي ذَرٍّ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ هَلْ رَأَيْتَ رَبَّكَ؟ قَالَ: «نُورٌ أَنَّى أَرَاهُ».

٢٩٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ، كِلاَهُمَا عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ قُلْتُ لأَبِي ذَرٍّ: لَوْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ لَسَأَلْتُهُ، فَقَالَ: عَنْ أَيِّ شَيْءٍ كُنْتَ تَسْأَلُهُ؟ قَالَ: كُنْتُ أَسْأَلُهُ هَلْ رَأَيْتَ رَبَّكَ؟ قَالَ أَبُو ذَرٍّ: قَدْ سَأَلْتُ فَقَالَ: «رَأَيْتُ نُوراً».

٧٩ ـ باب في قوله عليه الصلاة السلام: «إِنَّ اللَّهَ لا يَنَامُ»، وفي قوله: «حِجَابُهُ النُّورُ لو كَشَفَهُ لأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ ما انتَهَى إليهِ بَصَرُهُ مِن خَلْقِهِ»

٢٩٣ ـ (١٧٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِخَمْسِ كَلِمَاتٍ. فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لا يَنَامُ وَلا يَنْبَغِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ، حِجَابُهُ النُّورُ ـ وَفِي رِوَايَةِ أَبِي بَكْرٍ: النَّارُ ـ لَوْ كَشَفَهُ لأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ».

had He uncovered it, the splendour of His face would have burnt His creatures as far as His sight could reach".

294-(...) Jarir narrated from Al-A'mash the same, with the same chain of transmission, according to which, he (the narrator) said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us with four things. (Then, he mentioned the same narration of Abu Mu'awiya, and he did not mention "His creatures", but he said: "His veil is the light").

295-(...) Abu Musa narrated: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us with four things. He said: "Allah never sleeps, and He is not to sleep; He lowers and raises the scale (of balance); the night's deeds are raised to Him before those of the day; and the day's deeds are raised to Him before those of the night".

[80] Affirming the fact that the faithful believers would see their Lord "Exalted be He" in the hereafter

296-(180) Abdullah Ibn Qais narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Two gardens, the utensils and the contents of which are of silver, and two other gardens, the utensils and contents of which are of gold. Nothing will prevent the people who will be in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face".

297-(181) Thabit Al-Banani narrated from Abd Ar-Rahman Ibn Abu Laila from Suhaib from The Prophet "Allah's blessing and peace be upon him": "When the people of Paradise enter into Paradise, Allah would address them saying: "Do you want me to give you anything more?" they would reply: "Did not you (O Lord) make our faces bright? Did you not admit us in Paradise and save us from the (Hell) fire?" then, he (Allah) would uncover the veil (of light), and in this way, they would not be given anything better than their seeing their Lord "Exalted be He"".

298-(...) Hammad Ibn Salama narrated the same with the same chain of transmission, and added: Then, he (The Prophet) recited the following Verse: "To those who do right is a goodly (reward)- yea, more (than in measure)! Neither darkness nor shame shall cover their faces! They are Companions of the Garden; they will abide therein (for aye)!" (Yunus 26)

[81] Knowing the way of seeing (Allah in the hereafter)

299-(182) Abu Huraira "Allah be pleased with him" narrated: The people said: "O Allah's Apostle! Shall we see our Lord on the Day of Judgement?" He replied: "Do you have any doubt in seeing the full moon on a clear (not cloudy) night?" They replied: "No, O Allah's Apostle!" He

وَفِي رِوَايَةِ أَبِي بَكْرٍ: عَنِ الأَعْمَشِ وَلَمْ يَقُلْ: حَدَّثَنَا.

٢٩٤ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ. قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِأَرْبَعِ كَلِمَاتٍ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ. وَلَمْ يَذْكُرْ: «مِنْ خَلْقِهِ». وَقَالَ: «حِجَابُهُ النُّورُ».

٢٩٥ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنِي شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِأَرْبَعٍ: «إِنَّ اللَّهَ لا يَنَامُ وَلا يَنْبَغِي لَهُ أَنْ يَنَامَ، يَرْفَعُ الْقِسْطَ وَيَخْفِضُهُ، وَيُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ بِاللَّيْلِ، وَعَمَلُ اللَّيْلِ بِالنَّهَارِ».

٨٠ ـ باب إِثْبَاتِ رُؤْيَةِ الْمُؤْمِنِينَ فِي الآخِرَةِ رَبَّهُم سُبْحَانَه وتَعَالَى

٢٩٦ ـ (١٨٠) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَأَبُو غَسَّانَ الْمِسْمَعِيُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ الصَّمَدِ ـ وَاللَّفْظُ لأَبِي غَسَّانَ ـ قَالَ: حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «جَنَّتَانِ مِنْ فِضَّةٍ، آنِيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ ذَهَبٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلا رِدَاءُ الْكِبْرِيَاءِ عَلَى وَجْهِهِ، فِي جَنَّةِ عَدْنٍ».

[البخاري: كتاب التفسير، باب ﴿ومن دونهما جنتان﴾، رقم: ٤٨٧٨].

٢٩٧ ـ (١٨١) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، قَالَ: يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: تُرِيدُونَ شَيْئاً أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ؟ قَالَ: فَيَكْشِفُ الْحِجَابَ فَمَا أُعْطُوا شَيْئاً أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ».

٢٩٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، بِهَذَا الإِسْنَادِ. وَزَادَ: ثُمَّ تَلاَ هَذِهِ الآيَةَ: ﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ [يونس: ٢٦].

٨١ ـ باب مَعْرِفَةِ طَرِيقِ الرُّؤْيَةِ

٢٩٩ ـ (١٨٢) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ: أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ نَاساً قَالُوا لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ؟» قَالُوا: لا يَا رَسُولَ اللَّهِ. قَالَ: «هَلْ تُضَارُّونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ؟» قَالُوا: لا يَا رَسُولَ اللَّهِ. قَالَ: «فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ. يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ.

said: "Do you have any difficulty or doubt in seeing the sun when there are no clouds?" They replied: "No, O Allah's Apostle!" He said: "You will see Allah (your Lord) in the same way. On the Day of Judgement, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (of Muslims) will be left with its hypocrites.

Allah will come to them in a shape, different from that they know, and will say: "I am Your Lord". They will say: "We seek refuge to Allah from you! We shall stay in this place till our Lord comes to us. When our Lord comes, we will recognize Him". Then Allah comes to them again in His shape they know and say: "I am your Lord". They will say: "you are our Lord". Then, they will follow Him, and The Bridge will be laid across Hell and I (Muhammad) will be the first to cross it with my followers. Nobody except the Apostles will then be able to speak. Their speech will be: "O Allah! Save us. O Allah! Save us".

There will be hooks like the thorns of Sa'dan In Hell. (The Prophet asked them): Have you seen the thorns of Sa'dan?" The people said: "Yes". He said: "These hooks will be like the thorns of Sa'dan. But nobody except Allah knows their hugeness in size. These will entangle the people according to their deeds: The believers from amongst them would escape by their (good) deeds, and some would be punished (according to their misdeeds) till they get salvation. When Allah finishes His judgements among the slaves, He decides, out of mercy, to take out of Hell such people as He wants. He will order the angels to take out of Hell, by His mercy, those who worshipped none but Him alone, i.e. those upon whom Allah wants to bestow His mercy, who used to say: "There is no god but Allah". The angels will recognize them by the traces of prostrations (Sujud), for the fire never eats away those traces of prostration. Indeed, Allah has forbidden the (Hell) fire to eat away those traces. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of the torrent.

Then when Allah achieves the Judgments amongst his creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter paradise. He will be facing Hell, and will say: "O Allah! Turn my face from the fire as its wind has dried me and its steam has burnt me". He will keep on invoking Allah as much as Allah wishes. Then, Allah will ask him: "Will you ask for anything more in case this favour is granted to you?" He will say: "No by Your Power!" And he will give to his

فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيْئاً فَلْيَتَّبِعْهُ، فَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الشَّمْسَ الشَّمْسَ، وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الْقَمَرَ الْقَمَرَ، وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الطَّوَاغِيتَ الطَّوَاغِيتَ. وَتَبْقَى هَذِهِ الأُمَّةُ فِيهَا مُنَافِقُوهَا، فَيَأْتِيهِمُ اللَّهُ، تَبَارَكَ وَتَعَالَى، فِي صُورَةٍ غَيْرِ صُورَتِهِ الَّتِي يَعْرِفُونَ، فَيَقُولُ: أَنَا رَبُّكُمْ. فَيَقُولُونَ: نَعُوذُ بِاللَّهِ مِنْكَ. هَذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا، فَإِذَا جَاءَ رَبُّنَا عَرَفْنَاهُ، فَيَأْتِيهِمُ اللَّهُ تَعَالَى فِي صُورَتِهِ الَّتِي يَعْرِفُونَ، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: أَنْتَ رَبُّنَا فَيَتَّبِعُونَهُ.

وَيُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرَيْ جَهَنَّمَ، فَأَكُونُ أَنَا وَأُمَّتِي أَوَّلَ مَنْ يُجِيزُ، وَلا يَتَكَلَّمُ يَوْمَئِذٍ إِلاَّ الرُّسُلُ. وَدَعْوَى الرُّسُلِ يَوْمَئِذٍ: اللَّهُمَّ سَلِّمْ، سَلِّمْ. وَفِي جَهَنَّمَ كَلاَلِيبُ مِثْلُ شَوْكِ السَّعْدَانِ. هَلْ رَأَيْتُمُ السَّعْدَانَ؟» قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ. قَالَ: «فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ، غَيْرَ أَنَّهُ لا يَعْلَمُ مَا قَدْرُ عِظَمِهَا إِلا اللَّهُ، تَخْطَفُ النَّاسَ بِأَعْمَالِهِمْ. فَمِنْهُمُ الْمُؤْمِنُ بَقِيَ بِعَمَلِهِ، وَمِنْهُمُ الْمُجَازَى حَتَّى يُنَجَّى.

حَتَّى إِذَا فَرَغَ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَأَرَادَ أَنْ يُخْرِجَ بِرَحْمَتِهِ مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ، أَمَرَ الْمَلاَئِكَةَ أَنْ يُخْرِجُوا مِنَ النَّارِ مَنْ كَانَ لا يُشْرِكُ بِاللَّهِ شَيْئاً، مِمَّنْ أَرَادَ اللَّهُ تَعَالَى أَنْ يَرْحَمَهُ، مِمَّنْ يَقُولُ: لا إِلَهَ إِلا اللَّهُ، فَيَعْرِفُونَهُمْ فِي النَّارِ، يَعْرِفُونَهُمْ بِأَثَرِ السُّجُودِ، تَأْكُلُ النَّارُ مِنِ ابْنِ آدَمَ إِلا أَثَرَ السُّجُودِ، حَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ، فَيُخْرَجُونَ مِنَ النَّارِ وَقَدِ امْتَحَشُوا، فَيُصَبُّ عَلَيْهِمْ مَاءُ الْحَيَاةِ، فَيَنْبُتُونَ مِنْهُ كَمَا تَنْبُتُ الْحِبَّةُ فِي حَمِيلِ السَّيْلِ.

ثُمَّ يَفْرُغُ اللَّهُ تَعَالَى مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَيَبْقَى رَجُلٌ مُقْبِلٌ بِوَجْهِهِ عَلَى النَّارِ، وَهُوَ آخِرُ أَهْلِ الْجَنَّةِ دُخُولاً الْجَنَّةَ. فَيَقُولُ: أَيْ رَبِّ، اصْرِفْ وَجْهِي عَنِ النَّارِ، فَإِنَّهُ قَدْ قَشَبَنِي رِيحُهَا وَأَحْرَقَنِي ذَكَاؤُهَا، فَيَدْعُو اللَّهَ مَا شَاءَ اللَّهُ أَنْ يَدْعُوَهُ، ثُمَّ يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: هَلْ عَسَيْتَ إِنْ فَعَلْتُ ذَلِكَ بِكَ أَنْ تَسْأَلَ غَيْرَهُ؟ فَيَقُولُ: لا أَسْأَلُكَ

Lord (Allah) what he wishes of the pledges and the covenants. Allah will then turn his face from the Fire.

When he will face Paradise and will see its charm, he will remain quiet as long as Allah wills. He then will say: "O my Lord! Let me go to the gate of Paradise". Allah will ask him: "Didn't you give pledges and make covenants that you would not ask for anything more than what you requested at first? Allah's mercy be upon you, O son of Adam! What a treacherous you are!" He will say: "O my Lord!" he will keep invoking Allah until Allah will say: "If this request is granted, will you then ask for anything else?" He will say: "No! By Your Power! I shall not ask for anything else". Then he will give to his Lord what He wills of pledges and covenants. Allah will then let him go to the gate of Paradise.

When he reaches there, it will be opened to him, and on seeing its life, charm, and pleasure, he will remain quiet as long as Allah wills and then will say: "O my Lord! Let me enter Paradise". Allah will say: "Haven't you made covenants and given pledges that you will not ask for anything more than what you have been given? May Allah be merciful unto you, O son of Adam! How treacherous you are!" He will say: "O my Lord! Do not make me the most miserable amongst your creatures". He will keep invoking Allah until Allah laughs and allows him to enter Paradise.

When he enters into Paradise, He will ask him to request as much as he likes. He will do so and Allah will remind him (to ask) of such-and-such a thing, and such-and-such a thing. When all his desires and wishes are fulfilled, Allah will say: "All of this is granted to you and the like of it"".

Ata Ibn Yazid said: Abu Sa'id (Al-Khudri) was sitting with Abu Huraira while narrating this Hadith, without objecting to anything in his narration, until he (Abu Huraira) reached (the point) that Allah said to this man: "All of this is granted to you and the like of it". Then, Abu Sa'id Al-Khudri said to Abu Huraira: (Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah said): "That is for you and ten times more like it"." Abu Huraira said: I do not remember from Allah's Apostle "Allah's blessing and peace be upon him" except (his saying): "All of this is granted to you and a similar amount besides". Abu Sa'id said: I testify that he said: (Allah will say): "That is for you and ten times more like it". Abu Huraira commented: "This man will be the last to enter into Paradise".

300-(...) Both of Sa'id Ibn Al-Musaiyyab and Ata Ibn Yazid Al-Laithi narrated that Abu Huraira told them: The people asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah!

غَيْرَهُ، وَيُعْطِي رَبَّهُ مِنْ عُهُودٍ وَمَوَاثِيقَ مَا شَاءَ اللَّهُ، فَيَصْرِفُ اللَّهُ وَجْهَهُ عَنِ النَّارِ.

فَإِذَا أَقْبَلَ عَلَى الْجَنَّةِ وَرَآهَا، سَكَتَ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ، ثُمَّ يَقُولُ: أَيْ رَبِّ، قَدِّمْنِي إِلَى بَابِ الْجَنَّةِ، فَيَقُولُ اللَّهُ لَهُ: أَلَيْسَ قَدْ أَعْطَيْتَ عُهُودَكَ وَمَوَاثِيقَكَ لا تَسْأَلُنِي غَيْرَ الَّذِي أَعْطَيْتُكَ، وَيْلَكَ يَا ابْنَ آدَمَ، مَا أَغْدَرَكَ، فَيَقُولُ: أَيْ رَبِّ، وَيَدْعُو اللَّهَ حَتَّىٰ يَقُولَ لَهُ: فَهَلْ عَسَيْتَ إِنْ أَعْطَيْتُكَ ذَلِكَ أَنْ تَسْأَلَ غَيْرَهُ؟ فَيَقُولُ: لا، وَعِزَّتِكَ. فَيُعْطِي رَبَّهُ مَا شَاءَ اللَّهُ مِنْ عُهُودٍ وَمَوَاثِيقَ، فَيُقَدِّمُهُ إِلَى بَابِ الْجَنَّةِ.

فَإِذَا قَامَ عَلَى بَابِ الْجَنَّةِ انْفَهَقَتْ لَهُ الْجَنَّةُ، فَرَأَى مَا فِيهَا مِنَ الْخَيْرِ وَالسُّرُورِ، فَيَسْكُتُ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ، ثُمَّ يَقُولُ: أَيْ رَبِّ، أَدْخِلْنِي الْجَنَّةَ، فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ: أَلَيْسَ قَدْ أَعْطَيْتَ عُهُودَكَ وَمَوَاثِيقَكَ أَنْ لا تَسْأَلَ غَيْرَ مَا أُعْطِيتَ، وَيْلَكَ يَا ابْنَ آدَمَ، مَا أَغْدَرَكَ، فَيَقُولُ: أَيْ رَبِّ، لا أَكُونُ أَشْقَىٰ خَلْقِكَ، فَلاَ يَزَالُ يَدْعُو اللَّهَ حَتَّى يَضْحَكَ اللَّهُ تَبَارَكَ وَتَعَالَى مِنْهُ. فَإِذَا ضَحِكَ اللَّهُ مِنْهُ، قَالَ: ادْخُلِ الْجَنَّةَ، فَإِذَا دَخَلَهَا قَالَ اللَّهُ لَهُ: تَمَنَّهْ، فَيَسْأَلُ رَبَّهُ وَيَتَمَنَّىٰ، حَتَّىٰ إِنَّ اللَّهَ لَيُذَكِّرُهُ مِنْ كَذَا وَكَذَا، حَتَّى إِذَا انْقَطَعَتْ بِهِ الأَمَانِيُّ، قَالَ اللَّهُ تَعَالَى: ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ».

قَالَ عَطَاءُ بْنُ يَزِيدَ: وَأَبُو سَعِيدٍ الْخُدْرِيُّ مَعَ أَبِي هُرَيْرَةَ لا يَرُدُّ عَلَيْهِ مِنْ حَدِيثِهِ شَيْئاً، حَتَّى إِذَا حَدَّثَ أَبُو هُرَيْرَةَ: أَنَّ اللَّهَ قَالَ لِذَلِكَ الرَّجُلِ: «وَمِثْلُهُ مَعَهُ». قَالَ أَبُو سَعِيدٍ: وَعَشَرَةُ أَمْثَالِهِ مَعَهُ يَا أَبَا هُرَيْرَةَ. قَالَ أَبُو هُرَيْرَةَ: مَا حَفِظْتُ إِلا قَوْلَهُ: «ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ». قَالَ أَبُو سَعِيدٍ: أَشْهَدُ أَنِّي حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ قَوْلَهُ: «ذَلِكَ لَكَ وَعَشَرَةُ أَمْثَالِهِ».

قَالَ أَبُو هُرَيْرَةَ: وَذَلِكَ الرَّجُلُ آخِرُ أَهْلِ الْجَنَّةِ دُخُولاً الْجَنَّةَ.

[البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿وجوه يومئذٍ ناضرة...﴾، رقم: ٧٤٣٧].

٣٠٠ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَعَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ: أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا: أَنَّ النَّاسَ قَالُوا لِلنَّبِيِّ ﷺ: يَا رَسُولَ اللَّهِ، هَلْ نَرَى رَبَّنَا يَوْمَ

Would we really see our Lord on The Day of Judgement?" (Then, he mentioned the narration, which is like that of Ibrahim Ibn Sa'd).

301-(...) Hammam Ibn Munabbih narrated: These are what Abu Huraira narrated to us from The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned some traditions including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "It will be said to anyone of you, who will have the least place in Paradise: "Ask (to be given as much as you like)". When he requests (whatever he wants and likes), it will be said to him: "You will have whatever you asked for and the like of it besides".

302-(183) Abu Sa'id Al-Khudri narrated: During the lifetime of The Prophet "Allah's blessing and peace be upon him" some people said: "O Allah's Apostle! Shall we see our Lord on the Day of Judgement?" The Prophet "Allah's blessing and peace be upon him" said: "Yes. Do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky? Do you have any difficulty in seeing the moon at a full moon night when it is bright and there is no cloud in the sky?" They replied: "No". The Prophet "Allah's blessing and peace be upon him" said: "(Then) you will have no difficulty in seeing Allah on the Day of Judgement as you have no difficulty in seeing both of them.

On the Day of Judgement, a call-maker will announce: "Let every nation follow that which they used to worship". Every nation, which used to worship anything other than Allah such idles, will fall into the (Hell) fire. There will remain none but those who used to worship Allah, whether they were obedient (Good) or disobedient (evil) and the remaining party of the people of the Scripture.

Then the Jews will be called upon and it will be said to them: "Whom did you use to worship?" They will say: "We used to worship Ezra, the son of Allah". It will be said to them: "You are liars, for Allah has never taken anyone as a wife or a son. What do you want now?" They will say: "O our Lord! We are thirsty, and we want to drink". They will be directed and addressed thus: "wouldn't you drink?" whereupon they will be mustered into The Hell, which will be like a mirage, with each part destroying the other. Then, they will fall into the (Hell) fire.

Afterwards the Christians will be called upon and it will be said to them: "Whom did you use to worship?" They will say: "We used to worship Jesus, the son of Allah". It will be said to them: "You are liars, for Allah has never taken anyone as a wife or a son". Then it will be said to

الْقِيَامَةِ؟... وَسَاقَ الْحَدِيثَ بِمِثْلِ مَعْنَىٰ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ.

[البخاري: كتاب الأذان، باب فضل السجود، رقم: ٨٠٦].

٣٠١ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ؛ قَالَ: هَٰذَا ما حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَدْنَىٰ مَقْعَدِ أَحَدِكُمْ مِنَ الْجَنَّةِ أَنْ يَقُولَ لَهُ: تَمَنَّ، فَيَتَمَنَّىٰ وَيَتَمَنَّىٰ، فَيَقُولُ لَهُ: هَلْ تَمَنَّيْتَ؟ فَيَقُولُ: نَعَمْ. فَيَقُولُ لَهُ: فَإِنَّ لَكَ مَا تَمَنَّيْتَ وَمِثْلَهُ مَعَهُ».

٣٠٢ ـ (١٨٣) ـ وحدّثني سُوَيْدُ بْنُ سَعِيدٍ. قَالَ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ نَاساً فِي زَمَنِ رَسُولِ اللَّهِ ﷺ قَالُوا: يَا رَسُولَ اللَّهِ، هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ». قَالَ: «هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ بِالظَّهِيرَةِ صَحْواً لَيْسَ مَعَهَا سَحَابٌ؟ وَهَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ صَحْواً لَيْسَ فِيهَا سَحَابٌ؟» قَالُوا: لا يَا رَسُولَ اللَّهِ. قَالَ: «مَا تُضَارُّونَ فِي رُؤْيَةِ اللَّهِ تَبَارَكَ وَتَعَالَى يَوْمَ الْقِيَامَةِ إِلاَّ كَمَا تُضَارُّونَ فِي رُؤْيَةِ أَحَدِهِمَا. إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَذَّنَ مُؤَذِّنٌ: لِيَتْبَعْ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ، فَلاَ يَبْقَىٰ أَحَدٌ كَانَ يَعْبُدُ غَيْرَ اللَّهِ سُبْحَانَهُ مِنَ الأَصْنَامِ وَالأَنْصَابِ، إِلا يَتَسَاقَطُونَ فِي النَّارِ، حَتَّى إِذَا لَمْ يَبْقَ إِلا مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ وَفَاجِرٍ، وَغُبَّرِ أَهْلِ الْكِتَابِ.

فَيُدْعَى الْيَهُودُ فَيُقَالُ لَهُمْ: مَا كُنْتُمْ تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ عُزَيْرَ بْنَ اللَّهِ، فَيُقَالُ: كَذَبْتُمْ مَا اتَّخَذَ اللَّهُ مِنْ صَاحِبَةٍ وَلاَ وَلَدٍ، فَمَاذَا تَبْغُونَ؟ قَالُوا: عَطِشْنَا، يَا رَبَّنَا فَاسْقِنَا، فَيُشَارُ إِلَيْهِمْ: أَلاَ تَرِدُونَ؟ فَيُحْشَرُونَ إِلَى النَّارِ كَأَنَّهَا سَرَابٌ يَحْطِمُ بَعْضُهَا بَعْضاً، فَيَتَسَاقَطُونَ فِي النَّارِ.

ثُمَّ يُدْعَى النَّصَارَى فَيُقَالُ لَهُمْ: مَا كُنْتُمْ تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ الْمَسِيحَ بْنَ اللَّهِ، فَيُقَالُ لَهُمْ: كَذَبْتُمْ. مَا اتَّخَذَ اللَّهُ مِنْ صَاحِبَةٍ وَلاَ وَلَدٍ، فَيُقَالُ لَهُمْ: مَاذَا تَبْغُونَ؟

them: "What do you want?" They will say: "O Lord! We are thirsty, and We want to drink". They will be directed and addressed: "wouldn't you drink?" they will be gathered into the Hell, which will be like a mirage, with each part destroying the other. Then they will fall into The (Hell) fire.

Then, when there remain (in the gathering) none but those who used to worship Allah whether they were obedient or disobedient, The Lord of all the worlds "Exalted be He" will come to them in a shape, different from that they saw (at first), and he will say to them: "What are you waiting for? Every nation has followed what they used to worship". They will reply: "We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship". He will say: "I am your Lord". They will say: "We seek refuge from you! We never associate anything with Allah". (They will say so twice or thrice), to the extent that some of them will be about to revert.

Then it will be said to them: "Do you know any sign by which you can recognize Him?" They will say: "yes (It is The Shin)". Allah will then uncover the Shin whereupon every believer, who used to prostrate to Allah out of faith will be allowed to prostrate before Him, but there is no one, who used to prostrate before Him just for showing off and getting good reputation but that Allah will make his back as a vertebra. The more he will try to prostrate the more (his back will be as rigid as a piece of wood so that) he will fall on his back.

When they will raise up their heads (after the prostration), There, he will change into the shape they saw at the first time. He will say (to them): "I'm your Lord". They will confirm: "Indeed, You are our Lord" Then the bridge will be laid across Hell; and the intercession will be permitted, and they will say: "O Allah, save us! O Allah, save us!""

The Prophet "Allah's blessing and peace be upon him" was asked: "O Allah's Apostle! What is the bridge?" He said: "It is a slippery (bridge) on which there are clamps and (Hooks like) thorny seeds, which are wide at one side and narrow at the other, having thorns with bent ends. Such thorny seeds are found in Najd and are called Sa'dan. Some of the believers will cross the bridge as quick as the wink of an eye, some others as quick as lightning, (others as fast as) a strong wind, (others as quick as) birds, fast horses or she-camels. Moreover, some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire).

فَيَقُولُونَ: عَطِشْنَا يَا رَبَّنَا، فَاسْقِنَا. قَالَ: فَيُشَارُ إِلَيْهِمْ: أَلاَ تَرِدُونَ؟ فَيُحْشَرُونَ إِلَى جَهَنَّمَ كَأَنَّهَا سَرَابٌ يَحْطِمُ بَعْضُهَا بَعْضاً. فَيَتَسَاقَطُونَ فِي النَّارِ. حَتَّى إِذَا لَمْ يَبْقَ إِلاَّ مَنْ كَانَ يَعْبُدُ اللَّهَ تَعَالَى مِنْ بَرٍّ وَفَاجِرٍ، أَتَاهُمْ رَبُّ الْعَالَمِينَ سُبْحَانَهُ وَتَعَالَى فِي أَدْنَى صُورَةٍ مِنَ الَّتِي رَأَوْهُ فِيهَا.

قَالَ: فَمَا تَنْتَظِرُونَ؟ تَتْبَعُ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ. قَالُوا: يَا رَبَّنَا فَارَقْنَا النَّاسَ فِي الدُّنْيَا أَفْقَرَ مَا كُنَّا إِلَيْهِمْ وَلَمْ نُصَاحِبْهُمْ، فَيَقُولُ: أَنَا رَبُّكُمْ فَيَقُولُونَ: نَعُوذُ بِاللَّهِ مِنْكَ، لاَ نُشْرِكُ بِاللَّهِ شَيْئاً ـ مَرَّتَيْنِ أَوْ ثَلاَثاً ـ حَتَّى إِنَّ بَعْضَهُمْ لَيَكَادُ أَنْ يَنْقَلِبَ.

فَيَقُولُ: هَلْ بَيْنَكُمْ وَبَيْنَهُ آيَةٌ فَتَعْرِفُونَهُ بِهَا؟ فَيَقُولُونَ: نَعَمْ، فَيُكْشَفُ عَنْ سَاقٍ، فَلاَ يَبْقَى مَنْ كَانَ يَسْجُدُ لِلَّهِ مِنْ تِلْقَاءِ نَفْسِهِ إِلاَّ أَذِنَ اللَّهُ لَهُ بِالسُّجُودِ، وَلاَ يَبْقَى مَنْ كَانَ يَسْجُدُ اتِّقَاءً وَرِيَاءً إِلاَّ جَعَلَ اللَّهُ ظَهْرَهُ طَبَقَةً وَاحِدَةً. كُلَّمَا أَرَادَ أَنْ يَسْجُدَ خَرَّ عَلَى قَفَاهُ. ثُمَّ يَرْفَعُونَ رُؤُوسَهُمْ، وَقَدْ تَحَوَّلَ فِي صُورَتِهِ الَّتِي رَأَوْهُ فِيهَا أَوَّلَ مَرَّةٍ.

فَقَالَ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: أَنْتَ رَبُّنَا. ثُمَّ يُضْرَبُ الْجِسْرُ عَلَى جَهَنَّمَ، وَتَحِلُّ الشَّفَاعَةُ. وَيَقُولُونَ: اللَّهُمَّ، سَلِّمْ سَلِّمْ».

قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا الْجِسْرُ؟ قَالَ: «دَحْضٌ مَزَلَّةٌ: فِيهِ خَطَاطِيفُ وَكَلاَلِيبُ وَحَسَكٌ. تَكُونُ بِنَجْدٍ فِيهَا شُوَيْكَةٌ يُقَالُ لَهَا السَّعْدَانُ، فَيَمُرُّ الْمُؤْمِنُونَ: كَطَرْفِ الْعَيْنِ، وَكَالْبَرْقِ، وَكَالرِّيحِ، وَكَالطَّيْرِ، وَكَأَجَاوِيدِ الْخَيْلِ وَالرِّكَابِ، فَنَاجٍ مُسَلَّمٌ، وَمَخْدُوشٌ مُرْسَلٌ، وَمَكْدُوسٌ فِي نَارِ جَهَنَّمَ. حَتَّى إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ.

By Him, in Whose hand my soul is! There will be no one of you (Muslims) more pressing in claiming a right that has been clearly proved to be yours than the believers in intercession with Allah for their (Muslim) brothers on The Day of Judgement, when they see themselves safe. They will say: "O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also perform pilgrimage with us". Allah will say (to them): "Go and take out whomever you recognize". The fire will be forbidden to burn their (the sinners') faces. They will go and take out from the fire a lot of creatures, some of whom, the fire will burn up to the half of their legs, some up to their knees. Then, they will say (to Allah): "O our Lord! There remains no one of those whom You ordered to take out". Allah will say: "Go back and take out (of Hell) anyone in whose heart you find goodness equal to the weight of a Dinar". They will go and take out a lot of creatures. They will say (to Allah): "O our Lord! We no longer recognize anyone remaining of those whom You ordered us to take out (of the fire)". Allah will say: "Go and take out (of Hell) anyone in whose heart you find goodness equal to the weight of half a Dinar". They will take out a lot of creatures. Then they will say (to Allah): "O our Lord! We no longer find anyone remaining of those whom You ordered us to take out". Allah will say: "Go and take out (of Hell) anyone in whose heart you find goodness equal to the weight of an atom (or a smallest ant)". They will take out a lot of creatures. Then, they will say (to Allah): "O our Lord! We no longer find any (creature having) goodness"".

Abu Sa'id said: If you do not believe me then you can recite: "Allah is never unjust in the least degree: if there is any good (done), he doubleth it, and giveth from his own presence a great reward". (Women 40)

The Prophet "Allah's blessing and peace be upon him" further said: "Allah Almighty will say: "The Prophets, the Angels, and the believers interceded, and there remains only (the Intercession of) The Most Merciful". He will hold a handful of the Fire from which He will take out some people who did never do good (in this world), whose bodies have been burnt. They will be thrown into a river at the entrance of Paradise, called the water of life. They will grow on its banks, as a seed carried by the torrent grows. Perhaps you observed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green, while the side facing the shade is white".

The companions of The Prophet "Allah's blessing and peace be upon him" said: "O Messenger of Allah! It seemed as if you used to shepherd the cattle and sheep in the desert". (Then The Prophet resumed): "Those

فَوالَّذِي نَفْسِي بِيَدِهِ، مَا مِنْكُمْ مِنْ أَحَدٍ بِأَشَدَّ مُنَاشَدَةً لِلَّهِ، فِي اسْتِقْصَاءِ الْحَقِّ، مِنَ الْمُؤْمِنِينَ لِلَّهِ يَوْمَ الْقِيَامَةِ لإِخْوَانِهِمُ الَّذِينَ فِي النَّارِ، يَقُولُونَ: رَبَّنَا، كَانُوا يَصُومُونَ مَعَنَا وَيُصَلُّونَ وَيَحُجُّونَ، فَيُقَالُ لَهُمْ: أَخْرِجُوا مَنْ عَرَفْتُمْ، فَتُحَرَّمُ صُوَرُهُمْ عَلَى النَّارِ. فَيُخْرِجُونَ خَلْقاً كَثِيراً قَدْ أَخَذَتِ النَّارُ إِلَى نِصْفِ سَاقَيْهِ وَإِلَى رُكْبَتَيْهِ، ثُمَّ يَقُولُونَ: رَبَّنَا، مَا بَقِيَ فِيهَا أَحَدٌ مِمَّنْ أَمَرْتَنَا بِهِ، فَيَقُولُ: ارْجِعُوا، فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ دِينَارٍ مِنْ خَيْرٍ فَأَخْرِجُوهُ، فَيُخْرِجُونَ خَلْقاً كَثِيراً، ثُمَّ يَقُولُونَ: رَبَّنَا، لَمْ نَذَرْ فِيهَا أَحَداً مِمَّنْ أَمَرْتَنَا. ثُمَّ يَقُولُ: ارْجِعُوا، فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ نِصْفِ دِينَارٍ مِنْ خَيْرٍ فَأَخْرِجُوهُ، فَيُخْرِجُونَ خَلْقاً كَثِيراً. ثُمَّ يَقُولُونَ: رَبَّنَا، لَمْ نَذَرْ فِيهَا مِمَّنْ أَمَرْتَنَا أَحَداً. ثُمَّ يَقُولُ: ارْجِعُوا، فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ ذَرَّةٍ مِنْ خَيْرٍ فَأَخْرِجُوهُ، فَيُخْرِجُونَ خَلْقاً كَثِيراً، ثُمَّ يَقُولُونَ: رَبَّنَا، لَمْ نَذَرْ فِيهَا خَيْراً».

وَكَانَ أَبُو سَعِيدٍ الْخُدْرِيُّ يَقُولُ: إِنْ لَمْ تُصَدِّقُونِي بِهَذَا الْحَدِيثِ فَاقْرَؤُوا إِنْ شِئْتُمْ: ﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾﴾ [النساء: ٤٠] «فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: شَفَعَتِ الْمَلاَئِكَةُ وَشَفَعَ النَّبِيُّونَ وَشَفَعَ الْمُؤْمِنُونَ. وَلَمْ يَبْقَ إِلاَّ أَرْحَمُ الرَّاحِمِينَ، فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ مِنْهَا قَوْماً لَمْ يَعْمَلُوا خَيْراً قَطُّ، قَدْ عَادُوا حُمَماً، فَيُلْقِيهِمْ فِي نَهْرٍ فِي أَفْوَاهِ الْجَنَّةِ يُقَالُ لَهُ نَهْرُ الْحَيَاةِ، فَيَخْرُجُونَ كَمَا تَخْرُجُ الْحِبَّةُ فِي حَمِيلِ السَّيْلِ. أَلاَ تَرَوْنَهَا تَكُونُ إِلَى الْحَجَرِ أَوْ إِلَى الشَّجَرِ. مَا يَكُونُ إِلَى الشَّمْسِ أُصَيْفِرُ وَأُخَيْضِرُ، وَمَا يَكُونُ مِنْهَا إِلَى الظِّلِّ يَكُونُ أَبْيَضَ؟».

فَقَالُوا: يَا رَسُولَ اللَّهِ، كَأَنَّكَ كُنْتَ تَرْعَى بِالْبَادِيَةِ. قَالَ: «فَيَخْرُجُونَ كَاللُّؤْلُؤِ فِي رِقَابِهِمُ الْخَوَاتِمُ، يَعْرِفُهُمْ أَهْلُ الْجَنَّةِ، هَؤُلاَءِ عُتَقَاءُ اللَّهِ الَّذِينَ أَدْخَلَهُمُ اللَّهُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلاَ خَيْرٍ قَدَّمُوهُ. ثُمَّ يَقُولُ: ادْخُلُوا الْجَنَّةَ فَمَا رَأَيْتُمُوهُ فَهُوَ لَكُمْ، فَيَقُولُونَ: رَبَّنَا،

people will come out (of the River of Life) like pearls, wearing necklaces. Then they will enter into Paradise whereupon the people of Paradise will say: "Those are the people set free by The Most Gracious. He has admitted them into Paradise though they did no good deeds nor did they sent forth any good (for themselves)". Then it will be said to them: "All of what you have seen is For you, in addition to an amount equal to it as well".

They will say: "O our Lord! You have given us what you have not given anyone of the worlds". Allah will reply: "There remains better than that with me to give you". They will ask: "O our Lord! Which thing is better than that?" he will say: "My pleasure (with you), after which, I would never be angry with you".

This Hadith was narrated on the authority of Isa Ibn Hammad from Al-Laith Ibn Sa'd, that Abu Sa'id Al-Khudri reported: We said: "O Messenger of Allah! Would we see our Lord (on The Day of Judgement)?" he said: "Do you have any difficulty in seeing the sun on a bright and not cloudy day?" we said: "No". (Then he mentioned the narration, which is like that of Hafs Ibn Maisara).

Abu Sa'id said: "I came to know that the bridge will be thinner than a single hair, and sharper than a sword". On the other hand, the Hadith of Al-Laith is void of the phrase: They will say: "O our Lord! You have given us what you have not given anyone of the worlds" and what is next to it, though this was confirmed by Isa Ibn Hammad.

303-(...) Zaid Ibn Aslam narrated this tradition, which is like that of Hafs Ibn Maisara, and he added something (in certain locations) and omitted something (in certain locations).

[82] Affirming the intercession, and taking out the monotheists from the (Hell) fire

304-(184) Abu Sa'id Al-Khudri narrated: The Prophet "Allah's blessing and peace be upon him" said: "When people of Paradise are admitted by Allah in Paradise, and people of Hell go to the (Hell) fire, Allah will order that those who have faith equal to the weight of a grain of mustard seed should be taken out from Hell. Therefore, they will be taken out but they will be blackened (charred). Then they will be put in the river of life, and they will revive like a grain that grows near the bank of a torrent. Don't you see that it comes out yellow and twisted?"

305-(...) This tradition was narrated on the authority of Amr Ibn Yahya, with the same chain of transmission, according to which he (The Prophet) said: "They would be thrown in a river called The Life". According to the

أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَداً مِنَ الْعَالَمِينَ، فَيَقُولُ: لَكُمْ عِنْدِي أَفْضَلُ مِنْ هَذَا، فَيَقُولُونَ: يَا رَبَّنَا، أَيُّ شَيْءٍ أَفْضَلُ مِنْ هَذَا؟ فَيَقُولُ: رِضَايَ، فَلاَ أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَداً».

قَالَ مُسْلِمٌ قَرَأْتُ عَلَى عِيسَى بْنِ حَمَّادٍ زُغْبَةَ الْمِصْرِيِّ هَذَا الْحَدِيثَ فِي الشَّفَاعَةِ وَقُلْتُ لَهُ: أُحَدِّثُ بِهَذَا الْحَدِيثِ عَنْكَ أَنَّكَ سَمِعْتَ مِنَ اللَّيْثِ بْنِ سَعْدٍ؟ فَقَالَ: نَعَمْ. قُلْتُ لِعِيسَى بْنِ حَمَّادٍ: أَخْبَرَكُمُ اللَّيْثُ بْنُ سَعْدٍ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّهُ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ، أَنَرَى رَبَّنَا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ إِذَا كَانَ يَوْمٌ صَحْوٌ؟» قُلْنَا: لا... وَسُقْتُ الْحَدِيثَ حَتَّى انْقَضَى آخِرُهُ وَهُوَ نَحْوُ حَدِيثِ حَفْصِ بْنِ مَيْسَرَةَ. وَزَادَ بَعْدَ قَوْلِهِ: بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلاَ قَدَمٍ قَدَّمُوهُ: «فَيُقَالُ لَهُمْ: لَكُمْ مَا رَأَيْتُمْ وَمِثْلُهُ مَعَهُ».

قَالَ أَبُو سَعِيدٍ: بَلَغَنِي أَنَّ الْجِسْرَ أَدَقُّ مِنَ الشَّعَرَةِ وَأَحَدُّ مِنَ السَّيْفِ.

وَلَيْسَ فِي حَدِيثِ اللَّيْثِ: «فَيَقُولُونَ: رَبَّنَا أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَداً مِنَ الْعَالَمِينَ وَمَا بَعْدَهُ». فَأَقَرَّ بِهِ عِيسَى بْنُ حَمَّادٍ.

[البخاري: كتاب التفسير، باب ﴿إن الله لا يظلم مثقال ذرة﴾، رقم: ٤٥٨١].

٣٠٣ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، بِإِسْنَادِهِمَا... نَحْوَ حَدِيثِ حَفْصِ بْنِ مَيْسَرَةَ إِلَى آخِرِهِ. وَقَدْ زَادَ وَنَقَصَ شَيْئاً.

٨٢ ـ باب إِثْبَاتِ الشَّفَاعَةِ وإِخْرَاجِ الْمُوَحِّدِينَ من النَّارِ

٣٠٤ ـ (١٨٤) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ؛ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ عَمْرِو بْنِ يَحْيَى بْنِ عُمَارَةَ قَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُدْخِلُ اللَّهُ أَهْلَ الْجَنَّةِ الْجَنَّةَ، يُدْخِلُ مَنْ يَشَاءُ بِرَحْمَتِهِ. وَيُدْخِلُ أَهْلَ النَّارِ النَّارَ. ثُمَّ يَقُولُ: انْظُرُوا مَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ فَأَخْرِجُوهُ، فَيُخْرَجُونَ مِنْهَا حُمَماً قَدِ امْتَحَشُوا. فَيُلْقَوْنَ فِي نَهَرِ الْحَيَاةِ ـ أَوِ الْحَيَا ـ فَيَنْبُتُونَ فِيهِ كَمَا تَنْبُتُ الْحِبَّةُ إِلَى جَانِبِ السَّيْلِ، أَلَمْ تَرَوْهَا كَيْفَ تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً».

[البخاري: كتاب الإيمان، باب تفاضل أهل الإيمان في الأعمال، رقم: ٢٢].

٣٠٥ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ. (ح) وَحَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا خَالِدٌ، كِلاَهُمَا عَنْ عَمْرِو بْنِ يَحْيَى، بِهَذَا الإِسْنَادِ. وَقَالاَ: فَيُلْقَوْنَ فِي نَهَرٍ يُقَالُ لَهُ: الْحَيَاةُ. وَلَمْ يَشُكَّا.

narration of Khalid, he said: "like a seed that grows near the bank of a torrent". According to the narration of Wuhaib, he said: "like a grain that grows in a black soil, or near the bank of a torrent".

306-(185) Abu Sa'id narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for the people of the (Hell) fire, who are its denizens, they neither die nor revive in it. But, (there are) people, whom the fire will burn according to their sins (they committed in the world), and as a result, He (Allah) will cause them to die to a certain extent. When they will turn into coal, the intercession will be permitted. They will be brought in groups and distributed on the different rivers of Paradise. It will be said to the people of Paradise: "O people of Paradise! Provide them (with water)". Then, they will revive as a grain grows on the bank of a torrent". Somebody said: "It seemed that The Messenger of Allah "Allah's blessing and peace be upon him" lived in the desert".

307-(...) This Hadith was narrated on the authority of Abu Sa'id from The Prophet "Allah's blessing and peace be upon him" to his saying: "on the bank of a torrent", and nothing was mentioned after that.

[83] The last one of the people of the (Hell) fire to come out

308-(186) Abdullah Ibn Mas'ud narrated: The Prophet "Allah's blessing and peace be upon him" said: "I know the last one from the denizens of the (Hell) fire to come out of the (Hell) Fire, (who will be) the last one to enter Paradise. He will be a man, coming out of the (Hell) Fire crawling, to whom Allah will say: "Go and enter Paradise". He will go to it, but he will imagine that it is full. Then he will return and say: "O Lord! I have found it full". Allah will say to him: "Go and enter Paradise". He will go to it, but he will imagine that it is full. Then he will return and say: "O Lord! I have found it full". Allah will say to him: "Go and enter Paradise, and you will have as much as the like of the world and ten times more (or, you will have as much as ten times the like of the world)". Then the man will say: "Do you mock (or laugh) at me though You are the King?" (The narrator said): I saw The Messenger of Allah "Allah's blessing and peace be upon him" (while saying that) smiling so much that his premolar teeth became visible. It is said that this will be the lowest in degree of the people of Paradise.

309-(...) Abdullah Ibn Mas'ud narrated: The Prophet "Allah's blessing and peace be upon him" said: "I know the last one from the denizens of the (Hell) fire to (come out of the Hell Fire and) enter Paradise. He will be a man, coming out of the (Hell) Fire crawling, to whom it will be said (by Allah): "Go and enter Paradise". He will go and enter Paradise. There, he

وَفِي حَدِيثِ خَالِدٍ: كَمَا تَنْبُتُ الْغُثَاءَةُ فِي جَانِبِ السَّيْلِ.

وَفِي حَدِيثِ وُهَيْبٍ: كَمَا تَنْبُتُ الْحِبَّةُ فِي حَمِئَةٍ أَوْ: حَمِيلَةِ السَّيْلِ.

٣٠٦ ـ (١٨٥) ـ وحدّثني نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ الْمُفَضَّلِ ـ، عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَإِنَّهُمْ لاَ يَمُوتُونَ فِيهَا وَلاَ يَحْيَوْنَ. وَلَكِنْ نَاسٌ أَصَابَتْهُمُ النَّارُ بِذُنُوبِهِمْ ـ أَوْ قَالَ بِخَطَايَاهُمْ ـ فَأَمَاتَهُمْ إِمَاتَةً، حَتَّى إِذَا كَانُوا فَحْماً، أُذِنَ بِالشَّفَاعَةِ، فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ، فَبُثُّوا عَلَى أَنْهَارِ الْجَنَّةِ. ثُمَّ قِيلَ: يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ، فَيَنْبُتُونَ نَبَاتَ الْحِبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ». فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: كَأَنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَانَ بِالْبَادِيَةِ.

٣٠٧ ـ (...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي مَسْلَمَةَ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. إِلَى قَوْلِهِ: «فِي حَمِيلِ السَّيْلِ». وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

٨٣ ـ باب آخِرِ أَهْلِ النَّارِ خُرُوجاً

٣٠٨ ـ (١٨٦) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ كِلاَهُمَا عَنْ جَرِيرٍ. قَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجاً مِنْهَا، وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولاً الْجَنَّةَ، رَجُلٌ يَخْرُجُ مِنَ النَّارِ حَبْواً، فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ، فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَى، فَيَرْجِعُ فَيَقُولُ: يَا رَبِّ، وَجَدْتُهَا مَلأَى، فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ، قَالَ فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَى، فَيَرْجِعُ فَيَقُولُ: يَا رَبِّ، وَجَدْتُهَا مَلأَى، فَيَقُولُ اللَّهُ لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ، فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشَرَةَ أَمْثَالِهَا ـ أَوْ إِنَّ لَكَ عَشَرَةَ أَمْثَالِ الدُّنْيَا ـ قَالَ فَيَقُولُ: أَتَسْخَرُ بِي ـ أَوْ: أَتَضْحَكُ بِي ـ وَأَنْتَ الْمَلِكُ؟» قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

قَالَ فَكَانَ يُقَالُ: ذَاكَ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً.

[البخاري: كتاب الرقاق، باب صفة الجنة والنار، رقم: ٦٥٧١].

٣٠٩ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجاً مِنَ النَّارِ، رَجُلٌ يَخْرُجُ مِنْهَا زَحْفاً، فَيُقَالُ لَهُ: انْطَلِقْ فَادْخُلِ الْجَنَّةَ. قَالَ: فَيَذْهَبُ فَيَدْخُلُ الْجَنَّةَ. فَيَجِدُ النَّاسَ قَدْ

will find that the people have taken the positions (and high degrees). It will be said to him: "Do you remember the time in which you lived (in the world)?" he will answer in the affirmative. It will be said to him: "Ask for whatever you want". He will request (whatever he want). Then it will be said to him: "You will have whatever you asked for, and as much as ten times the world more". Then the man will say: "Do you mock at me though You are the King?" (The narrator said): I saw The Messenger of Allah "Allah's blessing and peace be upon him" (while narrating this) smiling so much that his premolar teeth became visible.

310-(187) Thabit narrated from Anas from Abdullah Ibn Mas'ud that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The last one to come out of the (Hell) fire will be a man, who will come out walking once, stumbling once, and being burnt by the fire once. Having crossed it, he will say: "Blessed and Exalted be He, who rescued me from you (O fire), and gave me something He did not give to anyone of the earlier and later people".

Then, a certain tree will be raised to him. He will say: "O my Lord! Get me closer to this tree, so that I could take refuge to its shade and drink from its water". Allah will say to him: "O son of Adam! If I gave you such a request then you would ask me for something else". He will say: "No O my Lord!" then, he will give him a covenant that he will not ask him for anything else. Indeed, his Lord (Allah) excuses him, for he sees what he could not help desiring for. He would bring him closer to it, so as to take shelter in its shade and drink from its water.

Then, another tree, better than the first, will be raised to him. He will say: "O my Lord! Get me closer to this tree, so that I could drink from its water and take refuge to its shade, and I will not ask You for something else". Allah will say to him: "O son of Adam! Did not you give me a covenant that you would not ask me for anything else? If I gave you such a request then you would ask me for something else". So, he will give him a covenant that he will not ask him for anything else. Indeed, his Lord (Allah) excuses him, for he sees what he could not help desiring for. He will bring him closer to it, so as to take shelter in its shade and drink from its water.

Then, a third tree at the gate of Paradise, better than the previous two, will be raised to him. He will say: "O my Lord! Get me closer to this tree, so that I could take shelter in its shade and drink from its water, and I will not ask You for anything else". Allah will say to him: "O son of Adam! Did not you give me a covenant that you would not ask me for anything else?" he will say: "Yes, O my Lord! But as for this, I would not ask You

أَخَذُوا الْمَنَازِلَ فَيُقَالُ لَهُ: أَتَذْكُرُ الزَّمَانَ الَّذِي كُنْتَ فِيهِ؟ فَيَقُولُ: نَعَمْ، فَيُقَالُ لَهُ: تَمَنَّ، فَيَتَمَنَّى، فَيُقَالُ لَهُ: لَكَ الَّذِي تَمَنَّيْتَ وَعَشَرَةُ أَضْعَافِ الدُّنْيَا. قَالَ: فَيَقُولُ: أَتَسْخَرُ بِي وَأَنْتَ الْمَلِكُ؟». قَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

٣١٠ ـ (١٨٧) ـ حدثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «آخِرُ مَنْ يَدْخُلُ الْجَنَّةَ رَجُلٌ، فَهُوَ يَمْشِي مَرَّةً وَيَكْبُو مَرَّةً، وَتَسْفَعُهُ النَّارُ مَرَّةً، فَإِذَا مَا جَاوَزَهَا الْتَفَتَ إِلَيْهَا فَقَالَ: تَبَارَكَ الَّذِي نَجَّانِي مِنْكِ، لَقَدْ أَعْطَانِيَ اللَّهُ شَيْئاً مَا أَعْطَاهُ أَحداً مِنَ الأَوَّلِينَ وَالآخِرِينَ، فَتُرْفَعُ لَهُ شَجَرَةٌ، فَيَقُولُ: أَيْ رَبِّ، أَدْنِنِي مِنْ هَذِهِ الشَّجَرَةِ فَلأَسْتَظِلَّ بِظِلِّهَا وَأَشْرَبَ مِنْ مَائِهَا، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ، لَعَلِّي إِنْ أَعْطَيْتُكَهَا سَأَلْتَنِي غَيْرَهَا، فَيَقُولُ: لاَ يَا رَبِّ، وَيُعَاهِدُهُ أَنْ لاَ يَسْأَلَهُ غَيْرَهَا. وَرَبُّهُ يَعْذِرُهُ لأَنَّهُ يَرَى مَا لاَ صَبْرَ لَهُ عَلَيْهِ، فَيُدْنِيهِ مِنْهَا، فَيَسْتَظِلُّ بِظِلِّهَا وَيَشْرَبُ مِنْ مَائِهَا.

ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ هِيَ أَحْسَنُ مِنَ الأُولَى، فَيَقُولُ: أَيْ رَبِّ! أَدْنِنِي مِنْ هَذِهِ لأَشْرَبَ مِنْ مَائِهَا وَأَسْتَظِلَّ بِظِلِّهَا، لاَ أَسْأَلُكَ غَيْرَهَا، فَيَقُولُ: يَا ابْنَ آدَمَ، أَلَمْ تُعَاهِدْنِي أَنْ لاَ تَسْأَلَنِي غَيْرَهَا؟ فَيَقُولُ: لَعَلِّي إِنْ أَدْنَيْتُكَ مِنْهَا تَسْأَلُنِي غَيْرَهَا؟ فَيُعَاهِدُهُ أَنْ لاَ يَسْأَلَهُ غَيْرَهَا، وَرَبُّهُ يَعْذِرُهُ، لأَنَّهُ يَرَى مَا لاَ صَبْرَ لَهُ عَلَيْهِ فَيُدْنِيهِ مِنْهَا، فَيَسْتَظِلُّ بِظِلِّهَا وَيَشْرَبُ مِنْ مَائِهَا.

ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ عِنْدَ بَابِ الْجَنَّةِ هِيَ أَحْسَنُ مِنَ الأُولَيَيْنِ، فَيَقُولُ: أَيْ رَبِّ، أَدْنِنِي مِنْ هَذِهِ لأَسْتَظِلَّ بِظِلِّهَا وَأَشْرَبَ مِنْ مَائِهَا، لاَ أَسْأَلُكَ غَيْرَهَا. فَيَقُولُ: يَا ابْنَ آدَمَ، أَلَمْ تُعَاهِدْنِي أَنْ لاَ تَسْأَلَنِي غَيْرَهَا؟ قَالَ: بَلَى يَا رَبِّ، هَذِهِ لاَ أَسْأَلُكَ غَيْرَهَا،

for anything else". Indeed, his Lord (Allah) excuses him, for he sees what he could not help desiring for.

But, When He brings him closer to it, he will hear the voices of the people of Paradise. Upon this, he will say: "O my Lord! Admit me in it (Paradise)". Allah will say: "O son of Adam! What shall (satisfy you and) end your requests from me? Wouldn't you pleased that I give you as much as this world and the like of it besides?" he will say: "O Lord! Are You mocking at me and You are The Lord of the worlds?"

Ibn Mas'ud laughed and asked (those present with him): "Wouldn't you ask me why I'm laughing?" they asked: "Why are you laughing?" he said: "As such The Messenger of Allah "Allah's blessing and peace be upon him" laughed. Being asked about the reason, he said: "Because of the laugh of The Lord of the worlds, when such a man said to Him: "Are you mocking at me, and You are The Lord of the worlds?" Allah will say to him: "I'm not mocking at you, but I have power to do whatever I want"".

[84] The least in degree and position among the people of Paradise

311-(188) Abu Sa'id Al-Khudri narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The least one in degree and position amongst the people of Paradise will be a man, whose face Allah would turn away from the (Hell) fire and direct towards Paradise, where there will be a tree of shade. Upon this, such a man will say: "O Lord! Bring me forward to this tree so as to take shelter in its shade"".

(Then, he mentioned the Hadith, which is like that of Ibn Mas'ud, but he did not mention (Allah's saying): "O son of Adam! What shall (satisfy you and) end your requests from me?" to the end of the Hadith. But, he added here: "Allah will remind him to ask from such-and-such a thing, and such-and-such a thing. When his desires are fulfilled, Allah will say to him: "All of this is granted to you, and ten times its like more".

When he enters into his house (in Paradise), his two wives of the women of big lustrious eyes will enter into him and say: "Praise be to Allah that He caused you to revive for us, and caused us to live for you". He will say: "Verily, no one was given the like of what I was given").

312-(189) Ash'sha'bi narrated that Al-Mughira Ibn Shu'ba related, while being on the pulpit, to the people, attributing to The Messenger of Allah "Allah's blessing and peace be upon him": Moses asked his Lord: "Who from amongst the dwellers of Paradise is the least in position?" He said: "He is the last to be admitted in Paradise among the inhabitants of Paradise. It would be said to him: "Enter Paradise". He would say: "O my

وَرَبُّهُ يَعْذِرُهُ، لأَنَّهُ يَرَى مَا لاَ صَبْرَ لَهُ عَلَيْهَا، فَيُدْنِيهِ مِنْهَا، فَإِذَا أَدْنَاهُ مِنْهَا، فَيَسْمَعُ أَصْوَاتَ أَهْلِ الْجَنَّةِ، فَيَقُولُ: أَيْ رَبِّ، أَدْخِلْنِيهَا، فَيَقُولُ: يَا ابْنَ آدَمَ، مَا يَصْرِينِي مِنْكَ؟ أَيُرْضِيكَ أَنْ أُعْطِيَكَ الدُّنْيَا وَمِثْلَهَا مَعَهَا؟ قَالَ: يَا رَبِّ، أَتَسْتَهْزِىءُ مِنِّي وَأَنْتَ رَبُّ الْعَالَمِينَ».

فَضَحِكَ ابْنُ مَسْعُودٍ فَقَالَ: أَلاَ تَسْأَلُونِي مِمَّ أَضْحَكُ؟ فَقَالُوا: مِمَّ تَضْحَكُ؟ قَالَ: هَكَذَا ضَحِكَ رَسُولُ اللَّهِ ﷺ. فَقَالُوا: مِمَّ تَضْحَكُ يَا رَسُولَ اللَّهِ؟ قَالَ: مِنْ ضِحْكِ رَبِّ الْعَالَمِينَ حِينَ قَالَ: «أَتَسْتَهْزِىءُ مِنِّي وَأَنْتَ رَبُّ الْعَالَمِينَ؟ فَيَقُولُ: إِنِّي لاَ أَسْتَهْزِىءُ مِنْكَ، وَلَكِنِّي عَلَى مَا أَشَاءُ قَادِرٌ».

٨٤ ـ باب أدنى أَهْلِ الجَنَّةِ مَنْزِلَةً فِيها

٣١١ ـ (١٨٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَدْنَىٰ أَهْلِ الْجَنَّةِ مَنْزِلَةً رَجُلٌ صَرَفَ اللَّهُ وَجْهَهُ عَنِ النَّارِ قِبَلَ الْجَنَّةِ، وَمَثَّلَ لَهُ شَجَرَةً ذَاتَ ظِلٍّ، فَقَالَ: أَيْ رَبِّ، قَدِّمْنِي إِلَى هَٰذِهِ الشَّجَرَةِ أَكُونُ فِي ظِلِّهَا...» وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ مَسْعُودٍ. وَلَمْ يَذْكُرْ: «فَيَقُولُ: يَا ابْنَ آدَمَ، مَا يَصْرِينِي مِنْكَ» إِلَى آخِرِ الْحَدِيثِ. وَزَادَ فِيهِ: «وَيُذَكِّرُهُ اللَّهُ سَلْ كَذَا وَكَذَا، فَإِذَا انْقَطَعَتْ بِهِ الأَمَانِيُّ قَالَ اللَّهُ: هُوَ لَكَ وَعَشَرَةُ أَمْثَالِهِ». قَالَ: «ثُمَّ يَدْخُلُ بَيْتَهُ فَتَدْخُلُ عَلَيْهِ زَوْجَتَاهُ مِنَ الْحُورِ الْعِينِ، فَتَقُولاَنِ: الْحَمْدُ لِلَّهِ الَّذِي أَحْيَاكَ لَنَا وَأَحْيَانَا لَكَ. قَالَ: فَيَقُولُ: مَا أُعْطِيَ أَحَدٌ مِثْلَ مَا أُعْطِيتُ».

٣١٢ ـ (١٨٩) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُطَرِّفٍ وَابْنِ أَبْجَرَ، عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ؛ رِوَايَةً إِنْ شَاءَ اللَّهُ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مُطَرِّفُ بْنُ طَرِيفٍ وَعَبْدُ الْمَلِكِ بْنُ سَعِيدٍ: سَمِعَا الشَّعْبِيَّ يُخْبِرُ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالَ: سَمِعْتُهُ عَلَى الْمِنْبَرِ، يَرْفَعُهُ إِلَى رَسُولِ اللَّهِ ﷺ. قَالَ: وَحَدَّثَنِي بِشْرُ بْنُ الْحَكَمِ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا مُطَرِّفٌ وَابْنُ أَبْجَرَ: سَمِعَا الشَّعْبِيَّ يَقُولُ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يُخْبِرُ بِهِ النَّاسَ عَلَى الْمِنْبَرِ. قَالَ سُفْيَانُ: رَفَعَهُ أَحَدُهُمَا ـ أُرَاهُ ابْنَ أَبْجَرَ ـ قَالَ «سَأَلَ مُوسَىٰ رَبَّهُ: مَا أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً؟ قَالَ: هُوَ رَجُلٌ يَجِيءُ بَعْدَمَا أُدْخِلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ

Lord! how (would I enter) since the people got their positions and took their shares?" It would be said to him: "Would you be pleased to have as much as the kingdom of a world king?" He would say: "I am pleased O my Lord". He (Allah) would say: "That is for you, (in addition to what is) like that, like that, like that, and like that". He would say at the fifth: "I am pleased O My Lord". He (Allah) would say: "Then, that is for you and ten times like it more, and whatever your self desires and your eye enjoys is also for you". He would say: "I am pleased O my Lord".

He (Moses) asked: "What about the highest (in degree) of them (i.e. the inhabitants of Paradise)?" He (Allah) said: "They are those whom I select. I establish with My own hand their honour over which I set a seal (and what I prepare and establish for them of blessings is) what no eye has seen, no ear has heard and no human mind has perceived". This is confirmed by Allah's Book: "Now no person knows what delights of the eye are kept hidden (in reserve) for them as a reward for their (good) Deeds". (The Prostration 17)

313-(...) Ash'sha'bi narrated: I heard Al-Mughira Ibn Shu'ba talking while being on the pulpit that once Moses asked his Lord about the least one in position and degree among the people of Paradise. (Then he mentioned the same narration).

314-(190) Abu Dharr narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, I know the last one of the people of Paradise to enter into Paradise, (who is) the last one of the dwellers of the (Hell) fire to come out of it. He is a man, who will be brought on The Day of Judgement, and it will be said: "Show him his lesser sins, and remove away from him his major sins". His lesser sins will be shown to him. It will be said to him: "On such-and-such a day and on such-and-such a day, you did such-and-such a thing, and such-and-such a thing". He will answer in the affirmative, and he could not deny any of them. But, he will be afraid that his major sins might be shown to him. Then, it will be said to him: "You will have a good deed instead of every evil deed". He will say: "O my Lord! I did other (evil) things, which I do not find here (in my record)". (The narrator commented): Verily, I saw The Messenger of Allah "Allah's blessing and peace be upon him" laughing until his premolar teeth became visible.

315-(...) This Hadith was narrated on the authority of Al-A'mash through another chain of transmitters.

316-(191) Abu Az-Zubair narrated that Jaber Ibn Abdullah was asked about the Advent (of people on The Day of Judgement). He said: We

فَيُقَالُ لَهُ: ادْخُلِ الْجَنَّةَ. فَيَقُولُ: أَيْ رَبِّ، كَيْفَ؟ وَقَدْ نَزَلَ النَّاسُ مَنَازِلَهُمْ وَأَخَذُوا أَخَذَاتِهِم؟ فَيُقَالُ لَهُ: أَتَرْضَىٰ أَنْ يَكُونَ لَكَ مِثْلُ مُلْكِ مَلِكٍ مِنْ مُلُوكِ الدُّنْيَا؟ فَيَقُولُ: رَضِيتُ، رَبِّ، فَيَقُولُ: لَكَ ذٰلِكَ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ، فَقَالَ فِي الْخَامِسَةِ: رَضِيتُ، رَبِّ، فَيَقُولُ: هٰذَا لَكَ وَعَشَرَةُ أَمْثَالِهِ. وَلَكَ مَا اشْتَهَتْ نَفْسُكَ وَلَذَّتْ عَيْنُكَ، فَيَقُولُ: رَضِيتُ، رَبِّ. قَالَ: رَبِّ، فَأَعْلَاهُمْ مَنْزِلَةً؟ قَالَ: أُولٰئِكَ الَّذِينَ أَرَدْتُ غَرَسْتُ كَرَامَتَهُمْ بِيَدِي، وَخَتَمْتُ عَلَيْهَا، فَلَمْ تَرَ عَيْنٌ وَلَمْ تَسْمَعْ أُذُنٌ وَلَمْ يَخْطُرْ عَلَى قَلْبِ بَشَرٍ». قَالَ: وَمِصْدَاقُهُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾ الآية [السجدة: ١٧].

٣١٣ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ الأَشْجَعِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبْجَرَ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ عَلَى الْمِنْبَرِ: إِنَّ مُوسَىٰ عَلَيْهِ السَّلَامُ سَأَلَ اللَّهَ عَزَّ وَجَلَّ عَنْ أَخَسِّ أَهْلِ الْجَنَّةِ مِنْهَا حَظًّا. وَسَاقَ الْحَدِيثَ بِنَحْوِهِ.

٣١٤ ـ (١٩٠) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لأَعْلَمُ آخِرَ أَهْلِ الْجَنَّةِ دُخُولاً الْجَنَّةَ، وَآخِرَ أَهْلِ النَّارِ خُرُوجاً مِنْهَا. رَجُلٌ يُؤْتَىٰ بِهِ يَوْمَ الْقِيَامَةِ، فَيُقَالُ: اعْرِضُوا عَلَيْهِ صِغَارَ ذُنُوبِهِ وَارْفَعُوا عَنْهُ كِبَارَهَا. فَتُعْرَضُ عَلَيْهِ صِغَارُ ذُنُوبِهِ. فَيُقَالُ: عَمِلْتَ يَوْمَ كَذَا وَكَذَا، كَذَا وَكَذَا. وَعَمِلْتَ يَوْمَ كَذَا وَكَذَا، كَذَا وَكَذَا. فَيَقُولُ: نَعَمْ. لاَ يَسْتَطِيعُ أَنْ يُنْكِرَ. وَهُوَ مُشْفِقٌ مِنْ كِبَارِ ذُنُوبِهِ أَنْ تُعْرَضَ عَلَيْهِ. فَيُقَالُ لَهُ: فَإِنَّ لَكَ مَكَانَ كُلِّ سَيِّئَةٍ حَسَنَةً، فَيَقُولُ: رَبِّ، قَدْ عَمِلْتُ أَشْيَاءَ لاَ أَرَاهَا هٰهُنَا».

فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

٣١٥ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: كِلاَهُمَا عَنِ الأَعْمَشِ، بِهٰذَا الإِسْنَادِ.

٣١٦ ـ (١٩١) ـ حدّثني عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ؛ كِلاَهُمَا عَنْ رَوْحٍ. قَالَ عُبَيْدُ اللَّهِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ الْقَيْسِيُّ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يُسْأَلُ عَنِ الْوُرُودِ، فَقَالَ: نَجِيءُ نَحْنُ يَوْمَ الْقِيَامَةِ عَنْ

(Muslims) would be mustered on The Day of Judgement on such-and-such (a hill), and the other (nations) on such-and-such (a hill), and we will be superior to all the people. Then the people would be invited in the company of their idols, which they used to worship, one after another. Then our Lord would come to us and say: "Whom are you waiting for?" They would say: "We are waiting for our Lord". He would say: "I am your Lord". They would say: "(We are not certain) until we gaze at You". He would show Himself to them smilingly, and would go along with them and they would follow Him.

every person, a hypocrite or a believer he might be, would be given a light. There would be spikes and hooks on the bridge of Hell, which would catch hold of whomever Allah willed. Then the light of the hypocrites would be extinguished, and the believers would get salvation. The first group to fulfill salvation would consist of seventy thousand men whose faces would be as bright as a full moon, and they would not be called to account. Then those succeeding them would have their faces as (luminous as) the brightest stars in the heaven. This is the way (the groups would follow one after another).

Then the intercession would be permitted, and they (who are allowed to intercede) would intercede, till he who testified that "There is no god but Allah" and had in his heart goodness equal to the weight of a barley grain would come out of the Fire. They would be brought in the courtyard of Paradise and the inhabitants of Paradise would begin to sprinkle water over them till they would grow as a thing grows in a torrent, and their burns would disappear. They would ask their Lord until they would be granted as much as this world and ten times the like of it more.

317-(...) Jaber narrated that he heard with his ears The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Verily, Allah would take out people of the (Hell) fire and admit them in Paradise".

318-(...) Hammad Ibn Zaid narrated: I said to Amr Ibn Dinar: "Did you hear Jaber telling from The Messenger of Allah "Allah's blessing and peace be upon him" that Allah would take out people of the (Hell) fire by (virtue of) intercession?" he answered in the affirmative.

319-(...) Jaber Ibn Abdullah narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Some people would be taken out of the (Hell) fire, in which they would be burnt except for what is surrounding their faces, until they enter Paradise".

كَذَا وَكَذَا، أَنْظُرْ أَيْ ذَلِكَ فَوْقَ النَّاسِ. قَالَ: فَتُدْعَى الأُمَمُ بِأَوْثَانِهَا وَمَا كَانَتْ تَعْبُدُ. الأَوَّلُ فَالأَوَّلُ، ثُمَّ يَأْتِينَا رَبُّنَا بَعْدَ ذَلِكَ فَيَقُولُ: مَنْ تَنْظُرُونَ؟ فَيَقُولُونَ: نَنْظُرُ رَبَّنَا، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: حَتَّى نَنْظُرَ إِلَيْكَ، فَيَتَجَلَّى لَهُمْ يَضْحَكُ. قَالَ: فَيَنْطَلِقُ بِهِمْ وَيَتَّبِعُونَهُ، وَيُعْطَى كُلُّ إِنْسَانٍ مِنْهُمْ، مُنَافِقٍ أَوْ مُؤْمِنٍ، نُوراً، ثُمَّ يَتَّبِعُونَهُ، وَعَلَى جِسْرِ جَهَنَّمَ كَلاَلِيبُ وَحَسَكٌ، تَأْخُذُ مَنْ شَاءَ اللَّهُ. ثُمَّ يَطْفَأُ نُورُ الْمُنَافِقِينَ، ثُمَّ يَنْجُو الْمُؤْمِنُونَ، فَتَنْجُو أَوَّلُ زُمْرَةٍ وُجُوهُهُمْ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ: سَبْعُونَ أَلْفاً لاَ يُحَاسَبُونَ، ثُمَّ الَّذِينَ يَلُونَهُمْ كَأَضْوَإِ نَجْمٍ فِي السَّمَاءِ، ثُمَّ كَذَلِكَ، ثُمَّ تَحِلُّ الشَّفَاعَةُ. وَيَشْفَعُونَ حَتَّى يَخْرُجَ مِنَ النَّارِ مَنْ قَالَ: لاَ إِلَهَ إِلاَّ اللَّهُ، وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً، فَيُجْعَلُونَ بِفِنَاءِ الْجَنَّةِ. وَيَجْعَلُ أَهْلُ الْجَنَّةِ يَرُشُّونَ عَلَيْهِمُ الْمَاءَ حَتَّى يَنْبُتُوا نَبَاتَ الشَّيْءِ فِي السَّيْلِ، وَيَذْهَبُ حُرَاقُهُ، ثُمَّ يَسْأَلُ حَتَّى تُجْعَلَ لَهُ الدُّنْيَا وَعَشَرَةُ أَمْثَالِهَا مَعَهَا.

٣١٧ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، سَمِعَ جَابِراً يَقُولُ: سَمِعَهُ مِنَ النَّبِيِّ ﷺ بِأُذُنِهِ يَقُولُ: «إِنَّ اللَّهَ يُخْرِجُ نَاساً مِنَ النَّارِ فَيُدْخِلُهُمُ الْجَنَّةَ».

٣١٨ ـ (...) ـ حدّثنا أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، قَالَ: قُلْتُ لِعَمْرِو بْنِ دِينَارٍ: أَسَمِعْتَ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُخْرِجُ قَوْماً مِنَ النَّارِ بِالشَّفَاعَةِ؟» قَالَ: «نَعَمْ».

[البخاري: كتاب الرقاق، باب صفة الجنة والنار، رقم: ٦٥٥٨].

٣١٩ ـ (...) ـ حدّثنا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا قَيْسُ بْنُ سُلَيْمٍ الْعَنْبَرِيُّ، قَالَ: حَدَّثَنِي يَزِيدُ الْفَقِيرُ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ قَوْماً يُخْرَجُونَ مِنَ النَّارِ يَحْتَرِقُونَ فِيهَا، إِلاَّ دَارَاتِ وُجُوهِهِمْ، حَتَّى يَدْخُلُونَ الْجَنَّةَ».

320-(...) Yazid Al-Faqir said: A certain opinion adopted by the religious Dissenters (i.e. those who commit major sins would be eternally doomed to Hell) had appealed to me. We set out in a large group with the intention of performing the major pilgrimage and then going to the people (for proclaiming the opinions of the religious Dissenters).

We passed by Medina where we found Jaber Ibn Abdullah sitting beside a column relating to the people (some narrations) from the Prophet "Allah's blessing and peace be upon him". When he mentioned the dwellers of Hell, I said: "O companion of The Messenger of Allah! what is that which you are narrating, and Allah says: "Our Lord any whom thou dost admit to fire, truly thou coverest with shame, and never will wrongdoers find any helpers", and: "As to those who are rebellious and wicked, their abode will be the Fire: every time they wish to get away therefrom, they will be forced there into, and it will be said to them: Taste ye the Penalty of the Fire, The which ye were wont to reject as false". (The Prostration 20) So what is that which you say?"

He said: "Do you read (and keep by heart) The Quran?" I answered in the affirmative. He said: "Did you hear about the station of Muhammad "Allah's blessing and peace be upon him", i.e. to which Allah would raise, him?" I answered in the affirmative. He said: "Indeed, it is the exalted station of Muhammad "Allah's blessing and peace be upon him", and it is that, by which Allah would take out (of fire) whomever He wills to take out".

He then described the Bridge and the passing of the people over it. He (the sub-narrator) said: "I am afraid that I could not remember that (i.e. what Jaber said concerning the bridge), but he (Jaber) pretended that people would come out of the Hell after having gone into it, and he said: "They would come out of it as if they were the wood of the ebony tree. They would enter one of the rivers of Paradise, so as to take bath in it, and then come out as if they were (as white as) paper".

We then returned and said: "Woe to you! How can this old man tell a lie about The Messenger of Allah "Allah's blessing and peace be upon him"?" We reverted (from such opinions adopted by the religious Dissenters). By Allah! All of us abandoned this (pact of those religious dissenters) except for a man. (This is similar to the statement made by Abu Nu'aim).

321-(192) Anas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Four persons would be taken out of the (Hell) fire and would be brought before Allah. One of them would turn and

٣٢٠ ـ (...) ـ وحدّثنا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا أَبُو عَاصِمٍ ـ يَعْنِي مُحَمَّدَ بْنَ أَبِي أَيُّوبَ ـ قَالَ: حَدَّثَنِي يَزِيدُ الْفَقِيرُ: قَالَ: كُنْتُ قَدْ شَغَفَنِي رَأْيٌ مِنْ رَأْيِ الْخَوَارِجِ، فَخَرَجْنَا فِي عِصَابَةٍ ذَوِي عَدَدٍ نُرِيدُ أَنْ نَحُجَّ، ثُمَّ نَخْرُجَ عَلَى النَّاسِ.

قَالَ: فَمَرَرْنَا عَلَى الْمَدِينَةِ، فَإِذَا جَابِرُ بْنُ عَبْدِ اللَّهِ يُحَدِّثُ الْقَوْمَ ـ جَالِسٌ إِلَى سَارِيَةٍ ـ عَنْ رَسُولِ اللَّهِ ﷺ.

قَالَ: فَإِذَا هُوَ قَدْ ذَكَرَ الْجَهَنَّمِيِّينَ قَالَ: فَقُلْتُ لَهُ: يَا صَاحِبَ رَسُولِ اللَّهِ، مَا هَذَا الَّذِي تُحَدِّثُونَ؟ وَاللَّهُ يَقُولُ: ﴿إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُۥ﴾ [آل عمران: ١٩٢]، وَ ﴿كُلَّمَآ أَرَادُوٓاْ أَن يَخْرُجُواْ مِنْهَآ أُعِيدُواْ فِيهَا﴾ [السجدة: ٢٠] فَمَا هَذَا الَّذِي تَقُولُونَ؟

قَالَ: فَقَالَ: أَتَقْرَأُ الْقُرْآنَ؟ قُلْتُ: نَعَمْ، قَالَ: فَهَلْ سَمِعْتَ بِمَقَامِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ ـ يَعْنِي الَّذِي يَبْعَثُهُ اللَّهُ فِيهِ؟ ـ قُلْتُ: نَعَمْ. قَالَ: فَإِنَّهُ مَقَامُ مُحَمَّدٍ ﷺ الْمَحْمُودُ الَّذِي يُخْرِجُ اللَّهُ بِهِ مَنْ يُخْرِجُ.

قَالَ: ثُمَّ نَعَتَ وَضْعَ الصِّرَاطِ وَمَرَّ النَّاسِ عَلَيْهِ. قَالَ: وَأَخَافُ أَنْ لاَ أَكُونَ أَحْفَظُ ذَاكَ. قَالَ: غَيْرَ أَنَّهُ قَدْ زَعَمَ أَنَّ قَوْماً يَخْرُجُونَ مِنَ النَّارِ بَعْدَ أَنْ يَكُونُوا فِيهَا. قَالَ: يَعْنِي فَيَخْرُجُونَ كَأَنَّهُمْ عِيدَانُ السَّمَاسِمِ. قَالَ: فَيَدْخُلُونَ نَهْراً مِنْ أَنْهَارِ الْجَنَّةِ فَيَغْتَسِلُونَ فِيهِ، فَيَخْرُجُونَ كَأَنَّهُمُ الْقَرَاطِيسُ.

فَرَجَعْنَا قُلْنَا: وَيْحَكُمْ، أَتَرَوْنَ الشَّيْخَ يَكْذِبُ عَلَى رَسُولِ اللَّهِ ﷺ؟ فَرَجَعْنَا. فَلاَ وَاللَّهِ، مَا خَرَجَ مِنَّا غَيْرُ رَجُلٍ وَاحِدٍ. أَوْ كَمَا قَالَ أَبُو نُعَيْمٍ.

٣٢١ ـ (١٩٢) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي عِمْرَانَ وَثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُخْرَجُ مِنَ النَّارِ

say: "O my Lord! Since you brought me out of it, then (please) do not return me to it". So, Allah would rescue him from it".

322-(193) Anas narrated: The Prophet "Allah's blessing and peace be upon him" said: "On the Day of Judgement, the people would be gathered by Allah, and would be concerned with (and inspired by Allah to ask for) it (i.e. intercession). They would say: "Let us ask somebody to intercede for us with our Lord, so that He might relieve us from this situation of ours". They will go to Adam and say: "You are the father of all the people. Allah created you with His Own Hand, breathed in you from His own spirit, and ordered the angels to prostrate to you; so please intercede for us with your Lord, in order that He may relieve us from this situation". Adam will say: "I am not fitting for this (intercession)". Then Adam will mention his sin thereof and feel shy of his Lord. He will say: "Go to Noah, who was the first Messenger Allah sent to the inhabitants of the earth".

They will go to him who will say: "I am not fitting for this task". He will mention his sin thereof and feel shy of his Lord. He will say: "Go to Abraham, The Bosom Friend of (Allah) The Most Gracious", to whom They will go and he will say: "I am not fitting for this task". Then he will mention his sins and feel shy of his Lord. He will say: "Go to Moses, the slave to whom Allah spoke (directly), and he gave him the Torah". They will go to him and he will say: "I am not fitting for this task". He will mention his sin thereof, and feel shy of his Lord. He will say: "Go to Jesus, Allah's Slave, His Messenger, and Allah's Word and a Spirit coming from Him". They will go to Jesus who will say: "I am not fitting for this job, go to Muhammad, the Slave of Allah, whose earlier and later sins were forgiven by Allah".

They will come to me and I will proceed till I will ask for my Lord's Permission, which I will be given. When I see my Lord, I will fall down in Prostration and He will let me remain in that state as long as He wishes. Then, I will be addressed: "Raise (your head) O Muhammad. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted". I will raise my head and praise Allah with an invocation He will teach me, and then I will intercede. He will fix a limit (number of people) to me (to intercede for) whom I will bring out of the (Hell) fire and admit into Paradise.

Then I will come back again to Allah, and when I see my Lord, I will fall down in prostration and He will let me remain in that state as long as He wishes. Then I will be addressed: "Raise (your head) O Muhammad. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted". I will raise my head

أَرْبَعَةٌ فَيُعْرَضُونَ عَلَى اللَّهِ، فَيَلْتَفِتُ أَحَدُهُمْ فَيَقُولُ: أَيْ رَبِّ، إِذْ أَخْرَجْتَنِي مِنْهَا فَلاَ تُعِدْنِي فِيهَا، فَيُنْجِيهِ اللَّهُ مِنْهَا».

٣٢٢ ـ (١٩٣) ـ حدّثنا أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ، وَمُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ ـ وَاللَّفْظُ لأَبِي كَامِلٍ ـ قَالاَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ فَيَهْتَمُّونَ لِذٰلِكَ ـ وَقَالَ ابْنُ عُبَيْدٍ: فَيُلْهَمُونَ لِذٰلِكَ ـ فَيَقُولُونَ: لَوِ اسْتَشْفَعْنَا عَلَى رَبِّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هٰذَا، قَالَ: فَيَأْتُونَ آدَمَ ﷺ فَيَقُولُونَ: أَنْتَ آدَمُ أَبُو الْخَلْقِ، خَلَقَكَ اللَّهُ بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلاَئِكَةَ فَسَجَدُوا لَكَ، اشْفَعْ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هٰذَا، فَيَقُولُ: لَسْتُ هُنَاكُمْ. فَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ، فَيَسْتَحْيِي رَبَّهُ مِنْهَا، وَلٰكِنِ ائْتُوا نُوحاً، أَوَّلَ رَسُولٍ بَعَثَهُ اللَّهُ. قَالَ: فَيَأْتُونَ نُوحاً ﷺ، فَيَقُولُ: لَسْتُ هُنَاكُمْ. فَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ، فَيَسْتَحْيِي رَبَّهُ مِنْهَا، وَلٰكِنِ ائْتُوا إِبْرَاهِيمَ ﷺ الَّذِي اتَّخَذَهُ اللَّهُ خَلِيلاً، فَيَأْتُونَ إِبْرَاهِيمَ ﷺ فَيَقُولُ: لَسْتُ هُنَاكُمْ. وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ، فَيَسْتَحْيِي رَبَّهُ مِنْهَا، وَلٰكِنِ ائْتُوا مُوسَىٰ ﷺ، الَّذِي كَلَّمَهُ اللَّهُ وَأَعْطَاهُ التَّوْرَاةَ. قَالَ: فَيَأْتُونَ مُوسَىٰ عَلَيْهِ السَّلاَمُ، فَيَقُولُ: لَسْتُ هُنَاكُمْ. وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ، فَيَسْتَحْيِي رَبَّهُ مِنْهَا، وَلٰكِنِ ائْتُوا عِيسَىٰ رُوحَ اللَّهِ وَكَلِمَتَهُ، فَيَأْتُونَ عِيسَىٰ رُوحَ اللَّهِ وَكَلِمَتَهُ، فَيَقُولُ: لَسْتُ هُنَاكُمْ. وَلٰكِنِ ائْتُوا مُحَمَّداً ﷺ، عَبْداً قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ».

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَيَأْتُونِي، فَأَسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذَنُ لِي، فَإِذَا أَنَا رَأَيْتُهُ وَقَعْتُ سَاجِداً. فَيَدَعُنِي مَا شَاءَ اللَّهُ. فَيُقَالُ: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ، قُلْ تُسْمَعْ، سَلْ تُعْطَهْ، اشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي، فَأَحْمَدُ رَبِّي بِتَحْمِيدٍ يُعَلِّمُنِيهِ رَبِّي، ثُمَّ أَشْفَعُ، فَيَحُدُّ لِي حَدًّا فَأُخْرِجُهُمْ مِنَ النَّارِ، وَأُدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَعُودُ فَأَقَعُ سَاجِداً، فَيَدَعُنِي مَا شَاءَ اللَّهُ أَنْ يَدَعَنِي ثُمَّ يُقَالُ: ارْفَعْ رَأْسَكَ يَا مُحَمَّدُ، قُلْ تُسْمَعْ، سَلْ تُعْطَهْ، اشْفَعْ تُشَفَّعْ، فَأَرْفَعُ رَأْسِي، فَأَحْمَدُ رَبِّي بِتَحْمِيدٍ يُعَلِّمُنِيهِ ثُمَّ أَشْفَعُ، فَيَحُدُّ لِي حَدًّا فَأُخْرِجُهُمْ مِنَ النَّارِ، وَأُدْخِلُهُمُ الْجَنَّةَ، ـ قَالَ: فَلاَ أَدْرِي فِي الثَّالِثَةِ أَوْ فِي الرَّابِعَةِ قَالَ ـ: فَأَقُولُ: يَا

and praise Allah with an invocation He will teach me, and then I will intercede. Allah will fix a limit to me to intercede for, whom I will take out of (Hell) fire and admit into Paradise".

(The narrator said: I do not know whether in the third or the fourth time The Prophet will say): "None remains in Hell but those whom the Quran has imprisoned wherein they have been destined to stay eternally".

323-(...) Anas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The believers would assemble on The Day of Judgement, and they would be concerned with that (and inspired by Allah to ask for intercession). (Then, he mentioned the tradition, which is like that of Abu Awana. In the end of this narration, The Prophet said: "Then, in the fourth time, I would come back (to Him) and say: "O my Lord! None remains in Hell but those whom the Quran has imprisoned (wherein they have been destined to stay eternally)").

324-(...) Anas narrated: The Prophet of Allah "Allah's blessing and peace be upon him" said: "The believers would be gathered by Allah on The Day of Judgement, and they would be concerned with that (and inspired by Allah to ask for intercession). (Then, he mentioned the same tradition. In the end of this narration, The Prophet said: "Then, in the fourth time, I would come back (to Him) and say: "O my Lord! None remains in Hell but those whom the Quran has imprisoned (in the Hell fire) wherein they have been destined to stay eternally").

325-(...) Anas narrated: The Prophet "Allah's blessing and peace be upon him" said: "He, who testified that there is no god but Allah, and even in whose heart there was goodness equal to the weight of a parley grain, would be taken out of the (Hell) fire; and he, who testified that there is no god but Allah, and even in whose heart there was goodness equal to the weight of a wheat grain, would be taken out of the (Hell) fire; and he, who testified that there is no god but Allah, and even in whose heart there was goodness equal to the weight of an atom, would be taken out of the (Hell) fire".

Ibn Minhal added (those words) in his narration: Yazid said: I met Shu'ba to whom I narrated this Hadith. Shu'ba said: Quatada transmitted to us this Hadith from Anas Ibn Malik who heard it from The Messenger of Allah "Allah's blessing and peace be upon him" substituting the word grain for atom. Yazid said: Abu Bistam changed it.

326-(...) Ma'bad Ibn Hilal Al-Anzi narrated: We, i.e. some people from Basra gathered and went to Anas Ibn Malik. We went with Thabit Al-Banani so that he might ask him about the Hadith of Intercession on our

رَبِّ، مَا بَقِيَ فِي النَّارِ إِلاَّ مَنْ حَبَسَهُ الْقُرْآنُ، أَيْ وَجَبَ عَلَيْهِ الْخُلُودُ». قَالَ ابْنُ عُبَيْدٍ فِي رِوَايَتِهِ: قَالَ قَتَادَةُ: أَيْ وَجَبَ عَلَيْهِ الْخُلُودُ.

قَالَ ابْنُ عُبَيْدٍ فِي رِوَايَتِهِ: قَالَ قَتَادَةُ: أَيْ وَجَبَ عَلَيْهِ الْخُلُودُ.

[البخاري: كتاب الرقاق، باب صفة الجنة والنار، رقم: ٦٥٦٥].

٣٢٣ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى، ومُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ، فَيَهْتَمُّونَ بِذَلِكَ» ـ أَوْ يُلْهَمُونَ ذَلِكَ ـ... بِمِثْلِ حَدِيثِ أَبِي عَوَانَةَ. وَقَالَ فِي الْحَدِيثِ: «ثُمَّ آتِيهِ الرَّابِعَةَ ـ أَوْ أَعُودُ الرَّابِعَةَ ـ فَأَقُولُ: يَا رَبِّ، مَا بَقِيَ إِلا مَنْ حَبَسَهُ الْقُرْآنُ».

[البخاري: كتاب التفسير، باب قول الله: ﴿وعلم آدم الأسماء كلها﴾، رقم: ٤٤٧٦].

٣٢٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «يَجْمَعُ اللَّهُ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ فَيُلْهَمُونَ لِذَلِكَ...» بِمِثْلِ حَدِيثِهِمَا. وَذَكَرَ فِي الرَّابِعَةِ: «فَأَقُولُ: يَا رَبِّ، مَا بَقِيَ فِي النَّارِ إِلاَّ مَنْ حَبَسَهُ الْقُرْآنُ، أَيْ وَجَبَ عَلَيْهِ الْخُلُودُ».

[البخاري: كتاب التفسير، باب قول الله: ﴿وعلم آدم الأسماء كلها﴾، رقم: ٤٤٧٦].

٣٢٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ وَهِشَامٌ صَاحِبُ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. (ح) وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ: حَدَّثَنَا مُعَاذٌ ـ وَهُوَ ابْنُ هِشَامٍ ـ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لاَ إِلَهَ إِلاَّ اللَّهُ، وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً. ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لاَ إِلَهَ إِلاَّ اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً. ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لاَ إِلَهَ إِلاَّ اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ ذَرَّةً».

زَادَ ابْنُ مِنْهَالٍ فِي رِوَايَتِهِ: قَالَ يَزِيدُ: فَلَقِيتُ شُعْبَةَ فَحَدَّثْتُهُ بِالْحَدِيثِ فَقَالَ شُعْبَةُ: حَدَّثَنَا بِهِ قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ بِالْحَدِيثِ. إِلاَّ أَنَّ شُعْبَةَ جَعَلَ، مَكَانَ الذَّرَّةِ، ذُرَةً. قَالَ يَزِيدُ: صَحَّفَ فِيهَا أَبُو بِسْطَامٍ.

[البخاري: كتاب الإيمان، باب زيادة الإيمان ونقصانه، رقم: ٤٤].

٣٢٦ ـ (...) ـ حدّثنا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا مَعْبَدُ بْنُ هِلاَلٍ الْعَنَزِيُّ. (ح) وَحَدَّثَنَاهُ سَعِيدُ بْنُ مَنْصُورٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا مَعْبَدُ بْنُ

behalf. Behold, Anas was in his palace. We just arrived at the time he was performing Duha prayer. Thabit asked permission for us to enter and we were admitted. He seated Thabit beside him on his bed. Thabit said: "O Abu Hamza! There are your brethren from Basra coming to ask you about the Hadith of Intercession".

Anas said: (The Prophet) Muhammad "Allah's blessing and peace be upon him" said: "On the Day of Judgement the people will surge with each other like waves, and then they will come to Adam and say: "Please intercede for us with your Lord". He will say: "I am not fitting for that but it is better for you to go to Abraham, since he is the bosom friend of Allah, The Most Gracious". They will go to Abraham who will say: "I am not fitting for that. It is better for you to go to Moses since he is the one to whom Allah spoke directly". So they will go to Moses who will say: "I am not fitting for that. It is better for you to go to Jesus, who is a soul created by Allah, in addition to being His Word ("Be" And really it was)". they will go to Jesus who will say: "I am not fitting for that. It is better for you to go to Muhammad".

They would come to me; and I will say: "I am (fitting) for that". Then I will ask for my Lord's permission, which will be given. Then He will inspire me to praise Him with such praises, as I do not know now. So I will praise Him with those praises and will fall down in prostration before Him. Then it will be said: "O Muhammad! Raise your head and speak, for you will be listened to; ask, for you will be granted (your request); and intercede, for your intercession will be accepted". I will say: "O Lord, my followers! My followers!" Then it will be said: "Go and take out of Hell all those who have faith in their hearts, equal to the weight of a barley grain".

I will go and do so and return to praise Him with the same praises, and fall down in prostration before Him. Then it will be said: "O Muhammad! Raise your head and speak, for you will be listened to; ask, for you will be granted (your request); and intercede, for your intercession will be accepted". I will say: "O Lord! My followers! My followers!" It will be said: "Go and take out of it (The Hell) all those who have faith in their hearts equal to the weight of a mustard seed".

I will go and do so, and then return to praise Him with the same praises, and fall down in prostration before Him. It will be said: "O Muhammad! Raise your head and speak, for you will be listened to; ask, for you will be granted (your request); and intercede, for your intercession will be accepted". I will say: "O Lord! My followers! My followers!" Then He will say: "Go and take out (of the fire) all of those in whose hearts there is

هِلاَلٍ الْعَنَزِيُّ، قَالَ: انْطَلَقْنَا إِلَى أَنَسِ بْنِ مَالِكٍ وَتَشَفَّعْنَا بِثَابِتٍ، فَانْتَهَيْنَا إِلَيْهِ وَهُوَ يُصَلِّي الضُّحَى، فَاسْتَأْذَنَ لَنَا ثَابِتٌ، فَدَخَلْنَا عَلَيْهِ، وَأَجْلَسَ ثَابِتاً مَعَهُ عَلَى سَرِيرِهِ. فَقَالَ لَهُ: يَا أَبَا حَمْزَةَ، إِنَّ إِخْوَانَكَ مِنْ أَهْلِ الْبَصْرَةِ يَسْأَلُونَكَ أَنْ تُحَدِّثَهُمْ حَدِيثَ الشَّفَاعَةِ.

قَالَ: حَدَّثَنَا مُحَمَّدٌ ﷺ قَالَ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ مَاجَ النَّاسُ بَعْضُهُمْ إِلَى بَعْضٍ. فَيَأْتُونَ آدَمَ فَيَقُولُونَ لَهُ: اشْفَعْ لِذُرِّيَّتِكَ، فَيَقُولُ: لَسْتُ لَهَا، وَلٰكِنْ عَلَيْكُمْ بِإِبْرَاهِيمَ عَلَيْهِ السَّلاَمُ، فَإِنَّهُ خَلِيلُ اللَّهِ، فَيَأْتُونَ إِبْرَاهِيمَ، فَيَقُولُ: لَسْتُ لَهَا، وَلٰكِنْ عَلَيْكُمْ بِمُوسَىٰ عَلَيْهِ السَّلاَمُ، فَإِنَّهُ كَلِيمُ اللَّهِ، فَيُؤْتَىٰ مُوسَىٰ فَيَقُولُ: لَسْتُ لَهَا، وَلٰكِنْ عَلَيْكُمْ بِعِيسَىٰ عَلَيْهِ السَّلاَمُ فَإِنَّهُ رُوحُ اللَّهِ وَكَلِمَتُهُ، فَيُؤْتَىٰ عِيسَىٰ.

فَيَقُولُ: لَسْتُ لَهَا، وَلٰكِنْ عَلَيْكُمْ بِمُحَمَّدٍ ﷺ، فَأُوتَىٰ فَأَقُولُ: أَنَا لَهَا، فَأَنْطَلِقُ فَأَسْتَأْذِنُ عَلَى رَبِّي. فَيُؤْذَنُ لِي، فَأَقُومُ بَيْنَ يَدَيْهِ، فَأَحْمَدُهُ بِمَحَامِدَ لاَ أَقْدِرُ عَلَيْهِ الآنَ، يُلْهِمُنِيهِ اللَّهُ. ثُمَّ أَخِرُّ لَهُ سَاجِداً، فَيُقَالُ لِي: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ.

فَأَقُولُ: رَبِّ، أُمَّتِي. أُمَّتِي، فَيُقَالُ: انْطَلِقْ. فَمَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ بُرَّةٍ أَوْ شَعِيرَةٍ مِنْ إِيمَانٍ فَأَخْرِجْهُ مِنْهَا، فَأَنْطَلِقُ فَأَفْعَلُ ثُمَّ أَرْجِعُ إِلَى رَبِّي فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَخِرُّ لَهُ سَاجِداً. فَيُقَالُ لِي: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَهْ. وَاشْفَعْ تُشَفَّعْ.

فَأَقُولُ: أُمَّتِي، أُمَّتِي. فَيُقَالُ لِيَ: انْطَلِقْ، فَمَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ فَأَخْرِجْهُ مِنْهَا، فَأَنْطَلِقُ فَأَفْعَلُ، ثُمَّ أَعُودُ إِلَى رَبِّي فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ. ثُمَّ أَخِرُّ لَهُ سَاجِداً، فَيُقَالُ لِي: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ: يَا رَبِّ، أُمَّتِي، أُمَّتِي.

فَيُقَالُ لِيَ: انْطَلِقْ، فَمَنْ كَانَ فِي قَلْبِهِ أَدْنَى أَدْنَى أَدْنَى مِنْ مِثْقَالِ حَبَّةٍ مِنْ خَرْدَلٍ

faith equal to the weight of even the lightest, lightest, lightest mustard seed". I will go and do so".

(Ma'bad said): This is the Hadith, which Anas narrated to us. When we left Anas, and reached the upper part of the graveyard, We said: "Let's pass by Al-Hasan to greet him. He was hiding himself in the house of Abu Khalifa". So we went and greeted him. He admitted us. We said to him: "O Abu Sa'id! We came to you from your brother Anas Ibn Malik who related to us a Hadith about the intercession the like of which we have never heard". He said: "What is that?" We told him the Hadith. He said: "What then?" We said: "He did add nothing to that". He said: "Anas related the Hadith to us twenty years ago when he was younger, stronger and healthier. I don't know whether he forgot or he did not like to let you depend on what he might have said". We said: "O Abu Sa'id ! Relate that to us". He smiled and said: "Man was created hasty. I did not mention it but that of which I wanted to inform you.

Anas told me the same as he told you and said that The Prophet "Allah's blessing and peace be upon him" further added: "I then will return for the fourth time, praise Him similarly, and prostrate myself before Him. It will be said to me the same as it had been said: "O Muhammad! Raise your head and speak, for you will be listened to; ask, for you will be granted (your request); and intercede, for your intercession will be accepted". I will say: "O Lord! Allow me to intercede for him, who said: "There is no god (to be worshiped) but Allah"". Then Allah will say: "That is not for you. But, by my Power, by my Majesty, by My Supremacy, and by My Greatness! I will take out of Hell whoever said: "There is no god but Allah"".

327-(194) Abu Huraira narrated: Some (cooked) meat was brought to Allah's Apostle "Allah's blessing and peace be upon him" and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said: "I will be the chief of all the people on the Day of Judgement. Do you know the reason for it? Allah will gather all the human beings of early as well as late generations on one plain so that the announcer will be able to make them all hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer such distress and trouble to the extent that they will not be able to bear or stand.

Then the people will say: "Don't you see what state you have reached? Won't you look for someone who can intercede for you with your Lord?" Some people will say to others: "Go to Adam". So they will go to Adam and say to him: "You are the father of mankind; Allah created you with His Own Hand, and breathed into you from His Spirit; and ordered the angels

مِنْ إِيمَانٍ فَأَخْرِجْهُ مِنَ النَّارِ، فَأَنْطَلِقُ فَأَفْعَلُ».

هَذَا حَدِيثُ أَنَسٍ الَّذِي أَنْبَأَنَا بِهِ. فَخَرَجْنَا مِنْ عِنْدِهِ، فَلَمَّا كُنَّا بِظَهْرِ الْجَبَّانِ قُلْنَا: لَوْ مِلْنَا إِلَى الْحَسَنِ فَسَلَّمْنَا عَلَيْهِ، وَهُوَ مُسْتَخْفٍ فِي دَارِ أَبِي خَلِيفَةَ. قَالَ: فَدَخَلْنَا عَلَيْهِ فَسَلَّمْنَا عَلَيْهِ، فَقُلْنَا: يَا أَبَا سَعِيدٍ، جِئْنَا مِنْ عِنْدِ أَخِيكَ أَبِي حَمْزَةَ، فَلَمْ نَسْمَعْ مِثْلَ حَدِيثٍ حَدَّثَنَاهُ فِي الشَّفَاعَةِ. قَالَ: هِيهِ، فَحَدَّثْنَاهُ الْحَدِيثَ، فَقَالَ: هِيهِ، قُلْنَا: مَا زَادَنَا. قَالَ: قَدْ حَدَّثَنَا بِهِ مُنْذُ عِشْرِينَ سَنَةً وَهُوَ يَوْمَئِذٍ جَمِيعٌ وَلَقَدْ تَرَكَ شَيْئاً مَا أَدْرِي أَنَسِيَ الشَّيْخُ أَوْ كَرِهَ أَنْ يُحَدِّثَكُمْ فَتَتَّكِلُوا، قُلْنَا لَهُ: حَدِّثْنَا، فَضَحِكَ وَقَالَ: خُلِقَ الإِنْسَانُ مِنْ عَجَلٍ. مَا ذَكَرْتُ لَكُمْ هَذَا إِلاَّ وَأَنَا أُرِيدُ أَنْ أُحَدِّثَكُمُوهُ: «ثُمَّ أَرْجِعُ إِلَى رَبِّي فِي الرَّابِعَةِ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ. ثُمَّ أَخِرُّ لَهُ سَاجِداً. فَيُقَالُ لِي: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ: يَا رَبِّ، ائْذَنْ لِي فِيمَنْ قَالَ: لاَ إِلَهَ إِلاَّ اللَّهُ. قَالَ: لَيْسَ ذَاكَ لَكَ، ـ أَوْ قَالَ: لَيْسَ ذَاكَ إِلَيْكَ ـ، وَلَكِنْ، وَعِزَّتِي، وَكِبْرِيَائِي، وَعَظَمَتِي، وَجِبْرِيَائِي، لأُخْرِجَنَّ مَنْ قَالَ: لاَ إِلَهَ إِلاَّ اللَّهُ».

قَالَ: فَأَشْهَدُ عَلَى الْحَسَنِ أَنَّهُ حَدَّثَنَا بِهِ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، أُرَاهُ قَالَ: قَبْلَ عِشْرِينَ سَنَةً، وَهُوَ يَوْمَئِذٍ جَمِيعٌ.

[البخاري: كتاب التوحيد، باب كلام الرب عز وجل يوم القيامة...، رقم: ٧٥١٠].

٣٢٧ ـ (١٩٤) ـ حدثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَاتَّفَقَا فِي سِيَاقِ الْحَدِيثِ، إِلاَّ مَا يَزِيدُ أَحَدُهُمَا مِنَ الْحَرْفِ بَعْدَ الْحَرْفِ ـ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا أَبُو حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ يَوْماً بِلَحْمٍ، فَرُفِعَ إِلَيْهِ الذِّرَاعُ، وَكَانَتْ تُعْجِبُهُ، فَنَهَسَ مِنْهَا نَهْسَةً فَقَالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ. وَهَلْ تَدْرُونَ بِمَ ذَاكَ؟ يَجْمَعُ اللَّهُ يَوْمَ الْقِيَامَةِ الأَوَّلِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، فَيُسْمِعُهُمُ الدَّاعِي وَيَنْفُذُهُمُ الْبَصَرُ، وَتَدْنُو الشَّمْسُ، فَيَبْلُغُ النَّاسَ مِنَ الْغَمِّ وَالْكَرْبِ مَا لاَ يُطِيقُونَ، وَمَا لاَ يَحْتَمِلُونَ. فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: أَلاَ تَرَوْنَ مَا أَنْتُمْ فِيهِ؟ أَلاَ تَرَوْنَ مَا قَدْ بَلَغَكُمْ؟ أَلاَ تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟

فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: ائْتُوا آدَمَ، فَيَأْتُونَ آدَمَ. فَيَقُولُونَ: يَا آدَمُ، أَنْتَ أَبُو الْبَشَرِ، خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَأَمَرَ الْمَلاَئِكَةَ فَسَجَدُوا لَكَ، اشْفَعْ لَنَا

to prostrate before you; so (please) intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?" Adam will say: "Today my Lord has become angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself! Go to someone else; go to Noah".

So they will go to Noah and say (to him): "O Noah! You are the first Messenger sent by Allah to the people of the earth, and Allah has named you a thankful slave; (please) intercede for us with your Lord. Don't you see in what state we are? don't you see what condition we have reached?" He will say: "Today my Lord has become angry as He has never become before, nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Abraham".

They will go to Abraham and say: "O Abraham! You are Allah's Apostle and His bosom friend from among the people of the earth; so (please) intercede for us with your Lord. Don't you see in what state we are? don't you see what condition we have reached?" He will say to them: "My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies (in the world). Myself! Myself! Myself! Go to someone else; go to Moses".

The people will then go to Moses and say: "O Moses! You are Allah's Apostle and Allah gave you superiority above the others with this message and with His direct Talk to you; (please) intercede for us with your Lord. Don't you see in what state we are? don't you see what condition we have reached?" Moses will say: "My Lord has today become angry as He has never become before, nor will ever become thereafter. I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to Jesus".

So they will go to Jesus and say: "O Jesus! You are Allah's Apostle and His Word, which He sent to Mary, and a superior soul created by Him, and you talked to the people while still young in the cradle. (Please) intercede for us with your Lord. Don't you see in what state we are? don't you see what condition we have reached?" Jesus will say: "My Lord has today become angry as He has never become before nor will ever become thereafter". Jesus will not mention any sin, but will say: "Myself! Myself! Myself! Go to someone else; go to Muhammad".

إِلَى رَبِّكَ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ؟ أَلاَ تَرَى إِلَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ آدَمُ: إِنَّ رَبِّي غَضِبَ الْيَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ. نَفْسِي، نَفْسِي. اذْهَبُوا إِلَى غَيْرِي. اذْهَبُوا إِلَى نُوحٍ.

فَيَأْتُونَ نُوحاً فَيَقُولُونَ: يَا نُوحُ، أَنْتَ أَوَّلُ الرُّسُلِ إِلَى الأَرْضِ، وَسَمَّاكَ اللَّهُ: عَبْداً شَكُوراً، اشْفَعْ لَنَا إِلَى رَبِّكَ. أَلاَ تَرَى مَا نَحْنُ فِيهِ؟ أَلاَ تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ لَهُمْ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُ بِهَا عَلَى قَوْمِي. نَفْسِي، نَفْسِي. اذْهَبُوا إِلَى إِبْرَاهِيمَ ﷺ.

فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ: أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الأَرْضِ، اشْفَعْ لَنَا إِلَى رَبِّكَ. أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ؟ أَلاَ تَرَى إِلَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ لَهُمْ إِبْرَاهِيمُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلاَ يَغْضَبُ بَعْدَهُ مِثْلَهُ. وَذَكَرَ كَذَبَاتِهِ. نَفْسِي، نَفْسِي. اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى مُوسَى.

فَيَأْتُونَ مُوسَى ﷺ فَيَقُولُونَ: يَا مُوسَى، أَنْتَ رَسُولُ اللَّهِ، فَضَّلَكَ اللَّهُ بِرِسَالاَتِهِ وَبِتَكْلِيمِهِ عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّكَ. أَلاَ تَرَى إِلى مَا نَحْنُ فِيهِ؟ أَلاَ تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ لَهُمْ مُوسَى ﷺ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَإِنِّي قَتَلْتُ نَفْساً لَمْ أُومَرْ بِقَتْلِهَا، نَفْسِي. نَفْسِي. اذْهَبُوا إِلَى عِيسَى ﷺ.

فَيَأْتُونَ عِيسَى فَيَقُولُونَ: يَا عِيسَى، أَنْتَ رَسُولُ اللَّهِ، وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ، وَكَلِمَةٌ مِنْهُ أَلْقَاهَا إِلَى مَرْيَمَ، وَرُوحٌ مِنْهُ، فَاشْفَعْ لَنَا إِلَى رَبِّكَ. أَلاَ تَرَى مَا نَحْنُ فِيهِ؟ أَلاَ تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ لَهُمْ عِيسَى ﷺ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَلَمْ يَذْكُرْ لَهُ ذَنْباً. نَفْسِي. نَفْسِي. اذْهَبُوا إِلَى غَيْرِي. اذْهَبُوا إِلَى مُحَمَّدٍ ﷺ.

So they will come to me and say: "O Muhammad! You are Allah's Apostle and the last of The Prophets, and Allah forgave your earlier and later sins. (Please) intercede for us with your Lord. Don't you see in what state we are? don't you see what condition we have reached?""

The Prophet "Allah's blessing and peace be upon him" added: "Then I will go beneath Allah's Throne and fall in prostration before my Lord. Then Allah will guide me to such praises and glorifications to Him as He has never guided anybody else before me. Then it will be said: "O Muhammad! Raise your head. Ask, and you will be granted. Intercede and it (your intercession) will be accepted". So I will raise my head and Say: "My followers, O my Lord! My followers, O my Lord!" It will be said: "O Muhammad! Let those of your followers who have no accounts, enter through that gate of those of Paradise which lies on the right; and they will share the other gates with the people"".

The Prophet "Allah's blessing and peace be upon him" further said: "By Him, in Whose Hand my soul is, the distance between every two gate-posts of Paradise is as long as the distance between Mecca and Hajar (of Bahrain or Busra of Sham)".

328-(...) Abu Huraira narrated: A dish containing porridge and meat was presented to The Messenger of Allah "Allah's blessing and peace be upon him", who took the forearm, the part of the sheep which was the most favorite to him. He ate a morsel of it and said: "I will be the chief of all the people on the Day of Judgement". He ate another morsel of it and said: "I will be the chief of all the people on the Day of Judgement". When he saw that his companions did not ask him about the reason, he said to them: "Wouldn't you ask me how (this would be)?" they asked him: "Then, how (would this be) O Messenger of Allah?" he said: "(On such a day) the people would stand before The Lord of the worlds" (and he mentioned the narration which is like that of Abu Haiyyan. He added in the story of Abraham: "He related (to them) his saying concerning the planet, and his saying about their gods: "It is this (god which is the) biggest of them, which did it" (i.e. destroyed all the idles). and his saying: "I'm faint"". Then he (The Prophet) said: "By Him, in Whose hand is the soul of Muhammad! The distance between every two gate-posts from their sides is as long as the distance between Mecca and Hajar" (of Yemen, or between Hajar and Mecca, I (the narrator) do not know which of the two he (The Prophet) uttered).

329-(195) Both of Abu Huraira and Hudhaifa narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The

فَيَأْتُونِي فَيَقُولُونَ: يَا مُحَمَّدُ، أَنْتَ رَسُولُ اللَّهِ وَخَاتَمُ الأَنْبِيَاءِ. وَغَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، اشْفَعْ لَنَا إِلَى رَبِّكَ. أَلاَ تَرَى مَا نَحْنُ فِيهِ؟ أَلاَ تَرَى مَا قَدْ بَلَغَنَا؟ فَأَنْطَلِقُ فَآتِي تَحْتَ الْعَرْشِ فَأَقَعُ سَاجِداً لِرَبِّي. ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ وَيُلْهِمُنِي مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئاً لَمْ يَفْتَحْهُ لأَحَدٍ قَبْلِي. ثُمَّ يُقَالُ: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ، سَلْ تُعْطَهْ، اشْفَعْ تُشَفَّعْ، فَأَرْفَعُ رَأْسِي فَأَقُولُ: يَا رَبِّ، أُمَّتِي. أُمَّتِي فَيُقَالُ: يَا مُحَمَّدُ، أَدْخِلِ الْجَنَّةَ مِنْ أُمَّتِكَ، مَنْ لاَ حِسَابَ عَلَيْهِ، مِنَ الْبَابِ الأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ. وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذَلِكَ مِنَ الأَبْوَابِ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ لَكَمَا بَيْنَ مَكَّةَ وَهَجَرٍ ـ أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى ـ».

[البخاري: كتاب أحاديث الأنبياء، باب يزفون النسلان في المشي، رقم: ٣٣٦١].

٣٢٨ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: وُضِعَتْ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ قَصْعَةٌ مِنْ ثَرِيدٍ وَلَحْمٍ، فَتَنَاوَلَ الذِّرَاعَ. وَكَانَتْ أَحَبَّ الشَّاةِ إِلَيْهِ، فَنَهَسَ نَهْسَةً فَقَالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ»، ثُمَّ نَهَسَ أُخْرَى فَقَالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ»، فَلَمَّا رَأَى أَصْحَابُهُ لاَ يَسْأَلُونَهُ قَالَ: «أَلاَ تَقُولُونَ كَيْفَهْ؟» قَالُوا: كَيْفَهْ يَا رَسُولَ اللَّهِ؟ قَالَ: «يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ...» وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ أَبِي حَيَّانَ عَنْ أَبِي زُرْعَةَ. وَزَادَ فِي قِصَّةِ إِبْرَاهِيمَ فَقَالَ: وَذَكَرَ قَوْلَهُ فِي الْكَوْكَبِ: ﴿هَٰذَا رَبِّي﴾ [الأنعام: ٧٧]. وَقَوْلَهُ لآلِهَتِهِمْ: ﴿بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا﴾ [الأنبياء: ٦٣]. وَقَوْلَهُ: ﴿إِنِّي سَقِيمٌ﴾ [الصافات: ٨٩] قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ إِلَى عِضَادَتَيِ الْبَابِ لَكَمَا بَيْنَ مَكَّةَ وَهَجَرٍ ـ أَوْ هَجَرٍ وَمَكَّةَ ـ». قَالَ: لاَ أَدْرِي أَيَّ ذَلِكَ قَالَ.

٣٢٩ ـ (١٩٥) ـ حدّثنا مُحَمَّدُ بْنُ طَرِيفِ بْنِ خَلِيفَةَ الْبَجَلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا أَبُو مَالِكٍ الأَشْجَعِيُّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ. وَأَبُو مَالِكٍ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ؛ قَالاَ: قَالَ: رَسُولُ اللَّهِ ﷺ: «يَجْمَعُ اللَّهُ تَبَارَكَ وَتَعَالَى

people would be gathered by Allah "Blessed and Exalted be He". The believers would stand till the Paradise would be brought close to them. They would come to Adam and say: "O our father, open Paradise for us". He would say: "was not it the sin of your father Adam which drove you out from Paradise? I am not appropriate to do that. You'd better go to my son Ibrahim, the bosom Friend of Allah".

(When they go to Abraham) he would say: "I am not appropriate to do that. Verily I had been the bosom Friend (of Allah) from beyond, beyond. You'd better go to Moses "Peace be upon him" whom Allah talked directly". They would come to Moses "Peace be upon him", who would say: "I am not appropriate to do that; you'd better go to Jesus, Allah's Word and Spirit". (When they come to Jesus) Jesus "Peace be upon him" would say: "I am not appropriate to do that".

So they would come to (The Prophet) Muhammad "Allah's blessing and peace be upon him", who would stand (and proceed to do that). He would be given the permission (to open the gate of Paradise). Honesty and kinship would be sent out, and they would stand on the right and left sides of the Path. The first of you would pass (as fast) as lightning".

He (the narrator) said: I said: "O you, who is dearer to me than my father and my mother! which thing is like the passing of lightning?" He said: "Did you not see lightning, how it passes and returns within an eye twinkle? Then (those of the second group who are lesser than the first in deeds would pass) like the passing of the wind, then like the passing of a bird; and the fastness of persons would be according to their deeds.

your Prophet (Muhammad) would be standing on the Path saying: "Save us, O my Lord! Save us!" (The people would keep passing) till the deeds of the slaves would be so much unable (to support their holders) that a man would come and find it hard to cross (that Path) but as crawling".

He (the narrator) said: On the sides of the Path there would be hanged hooks, ready to catch whomever they would be ordered (to catch). There would be some, who would succeed in crossing that Path and some who would be piled up in Hell. By Him in Whose Hand the soul of Abu Huraira is ! It would take one seventy years to go through the depth of Hell.

[85] The saying of The Prophet "I would be the first to intercede in Paradise; and from among the Prophets, I would have the greatest number of followers"

330-(196) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I would be the first to intercede in

النَّاسَ، فَيقُومُ الْمُؤْمِنُونَ حَتَّى تُزْلَفَ لَهُمُ الْجَنَّةُ، فَيَأْتُونَ آدَمَ فَيَقُولُونَ: يَا أَبَانَا اسْتَفْتِحْ لَنَا الْجَنَّةَ، فَيَقُولُ: وَهَلْ أَخْرَجَكُمْ مِنَ الْجَنَّةِ إِلاَّ خَطِيئَةُ أَبِيكُمْ آدَمَ، لَسْتُ بِصَاحِبِ ذَلِكَ.

اذْهَبُوا إِلَى ابْنِي إِبْرَاهِيمَ خَلِيلِ اللَّهِ. قَالَ: فَيَقُولُ إِبْرَاهِيمُ: لَسْتُ بِصَاحِبِ ذَلِكَ، إِنَّمَا كُنْتُ خَلِيلاً مِنْ وَرَاءَ وَرَاءَ.

اعْمِدُوا إِلَى مُوسَىٰ ﷺ الَّذِي كَلَّمَهُ اللَّهُ تَكْلِيماً، فَيَأْتُونَ مُوسَىٰ ﷺ فَيَقُولُ: لَسْتُ بِصَاحِبِ ذَلِكَ.

اذْهَبُوا إِلَى عِيسَىٰ كَلِمَةِ اللَّهِ وَرُوحِهِ، فَيَقُولُ عِيسَىٰ ﷺ: لَسْتُ بِصَاحِبِ ذَلِكَ، فَيَأْتُونَ مُحَمَّداً ﷺ، فَيَقُومُ فَيُؤْذَنُ لَهُ.

وتُرْسَلُ الأَمَانَةُ وَالرَّحِمُ. فَتقُومَانِ جَنَبَتَيِ الصِّرَاطِ يَمِيناً وشِمَالاً، فَيَمُرُّ أَوَّلُكُمْ كَالْبَرْقِ».

قَالَ: قُلْتُ: بِأَبِي أَنْتَ وَأُمِّي، أَيُّ شَيْءٍ كَمَرِّ الْبَرْقِ؟ قَالَ: «أَلَمْ تَرَوْا إِلَى الْبَرْقِ كَيْفَ يَمُرُّ وَيَرْجِعُ فِي طَرْفَةِ عَيْنٍ؟ ثُمَّ كَمَرِّ الرِّيحِ، ثُمَّ كَمَرِّ الطَّيْرِ وَشَدِّ الرِّجَالِ.

تَجْرِي بِهِمْ أَعْمَالُهُمْ، وَنَبِيُّكُمْ قَائِمٌ عَلَى الصِّرَاطِ يَقُولُ: رَبِّ، سَلِّمْ سَلِّمْ، حَتَّى تَعْجِزَ أَعْمَالُ الْعِبادِ، حَتَّى يَجِيءَ الرَّجُلُ فَلاَ يَسْتَطِيعُ السَّيْرَ إِلاَّ زَحْفاً. قَالَ: وَفِي حَافَتَيِ الصِّرَاطِ كَلاَلِيبُ مُعَلَّقَةٌ: مَأْمُورَةٌ بِأَخْذِ مَنْ أُمِرَتْ بِهِ، فَمَخْدُوشٌ نَاجٍ وَمَكْدُوسٌ فِي النَّارِ».

وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ، إِنَّ قَعْرَ جَهَنَّمَ لَسَبْعُونَ خَرِيفاً.

٨٥ ـ باب في قولِ النَّبِيِّ ﷺ: «أَنَا أَوَّلُ النَّاسِ يَشْفَعُ في الجَنَّةِ، وأنا أَكْثَرُ الأَنْبِيَاء تَبَعاً»

٣٣٠ ـ (١٩٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوَّلُ

Paradise; and from among the Prophets, I would have the greatest number of followers (on The Day of Judgement)".

331-(...) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: " From among the Prophets, I would have the greatest number of followers on The Day of Judgement; and I would be the first to knock at (and open) the door of Paradise".

332-(...) Anas narrated: The Prophet "Allah's blessing and peace be upon him" said: "I would be the first interceder (in Paradise) on The Day of Judgement. (Furthermore) no Prophet has been trusted (by greater number of followers) as I have been trusted. There would be, from among the Prophets a Prophet who has been trusted by only a follower from among his nation".

333-(197) Anas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(On The Day of Judgement) I would come to the gate of Paradise, and ask its keeper to open it. The keeper would ask: "Who is you?" I would answer: "Muhammad". He would say: "I have been ordered not to open it but for you, and not for anyone before you".

[86] The Prophet "Allah's blessing and peace be upon him" preserves his invocation to intercede for his nation

334-(198) Abu Salama Ibn Abd Ar-Rahman narrated from Abu Huraira that The Prophet "Allah's blessing and peace be upon him" said: "Every Prophet has a private invocation (responded to by Allah), and I intend to keep my invocation to intercede for my nation on The Day of Judgement".

335-(...) Abu Salama Ibn Abd Ar-Rahman narrated from Abu Huraira that The Prophet "Allah's blessing and peace be upon him" said: "Every Prophet has a private invocation (responded to by Allah), and, Allah willing, I intend to keep my invocation to intercede for my nation on The Day of Judgement".

336-(...) This Hadith was narrated on the authority of Abu Huraira.

337-(...) Amr Ibn Abu Sufyan Ibn Asid Ibn Jariya Ath'thaqafi narrated that Abu Huraira told Ka'b Al-Ahbar that The Prophet "Allah's blessing and peace be upon him" said: "Every Prophet has a private invocation (responded to by Allah), with which he supplicates (Allah), and, Allah willing, I intend to keep my invocation to intercede for my nation on The Day of Judgement". Ka'b asked Abu Huraira: "Did you hear that from The Messenger of Allah "Allah's blessing and peace be upon him"?" Abu Huraira replied in the affirmative.

النَّاسِ يَشْفَعُ فِي الْجَنَّةِ، وأَنَا أَكْثَرُ الأَنْبِيَاءِ تَبَعاً».

٣٣١ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ مُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَكْثَرُ الأَنْبِيَاءِ تَبَعاً يَوْمَ الْقِيَامَةِ، وَأَنَا أَوَّلُ مَنْ يَقْرَعُ بَابَ الْجَنَّةِ».

٣٣٢ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: قَالَ النَّبِيُّ ﷺ: «أَنَا أَوَّلُ شَفِيعٍ فِي الْجَنَّةِ. لَمْ يُصَدَّقْ نَبِيٌّ مِنَ الأَنْبِيَاءِ مَا صُدِّقْتُ. وَإِنَّ مِنَ الأَنْبِيَاءِ نَبِيًّا مَا يُصَدِّقُهُ مِنْ أُمَّتِهِ إِلاَّ رَجُلٌ وَاحِدٌ».

٣٣٣ ـ (١٩٧) ـ وحدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «آتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ، فَأَسْتَفْتِحُ، فَيَقُولُ الْخَازِنُ: مَنْ أَنْتَ؟ فَأَقُولُ: مُحَمَّدٌ. فَيَقُولُ: بِكَ أُمِرْتُ لاَ أَفْتَحُ لأَحَدٍ قَبْلَكَ».

٨٦ ـ باب اخْتِبَاءِ النَّبِيِّ ﷺ دَعْوَةَ الشَّفَاعَةِ لأُمَّتِهِ

٣٣٤ ـ (١٩٨) ـ حدّثني يُونُسُ بْنُ عَبْدِ الأَعْلَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي مَالِكُ ابْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ يَدْعُوهَا، فَأُرِيدُ أَنْ أَخْتَبِىءَ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ».

٣٣٥ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ، وَأَرَدْتُ ـ إِنْ شَاءَ اللَّهُ ـ أَنْ أَخْتَبِىءَ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ».

٣٣٦ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ زُهَيْرٌ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ: حَدَّثَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ بْنِ أَسِيدِ بْنِ جَارِيَةَ الثَّقَفِيُّ، مِثْلَ ذَلِكَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ.

٣٣٧ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَنَّ عَمْرَو بْنَ أَبِي سُفْيَانَ بْنِ أَسِيدِ بْنِ جَارِيَةَ الثَّقَفِيَّ أَخْبَرَهُ: أَنَّ أَبَا هُرَيْرَةَ قَالَ لِكَعْبِ الأَحْبَارِ: إِنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ يَدْعُوهَا، فَأَنَا أُرِيدُ ـ إِنْ شَاءَ اللَّهُ ـ أَنْ أَخْتَبِىءَ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ».

فَقَالَ كَعْبٌ لأَبِي هُرَيْرَةَ: أَنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ أَبُو هُرَيْرَةَ: نَعَمْ.

338-(199) Abu Salih narrated from Abu Huraira that The Prophet "Allah's blessing and peace be upon him" said: "Every Prophet had a private invocation responded to (by Allah). However, every Prophet was hasty in using his own invocation (in this world), but, I kept my invocation to intercede for my nation on The Day of Judgement. It would, Allah willing, involve everyone of my (Muslim) nation, who died and did not associate anything with Allah (in worship)".

339-(...) Abu Huraira narrated that The Prophet "Allah's blessing and peace be upon him" said: "Every Prophet has a private invocation responded to (by Allah), with which he supplicates Allah, and, as a result, it would be responded to and granted to him (by Allah). But, I kept my invocation to intercede for my nation on The Day of Judgement".

340-(...) Abu Huraira narrated that The Prophet "Allah's blessing and peace be upon him" said: "Every Prophet had a private invocation responded to (by Allah), with which he supplicated Allah for his nation, and, as a result, it was responded to by Allah. But, I intend to postpone my invocation to intercede for my nation on The Day of Judgement".

341-(200) Anas narrated that The Prophet "Allah's blessing and peace be upon him" said: "Every Prophet had a private invocation responded to (by Allah), with which he supplicated (Allah) for his nation. But, I preserved my invocation to intercede for my nation on The Day of Judgement".

342-(...) The same Hadith was narrated on the authority of Shu'ba from Quatada with the same chain of transmission.

343-(...) The same Hadith was narrated on the authority of Quatada, with the same chain of transmission. But in the narration of Waki, he said: "he was endowed" and in the narration of Abu Usama he said: It is reported from The Messenger of Allah "Allah's blessing and peace be upon him".

344-(...) Al-Mu'tamir narrated from his father from Anas from The Prophet "Allah's blessing and peace be upon him" the same Hadith narrated by Quatada from Anas.

345-(201) Jaber Ibn Abdullah narrated that The Prophet "Allah's blessing and peace be upon him" said: "Every Prophet had a private invocation responded to (by Allah), with which he supplicated Allah for his nation. But, I preserved my invocation to intercede for my nation on The Day of Judgement".

٣٣٨ ـ (١٩٩) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ. فَتَعَجَّلَ كُلُّ نَبِيٍّ دَعْوَتَهُ. وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ، فَهِيَ نَائِلَةٌ ـ إِنْ شَاءَ اللَّهُ ـ مَنْ مَاتَ مِنْ أُمَّتِي لاَ يُشْرِكُ بِاللَّهِ شَيْئاً».

٣٣٩ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ ـ وَهُوَ ابْنُ الْقَعْقَاعِ ـ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ يَدْعُو بِهَا، فَيُسْتَجَابُ لَهُ فَيُؤْتَاهَا. وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ».

٣٤٠ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدٍ ـ وَهُوَ ابْنُ زِيَادٍ ـ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ دَعَا بِهَا فِي أُمَّتِهِ فَاسْتُجِيبَ لَهُ. وَإِنِّي أُرِيدُ ـ إِنْ شَاءَ اللَّهُ ـ أَنْ أُؤَخِّرَ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ».

٣٤١ ـ (٢٠٠) ـ حدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ حَدَّثَنَا ـ وَاللَّفْظُ لأَبِي غَسَّانَ ـ قَالُوا: حَدَّثَنَا مُعَاذٌ ـ يَعْنُونَ ابْنَ هِشَامٍ ـ قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ دَعَاهَا لأُمَّتِهِ، وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ».

٣٤٢ ـ (...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي خَلَفٍ، قَالاَ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ.

٣٤٣ ـ (...) ـ (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنِيهِ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ، جَمِيعاً عَنْ مِسْعَرٍ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ. غَيْرَ أَنَّ فِي حَدِيثِ وَكِيعٍ قَالَ: قَالَ: «أُعْطِيَ» وَفِي حَدِيثِ أَبِي أُسَامَةَ، عَنِ النَّبِيِّ ﷺ.

٣٤٤ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ أَنَسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ:... فَذَكَرَ نَحْوَ حَدِيثِ قَتَادَةَ عَنْ أَنَسٍ.

[البخاري: كتاب الدعوات، باب لكل نبي دعوة مستجابة، رقم: ٦٣٠٥].

٣٤٥ ـ (٢٠١) ـ وحدّثني مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ. قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ، عَنِ النَّبِيِّ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ قَدْ دَعَا بِهَا فِي أُمَّتِهِ، وَخَبَأْتُ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ».

[87] The invocation of The Prophet "Allah's blessing and peace be upon him" for his nation, and his weeping out of pity for them

346-(202) Abdullah Ibn Amr Ibn Al-Ass narrated that The Messenger of Allah "Allah's blessing and peace be upon him" recited Allah's saying on Abraham's tongue: "O my Lord they have indeed led astray many among mankind; he then who follows my (ways) is of me, and he that disobeys me, but thou art indeed Oft-Forgiving, Most Merciful". (Abraham 36)

(He then recited) the saying of Jesus(in The Holy Quran): "If Thou dost punish them, they are Thy servants: if Thou dost forgive them, Thou are the Exalted in power, the Wise". (The Repast 118)

He (The Prophet) raised his hands and start weeping and said: "O Allah! (save) my nation! (Save) my nation!" Allah Almighty said to Gabriel: "O Gabriel! Go to Muhammad –and your Lord knows best- and ask him about the reason of his weeping". Gabriel "Peace be upon him" came to Muhammad and asked him (about the reason of his weeping). The Messenger of Allah "Allah's blessing and peace be upon him" told him about what He (Allah) said, and He (Allah) knows best. Then, Allah said : "O Gabriel! Go to Muhammad and tell him: "O Muhammad! We would satisfy you concerning your nation, and We would not grieve you"".

[88] Whoever died as an unbeliever would be doomed to the (Hell) fire, with neither intercession nor kinship to benefit him

347-(203) Anas narrated that once a man asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Where is my father?" He (The Prophet) said: "In the (Hell) fire". When the man turned his back, he (The Prophet) called him and said: "No doubt, my father and your father are in the (Hell) fire".

[89] Allah's saying: "And admonish thy nearest Kinsmen"

348-(204) Abu Huraira narrated: When the following Verse was revealed: "And admonish thy nearest Kinsmen" (The Poets 214), The Messenger of Allah "Allah's blessing and peace be upon him" invited (the people of) Quraish, and addressed them generally and namely saying: "O sons of Ka'b Ibn Lu'ai! Save yourselves from the (Hell) fire! O sons of Murra Ibn Ka'b! save yourselves from the (Hell) fire! O sons of Abd Shams! Save yourselves from the (Hell) fire! O sons of Abd Manaf! Save yourselves from the (Hell) fire! O sons of Hashim! Save yourselves from the (Hell) fire! O sons of Abd Al-Muttalib! Save yourselves from the (Hell) fire! O Fatima! Save yourself from the (Hell) fire! No doubt, I

٨٧ ـ باب دُعَاءِ النَّبِيِّ ﷺ لأُمَّتِهِ وبُكَائِهِ شَفَقَةً عَلَيهِم

٣٤٦ ـ (٢٠٢) ـ حدّثني يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ الصَّدَفِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ: أَنَّ بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ: أَنَّ النَّبِيَّ ﷺ تَلاَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ فِي إِبْرَاهِيمَ: ﴿رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى﴾ [إبراهيم: ٣٦] الآية. وقَالَ عِيسَىٰ عَلَيْهِ السَّلاَمُ: ﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١١٨﴾﴾ [المائدة: ١١٨] فَرَفَعَ يَدَيْهِ وَقَالَ: «اللَّهُمَّ، أُمَّتِي أُمَّتِي» وَبَكَىٰ. فَقَالَ اللَّهُ عَزَّ وَجَلَّ: يَا جِبْرِيلُ، اذْهَبْ إِلَى مُحَمَّدٍ ـ وَرَبُّكَ أَعْلَمُ ـ فَسَلْهُ مَا يُبْكِيكَ؟ فَأَتَاهُ جِبْرِيلُ عَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ فَسَأَلَهُ، فَأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ بِمَا قَالَ ـ وَهُوَ أَعْلَمُ ـ فَقَالَ اللَّهُ: يَا جِبْرِيلُ، اذْهَبْ إِلَى مُحَمَّدٍ فَقُلْ: إِنَّا سَنُرْضِيكَ فِي أُمَّتِكَ وَلاَ نَسُؤُكَ.

٨٨ ـ باب بَيَانِ أَنَّ مَنْ مَاتَ على الكُفْرِ فَهُوَ في النَّارِ ولا تَنَالُهُ شَفَاعَةٌ ولا تَنْفَعُهُ قَرَابَةُ المُقَرَّبِينَ

٣٤٧ ـ (٢٠٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَجُلاً قَالَ: يَا رَسُولَ اللَّهِ، أَيْنَ أَبِي؟ قَالَ: «فِي النَّارِ»، فَلَمَّا قَفَّى دَعَاهُ فَقَالَ: «إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ».

٨٩ ـ باب في قوله تعالى: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴾

٣٤٨ ـ (٢٠٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا أُنْزِلَتْ هٰذِهِ الآيَةُ: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴾ [الشعراء: ٢١٤] دَعَا رَسُولُ اللَّهِ ﷺ قُرَيْشاً، فَاجْتَمَعُوا، فَعَمَّ وَخَصَّ. فَقَالَ: «يَا بَنِي كَعْبِ بْنِ لُؤَيٍّ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي مُرَّةَ بْنِ كَعْبٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي عَبْدِ شَمْسٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي عَبْدِ مَنَافٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي هَاشِمٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي عَبْدِ الْمُطَّلِبِ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا فَاطِمَةُ، أَنْقِذِي

cannot protect you from Allah (if He wanted to punish you). But you have relation with me, which I would keep (and support)".

349-(...) The same Hadith was narrated on the authority of Abd Al-Malik Ibn Umair with the same chain of transmission, but the narration of Jarir is more complete and comprehensive.

350-(205) Hisham Ibn Urwa narrated from his father from A'isha: When the following Verse was revealed: "And admonish thy nearest Kinsmen" (The Poets 214), The Messenger of Allah "Allah's blessing and peace be upon him" came up (the mountain of) Safa and said: "O Fatima Bint Muhammad! O Safiyya Bint Abd Al-Muttalib! O sons of Abd Al-Muttalib! I have no power to protect you from Allah (in case he wanted to punish you). Ask me for whatever you wanted from my own property".

351-(206) Abu Huraira narrated: When the following Verse was revealed: "And admonish thy nearest Kinsmen" (The Poets 214), The Messenger of Allah "Allah's blessing and peace be upon him" said: "O community of Quraish! Buy yourselves from Allah! I could not benefit you against Allah. O sons of Abd Al-Muttalib! I could not benefit you against Allah. O Abbas Ibn Abd Al-Muttalib! I could not benefit you against Allah. O Safiyya, the paternal aunt of The Messenger of Allah! I could not benefit you against Allah. O Fatima, daughter of The Messenger of Allah! Ask me for whatever you wanted (in this world), because I could not benefit you against Allah (in the hereafter)".

352-(...) The same Hadith was narrated on the authority of Abu Huraira, through another chain of transmitters.

353-(207) Qabisa Ibn Mukhariq and Zuhair Ibn Amr narrated: When the following verse was revealed: "And admonish thy nearest Kinsmen" (The Poets 214), The Messenger of Allah "Allah's blessing and peace be upon him" set out towards a hill rock and came up the highest rock and proclaimed: "O sons of Abd Manaf! I am a warner; The example of me and you is like a man who saw the enemy and went to reconnoiter for his people. But, since he feared they might get there before him, he shouted: Be on the alert!"

354-(...) The same Hadith was narrated on the authority of Zuhair Ibn Amr and Qabisa Ibn Mukhariq, and another chain of transmitters.

355-(208) Ibn Abbas narrated: When Allah revealed: "And admonish thy nearest Kinsmen" (The Poets 214) and the selected persons among your clan, The Messenger of Allah "Allah's blessing and peace be upon him" went out, came up Safa mountain, and shouted: "Be on your guard!"

نَفْسَكِ مِنَ النَّارِ، فَإِنِّي لاَ أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئاً. غَيْرَ أَنَّ لَكُمْ رَحِماً سَأَبُلُّهَا بِبِلاَلِهَا».

٣٤٩ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ... بِهٰذَا الإِسْنَادِ. وَحَدِيثُ جَرِيرٍ أَتَمُّ وَأَشْبَعُ.

٣٥٠ ـ (٢٠٥) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ وَيُونُسُ بْنُ بُكَيْرٍ، قَالاَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتْ: ﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾﴾ [الشعراء: ٢١٤] قَامَ رَسُولُ اللَّهِ ﷺ عَلَى الصَّفَا فَقَالَ: «يَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ، يَا صَفِيَّةُ بِنْتَ عَبْدِ الْمُطَّلِبِ، يَا بَنِي عَبْدِ الْمُطَّلِبِ، لاَ أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئاً. سَلُونِي مِنْ مَالِي مَا شِئْتُمْ».

٣٥١ ـ (٢٠٦) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ؛ قَالَ: أَخْبَرَنِي ابْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ حِينَ أُنْزِلَ عَلَيْهِ: ﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾﴾ [الشعراء: ٢١٤] «يَا مَعْشَرَ قُرَيْشٍ، اشْتَرُوا أَنْفُسَكُمْ مِنَ اللَّهِ، لاَ أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئاً. يَا بَنِي عَبْدِ الْمُطَّلِبِ، لاَ أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئاً. يَا عَبَّاسُ بْنَ عَبْدِ الْمُطَّلِبِ، لاَ أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئاً. يَا صَفِيَّةُ عَمَّةَ رَسُولِ اللَّهِ، لاَ أُغْنِي عَنْكِ مِنَ اللَّهِ شَيْئاً. يَا فَاطِمَةُ بِنْتَ رَسُولِ اللَّهِ، سَلِينِي بِمَا شِئْتِ. لاَ أُغْنِي عَنْكِ مِنَ اللَّهِ شَيْئاً».

[البخاري: كتاب الوصايا، باب هل يدخل النساء والولد في الأقارب، رقم: ٢٧٥٣].

٣٥٢ ـ (...) ـ وحدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ذَكْوَانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... نَحْوَ هٰذَا.

٣٥٣ ـ (٢٠٧) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ قَبِيصَةَ بْنِ الْمُخَارِقِ، وَزُهَيْرِ بْنِ عَمْرٍو قَالاَ: لَمَّا نَزَلَتْ: ﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾﴾ [الشعراء: ٢١٤] قَالَ: انْطَلَقَ نَبِيُّ اللَّهِ ﷺ إِلَى رَضْمَةٍ مِنْ جَبَلٍ، فَعَلاَ أَعْلاَهَا حَجَراً. ثُمَّ نَادَى «يَا بَنِي عَبْدِ مَنَافٍ، إِنِّي نَذِيرٌ، إِنَّمَا مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ رَأَى الْعَدُوَّ فَانْطَلَقَ يَرْبَأُ أَهْلَهُ، فَخَشِيَ أَنْ يَسْبِقُوهُ فَجَعَلَ يَهْتِفُ: يَا صَبَاحَاهْ».

٣٥٤ ـ (...) ـ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ: حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ زُهَيْرِ بْنِ عَمْرٍو وَقَبِيصَةَ بْنِ مُخَارِقٍ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِهِ.

٣٥٥ ـ (٢٠٨) ـ وحدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ: ﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾﴾ [الشعراء: ٢١٤] وَرَهْطَكَ مِنْهُمُ الْمُخْلَصِينَ، خَرَجَ رَسُولُ اللَّهِ ﷺ حَتَّى صَعِدَ الصَّفَا، فَهَتَفَ «يَا صَبَاحَاهْ!» فَقَالُوا: مَنْ هٰذَا الَّذِي يَهْتِفُ؟ قَالُوا:

The people said: "Who is that?" it was said: "Muhammad". Then they gathered around him, whereupon he said: "O sons of so-and-so! O sons of so-and-so! O sons of so-and-so! O sons of Abd Manaf! O sons of Abd Al-Muttalib!" they gathered around him. He said addressing them: "Do you see if I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?" They said: "We have never experienced you as a liar". Then he said: "I am a plain warner in face of severe punishment". Abu Lahab (Father of Flame) said: "May you perish! Did you gather us only for this reason?" Then Abu Lahab went away. On this occasion, The Sura of The Plaited Rope (Al-Masad) was revealed: "Perish the hands of the Father of Flame! Perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of blazing Flame!" (The Plaited Rope "Al-Masad" 1:3)

356-(...) The same Hadith was narrated on the authority of Al-A'mash, with the same chain of transmission. He said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" came up (the mountain of) Safa and called (loudly): "Be on your guard! Be on your guard!" the remaining of the Hadith is like the Hadith of Abu Usama, but he did not mention the revealing of the Verse: "And admonish thy nearest Kinsmen".

[90] The intercession of The Prophet "Allah's blessing and peace be upon him" for Abu Talib, and diluting his torture because of him

357-(209) Al-Abbas Ibn Abd Al-Muttalib reported that he said to The Prophet "Allah's blessing and peace be upon him": "Have you been of any benefit to (your uncle) Abu Talib? He used to protect you and used to become angry on your behalf". The Prophet "Allah's blessing and peace be upon him" said: "Yes, he is in a shallow fire, and had it not been for me, he would have been in the bottom of the (Hell) Fire".

358-(...) Al-Abbas Ibn Abd Al-Muttalib reported that he said to The Prophet "Allah's blessing and peace be upon him": "O Messenger of Allah! (Your uncle) Abu Talib used to protect and support you. Has this been of any benefit for him?" he (The Prophet) said: "Yes, I found him in the deepest part of the fire (of Hell), and I brought him to a shallow fire".

359-(...) The same Hadith of Abu Awana was narrated from The Prophet "Allah's blessing and peace be upon him" by another chain of transmitters.

360-(210) Abu Sa'id Al-Khudri reported that once Abu Talib was mentioned in the presence of The Messenger of Allah "Allah's blessing and peace be upon him", who said: "Would that my intercession might benefit him on The Day of Judgement, with the result that he would be

مُحَمَّدٌ. فَاجْتَمَعُوا إِلَيْهِ، فَقَالَ: «يَا بَنِي فُلاَنٍ، يَا بَنِي فُلاَنٍ، يَا بَنِي فُلاَنٍ، يَا بَنِي عَبْدِ مَنَافٍ، يَا بَنِي عَبْدِ الْمُطَّلِبِ» فَاجْتَمَعُوا إِلَيْهِ فَقَالَ: «أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلاً تَخْرُجُ بِسَفْحِ هَذَا الْجَبَلِ أَكُنْتُمْ مُصَدِّقِيَّ؟» قَالُوا: مَا جَرَّبْنَا عَلَيْكَ كَذِباً. قَالَ: «فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ».

قَالَ: فَقَالَ أَبُو لَهَبٍ: تَبًّا لَكَ، أَمَا جَمَعْتَنَا إِلاَّ لِهَذَا؟ ثُمَّ قَامَ. فَنَزَلَتْ هَذِهِ السُّورَةُ: ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَقَدْ تَبَّ﴾ [المسد: ١].

كَذَا قَرَأَ الأَعْمَشُ إِلَى آخِرِ السُّورَةِ.

[البخاري: كتاب الجنائز، باب ذكر شرار الموتى، رقم: ١٣٩٤].

٣٥٦ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ. قَالَ: صَعِدَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ الصَّفَا فَقَالَ: «يَا صَبَاحَاهُ!...» بِنَحْوِ حَدِيثِ أَبِي أُسَامَةَ. وَلَمْ يَذْكُرْ نُزُولَ الآيَةِ: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴾ [الشعراء: ٢١٤].

٩٠ ـ باب شَفَاعَةِ النَّبِيِّ ﷺ لأَبِي طَالِبٍ والتَّخْفِيف عَنْهُ بِسَبَبِهِ

٣٥٧ ـ (٢٠٩) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ، قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، هَلْ نَفَعْتَ أَبَا طَالِبٍ بِشَيْءٍ، فَإِنَّهُ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ؟ قَالَ: «نَعَمْ، هُوَ فِي ضَحْضَاحٍ مِنْ نَارٍ. وَلَوْلاَ أَنَا لَكَانَ فِي الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ».

[البخاري: كتاب مناقب الانصار، باب قصة ابي طالب، رقم: ٣٨٨٣].

٣٥٨ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ: سَمِعْتُ الْعَبَّاسَ يَقُولُ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَا طَالِبٍ كَانَ يَحُوطُكَ وَيَنْصُرُكَ، فَهَلْ نَفَعَهُ ذَلِكَ؟ قَالَ: «نَعَمْ، وَجَدْتُهُ فِي غَمَرَاتٍ مِنَ النَّارِ فَأَخْرَجْتُهُ إِلَى ضَحْضَاحٍ».

٣٥٩ ـ (...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْحَارِثِ قَالَ: أَخْبَرَنِي الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، بِهَذَا الإِسْنَادِ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ حَدِيثِ أَبِي عَوَانَةَ.

٣٦٠ ـ (٢١٠) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ ذُكِرَ عِنْدَهُ عَمُّهُ أَبُو طَالِبٍ. فَقَالَ: «لَعَلَّهُ

brought to a shallow fire, reaching up (only) to his ankles, from which his brain would be boiling".

[91] The least tortured among the dwellers of the (Hell) fire

361-(211) Abu Sa'id Al-Khudri narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the least tortured among the dwellers of the (Hell) fire would be one, who would put on two shoes of fire, from whose severe heat his brain would be boiling".

362-(212) Ibn Abbas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the least tortured among the dwellers of the (Hell) fire would be Abu Talib, who would put on two shoes of fire, from whose severe heat his brain would be boiling".

363-(213) An-Nu'man Ibn Bashir said, while delivering a speech: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The least to suffer from among the dwellers of the (Hell) fire on The Day of Judgement would be one, under whose soles, two pieces of fire would be put, from which his brain would be boiling".

364-(...) An-Nu'man Ibn Bashir said, while delivering a speech: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The least to suffer from among the dwellers of the (Hell) fire on The Day of Judgement would be one, having two shoes and laces of fire, from which, his brain would be as boiling as a cooking vessel,. Though he would think that no one is more suffering than him, he would be, in fact, the least of them (people of the Hell fire) to suffer".

[92] The proof that whoever died as an unbeliever, any deed would be of no benefit for him

365-(214) Masruq narrated from A'isha: Once, I said: "O Messenger of Allah! (Abdullah) Ibn Jud'an in the pre-Islamic period of ignorance, used to keep good relation with his kith and kin, and feed the needy and destitute; would that benefit him (on The Day of Judgement)?" he (The Prophet) said: "No, that would not benefit him. However, he never said even once: O my Lord! Forgive my sin for me on The Day of Judgement".

[93] Taking the believers as friends, and boycotting and disavowing the others (of non-believers)

366-(215) Amr Ibn Al-Ass narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying, openly not secretly: "No doubt, the posterity of my fathers (i.e. so-and-so) are not my friends. But my friends are Allah and the faithful believers".

تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ، فَيُجْعَلُ فِي ضَحْضَاحٍ مِنْ نَارٍ، يَبْلُغُ كَعْبَيْهِ، يَغْلِي مِنْهُ دِمَاغُهُ».

[البخاري: كتاب مناقب الأنصار، باب قصة أبي طالب، رقم: ٣٨٨٥].

٩١ ـ باب أَهْوَنِ أَهْلِ النَّارِ عذاباً

٣٦١ ـ (٢١١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَدْنَىٰ أَهْلِ النَّارِ عَذَاباً، يَنْتَعِلُ بِنَعْلَيْنِ مِنْ نَارٍ، يَغْلِي دِمَاغُهُ مِنْ حَرَارَةِ نَعْلَيْهِ».

٣٦٢ ـ (٢١٢) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَهْوَنُ أَهْلِ النَّارِ عَذَاباً أَبُو طَالِبٍ، وَهُوَ مُنْتَعِلٌ بِنَعْلَيْنِ يَغْلِي مِنْهُمَا دِمَاغُهُ».

٣٦٣ ـ (٢١٣) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ ـ قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يَقُولُ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَخْطُبُ وَهُوَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَاباً يَوْمَ الْقِيَامَةِ، لَرَجُلٌ تُوضَعُ فِي أَخْمَصِ قَدَمَيْهِ جَمْرَتَانِ، يَغْلِي مِنْهُمَا دِمَاغُهُ».

[البخاري: كتاب الرقاق، باب صفة الجنة والنار، رقم: ٦٥٦١].

٣٦٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَاباً مَنْ لَهُ نَعْلاَنِ وَشِرَاكَانِ مِنْ نَارٍ، يَغْلِي مِنْهُمَا دِمَاغُهُ، كَمَا يَغْلِي الْمِرْجَلُ، مَا يَرَىٰ أَنَّ أَحَداً أَشَدُّ مِنْهُ عَذَاباً، وَإِنَّهُ لأَهْوَنُهُمْ عَذَاباً».

٩٢ ـ باب الدليلِ على أنَّ مَنْ مات على الكُفْرِ لا يَنفعُه عملٌ

٣٦٥ ـ (٢١٤) ـ حدّثني أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، ابْنُ جُدْعَانَ، كَانَ فِي الْجَاهِلِيَّةِ يَصِلُ الرَّحِمَ، وَيُطْعِمُ الْمِسْكِينَ، فَهَلْ ذَاكَ نَافِعُهُ؟ قَالَ: «لاَ يَنْفَعُهُ، إِنَّهُ لَمْ يَقُلْ يَوْماً: رَبِّ اغْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ».

٩٣ ـ باب مُوَالاة المؤمنينَ ومقاطعةِ غيرهم والبَرَاءَة منهم

٣٦٦ ـ (٢١٥) ـ حدّثني أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، جِهَاراً غَيْرَ سِرٍّ، يَقُولُ: «أَلاَ إِنَّ آلَ أَبِي، يَعْنِي فُلاَناً، لَيْسُوا لِي بِأَوْلِيَاءَ، إِنَّمَا وَلِيِّيَ اللَّهُ وَصَالِحُ الْمُؤْمِنِينَ».

[البخاري: كتاب الأدب، باب تبلّ الرحم ببلالها، رقم: ٥٩٩٠].

[94] The proof that many groups of Muslims would be admitted in Paradise with neither reckoning nor torment

367-(216) Abu Huraira narrated that The Prophet "Allah's blessing and peace be upon him" said: "From among my (Muslim) nation, seventy thousand would be admitted in Paradise with no reckoning". A man stood up and said: "O Messenger of Allah! Invoke Allah for me to be one of them". The Messenger of Allah said: "O Allah! Make him one of them". Another man stood up and said: "O Messenger of Allah! Supplicate Allah for me to be one of them". The Messenger of Allah said: "Ukasha preceded you in such an issue".

368-(...) Abu Huraira narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying (the same Hadith narrated by Ar-Rabie).

369-(...) Abu Huraira narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "From among my followers, about seventy thousand will enter Paradise without reckoning, whose faces will be shining like the moon". Ukasha Ibn Muhsin Al-Asadi got up, lifting his covering sheet and said: "O Messenger of Allah! Invoke Allah for me to be one of them". The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Make him one of them". Then another man from The Ansar got up and said: "O Allah's Apostle! Invoke Allah for me to be one of them". The Messenger of Allah "Allah's blessing and peace be upon him" said: "Ukasha anticipated you".

370-(217) Abu Huraira narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "From among my followers, about seventy thousand will enter Paradise as one group (in a time), the faces of many of whom will be as shining as the moon".

371-(218) Imran Ibn Husain narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "From amongst my nation, seventy thousand shall enter Paradise without reckoning". The people asked: "Who are they O Messenger of Allah?" he said: "They are those, who do not get themselves cauterized, nor do they treat themselves by practising charm. But they put their trust (only) in their Lord". On that Ukasha Ibn Muhsin said: "Invoke Allah for me to be one of them". The Prophet "Allah's blessing and peace be upon him" said: "You would be one of them". Then another person got up and said: "Invoke Allah for me to be one of them". The Prophet "Allah's blessing and peace be upon him" said: "Ukasha has anticipated you".

٩٤ ـ باب الدَّلِيلِ على دُخُول طَوَائِفَ من المُسْلِمِين الجَنَّةَ بغير حسابٍ ولا عذابٍ

٣٦٧ ـ (٢١٦) ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ سَلاَّمِ بْنِ عُبَيْدِ اللَّهِ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «يَدْخُلُ مِنْ أُمَّتِي الْجَنَّةَ سَبْعُونَ أَلْفاً بِغَيْرِ حِسَابٍ». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: «اللَّهُمَّ اجْعَلْهُ مِنْهُمْ»، ثُمَّ قَامَ آخَرُ فَقَالَ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ».

٣٦٨ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... بِمِثْلِ حَدِيثِ الرَّبِيعِ.

٣٦٩ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَدْخُلُ مِنْ أُمَّتِي زُمْرَةٌ هُمْ سَبْعُونَ أَلْفاً، تُضِيءُ وُجُوهُهُمْ إِضَاءَةَ الْقَمَرِ لَيْلَةَ الْبَدْرِ».

قَالَ أَبُو هُرَيْرَةَ: فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ الأَسَدِيُّ، يَرْفَعُ نَمِرَةً عَلَيْهِ. فَقَالَ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اجْعَلْهُ مِنْهُمْ». ثُمَّ قَامَ رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَبَقَكَ بِهَا عُكَّاشَةُ».

[البخاري: كتاب الرقاق، باب يدخل الجنة سبعون ألفاً بغير حساب، رقم: ٦٥٤٢].

٣٧٠ ـ (٢١٧) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي حَيْوَةُ قَالَ: حَدَّثَنِي أَبُو يُونُسَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفاً، زُمْرَةٌ وَاحِدَةٌ مِنْهُمْ، عَلَى صُورَةِ الْقَمَرِ».

٣٧١ ـ (٢١٨) ـ حدّثنا يَحْيَىٰ بْنُ خَلَفٍ الْبَاهِلِيُّ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدٍ ـ يَعْنِي ابْنَ سِيرِينَ ـ قَالَ: حَدَّثَنِي عِمْرَانُ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفاً بِغَيْرِ حِسَابٍ». قَالُوا: وَمَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «هُمُ الَّذِينَ لاَ يَكْتَوُونَ وَلاَ يَسْتَرْقُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ»، فَقَامَ عُكَّاشَةُ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: «أَنْتَ مِنْهُمْ». قَالَ: فَقَامَ رَجُلٌ فَقَالَ: يَا نَبِيَّ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ».

372-(...) Imran Ibn Husain narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "From amongst my nation, seventy thousand shall enter Paradise without reckoning". The people asked: "Who are they O Messenger of Allah?" he said: "They are those, who do not get themselves cauterized, nor do they believe in bad or good omen (from birds etc.), nor do they treat themselves by practising charm. But they put their trust (only) in their Lord".

373-(219) Abu Hazim narrated from Sahl Ibn Sa'd that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, seventy thousand (or seven hundred thousand, Abu Hazim doubted which of the two he uttered) from amongst my nation would be admitted in Paradise, holding one another, the first of whom would not enter before the last would enter (at the same time), whose faces would be as bright as a full moon".

374-(220) Husain Ibn Abd Ar-Rahman narrated: I was sitting with Sa'id Ibn Jubair when he asked: "Who of you saw the star which fell down yester day?" I answered: "I (saw it)". Then I said: "No doubt, I was not in a prayer, but I was stung (by a poisonous insect)". He asked: "Then, what did you do?" I answered: "I practiced charm". He asked: "What did lead you to do so?" I said: "A Hadith narrated to us by Ash'sha'bi". He said: "What did Ash'sha'bi narrate to you?" I said: "He narrated to us from Buraida Ibn Husaib Al-Aslami that he said: "There is no (practicing) charm except for preventing the (effects of the) evil eye or the poison".

Sa'id Ibn Jubair said: "He did well, who acted upon what he heard (from The Prophet). But, Ibn Abbas narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Nations were displayed before me; I saw a Prophet passing by with a few followers; a Prophet passing by with a man or two (of his followers); and a Prophet passing by with nobody. Then a big crowd of people passed in front of me whom I thought to be my followers. It was said: "No. It is Moses "Peace be upon him" and his followers. but, look at the horizon". Behold! There was a multitude of people (filling the horizon). Then it was said to me: "Look there and there about the stretching sky!" Behold! There was a multitude of people (filling the horizon). It was said to me: "This is your nation out of whom seventy thousand shall enter Paradise with neither reckoning nor torture"".

Then The Prophet "Allah's blessing and peace be upon him" entered his house without telling his companions who they (the 70,000) were. So the people started talking about the issue. Some of them said: "They might be those, who (believed in and) accompanied The Messenger of Allah "Allah's blessing and peace be upon him"". Others said: "They might be

٣٧٢ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا حَاجِبُ بْنُ عُمَرَ أَبُو خُشَيْنَةَ الثَّقَفِيُّ: حَدَّثَنَا الْحَكَمُ بْنُ الأَعْرَجِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفاً بِغَيْرِ حِسَابٍ». قَالُوا: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «هُمُ الَّذِينَ لاَ يَسْتَرْقُونَ، وَلاَ يَتَطَيَّرُونَ وَلاَ يَكْتَوُونَ، وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ».

٣٧٣ ـ (٢١٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ أَبِي حَازِمٍ ـ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيَدْخُلَنَّ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفاً، أَوْ سَبْعُ مِئَةِ أَلْفٍ ـ لاَ يَدْرِي أَبُو حَازِمٍ أَيَّهُمَا قَالَ ـ مُتَمَاسِكُونَ، آخِذٌ بَعْضُهُمْ بَعْضاً، لاَ يَدْخُلُ أَوَّلُهُمْ حَتَّى يَدْخُلَ آخِرُهُمْ، وُجُوهُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ».

[البخاري: كتاب الرقاق، باب صفة الجنة والنار، رقم: ٦٥٥٤].

٣٧٤ ـ (٢٢٠) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمٰنِ؛ قَالَ: كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ فَقَالَ: أَيُّكُمْ رَأَى الْكَوْكَبَ الَّذِي انْقَضَّ الْبَارِحَةَ؟ قُلْتُ: أَنَا. ثُمَّ قُلْتُ: أَمَا إِنِّي لَمْ أَكُنْ فِي صَلاَةٍ، وَلٰكِنِّي لُدِغْتُ. قَالَ: فَمَاذَا صَنَعْتَ؟ قُلْتُ: اسْتَرْقَيْتُ. قَالَ: فَمَا حَمَلَكَ عَلَى ذٰلِكَ؟ قُلْتُ: حَدِيثٌ حَدَّثَنَاهُ الشَّعْبِيُّ، فَقَالَ: وَمَا حَدَّثَكُمُ الشَّعْبِيُّ؟ قُلْتُ: حَدَّثَنَا عَنْ بُرَيْدَةَ بْنِ حُصَيْبٍ الأَسْلَمِيِّ: أَنَّهُ قَالَ: لا رُقْيَةَ إِلا مِنْ عَيْنٍ أَوْ حُمَةٍ، فَقَالَ: قَدْ أَحْسَنَ مَنِ انْتَهَى إِلَى مَا سَمِعَ. وَلٰكِنْ حَدَّثَنَا ابْنُ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «عُرِضَتْ عَلَيَّ الأُمَمُ، فَرَأَيْتُ النَّبِيَّ وَمَعَهُ الرُّهَيْطُ، وَالنَّبِيَّ وَمَعَهُ الرَّجُلُ وَالرَّجُلاَنِ، وَالنَّبِيَّ لَيْسَ مَعَهُ أَحَدٌ. إِذْ رُفِعَ لِي سَوَادٌ عَظِيمٌ، فَظَنَنْتُ أَنَّهُمْ أُمَّتِي. فَقِيلَ لِي: هٰذَا مُوسَىٰ ﷺ وَقَوْمُهُ، وَلٰكِنِ انْظُرْ إِلَى الأُفُقِ، فَنَظَرْتُ، فَإِذَا سَوَادٌ عَظِيمٌ، فَقِيلَ لِي: انْظُرْ إِلَى الأُفُقِ الآخَرِ، فَإِذَا سَوَادٌ عَظِيمٌ، فَقِيلَ لِي: هٰذِهِ أُمَّتُكَ، وَمَعَهُمْ سَبْعُونَ أَلْفاً يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلا عَذَابٍ».

those, who have been born in the Islamic era, and have not associated anything with Allah (in worship)". They mentioned other things.

Then, The Prophet "Allah's blessing and peace be upon him" came out and asked them: "What is that about which you are talking?" they told him. Upon this he said: "They are those who do not treat themselves by practising charm, or asking others to practice it, nor do they believe in bad or good omen (from birds etc.). But they put their trust (only) in their Lord". On that, Ukasha Ibn Muhsin got up and said: "Invoke Allah for me to be one of them". The Prophet "Allah's blessing and peace be upon him" said: "You would be one of them". Then another person got up and said: "Invoke Allah for me to be one of them". The Prophet "Allah's blessing and peace be upon him" said: "Ukasha has anticipated you".

375-(...) Sa'id Ibn Jubair narrated that Ibn Abbas told him: The Prophet "Allah's blessing and peace be upon him" said: "The nations were displayed before me" (and he mentioned the narration, which is like that of Hushaim, but he did not mentioned the beginning of it).

[95] This (Muslim) nation would constitute half the people of Paradise

376-(221) Amr Ibn Maimun narrated from Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "Aren't you satisfied that you would constitute one-fourth the people of Paradise?" we magnified Allah. Then he said: "Aren't you pleased that you would constitute one-third the people of Paradise?" we magnified Allah. Then, he said: "I expect that you would constitute half the people of Paradise. I'm going to tell you about that. The Muslims compared (in number) with the unbelievers are like a white hair in the skin of a black ox, or like a black hair in the skin of a white ox".

377-(...) Amr Ibn Maimun narrated from Abdullah: We were with The Messenger of Allah "Allah's blessing and peace be upon him" in a tent, and we were about forty, when he said to us: "Aren't you satisfied that you would constitute one-fourth the people of Paradise?" we said: "Yes (we are satisfied)". Then he said: "Aren't you pleased that you would constitute one-third the people of Paradise?" we said: "Yes (we are pleased)". Then, he said: "By Him, in Whose hand my soul is! I hope that you would constitute half the people of Paradise. That is because non but a Muslim would be admitted in Paradise. Moreover, you (Muslims) among the unbelievers are like a white hair in the skin of a black ox, or like a black hair in the skin of a red ox".

378-(...) Amr Ibn Maimun narrated from Abdullah: Once, The Messenger of Allah "Allah's blessing and peace be upon him" delivered a speech to us, while he was reclining against a leather tent. He said: "No

ثُمَّ نَهَضَ فَدَخَلَ مَنْزِلَهُ، فَخَاضَ النَّاسُ فِي أُولَئِكَ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلا عَذَابٍ، فَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ صَحِبُوا رَسُولَ اللَّهِ ﷺ، وَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ وُلِدُوا فِي الإِسْلامِ وَلَمْ يُشْرِكُوا بِاللَّهِ، وَذَكَرُوا أَشْيَاءَ، فَخَرَجَ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَقَالَ: «ما الَّذِي تَخُوضُونَ فِيهِ؟» فَأَخْبَرُوهُ، فقال: «هُمُ الَّذِينَ لا يَرْقُونَ، وَلا يَسْتَرْقُونَ، وَلا يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ»، فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَقَالَ: «أَنْتَ مِنْهُمْ». ثُمَّ قَامَ رَجُلٌ آخَرُ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ».

[البخاري: كتاب أحاديث الأنبياء، باب وفاة موسى... رقم: ٣٤١٠].

٣٧٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: حَدَّثَنَا ابْنُ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عُرِضَتْ عَلَيَّ الأُمَمُ...» ثُمَّ ذَكَرَ بَاقِي الْحَدِيثِ، نَحْوَ حَدِيثِ هُشَيْمٍ، وَلَمْ يَذْكُرْ أَوَّلَ حَدِيثِهِ.

٩٥ ـ باب كَوْنِ هذه الأمةِ نِصفَ أهلِ الجَنَّة

٣٧٦ ـ (٢٢١) ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «أَمَا تَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟» قَالَ فَكَبَّرْنَا، ثُمَّ قَالَ: «أَمَا تَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قَالَ: فَكَبَّرْنَا، ثُمَّ قَالَ: «إِنِّي لأَرْجُو أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ. وَسَأُخْبِرُكُمْ عَنْ ذَلِكَ: مَا الْمُسْلِمُونَ فِي الْكُفَّارِ إِلا كَشَعْرَةٍ بَيْضَاءَ فِي ثَوْرٍ أَسْوَدَ، أَوْ كَشَعْرَةٍ سَوْدَاءَ فِي ثَوْرٍ أَبْيَضَ».

[البخاري: كتاب الرقاق، باب الحشر، رقم: ٦٥٢٨].

٣٧٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي قُبَّةٍ، نَحْواً مِنْ أَرْبَعِينَ رَجُلاً فَقَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟» قَالَ: قُلْنَا: نَعَمْ، فَقَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» فَقُلْنَا: نَعَمْ، فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ. وَذَاكَ أَنَّ الْجَنَّةَ لا يَدْخُلُهَا إِلا نَفْسٌ مُسْلِمَةٌ، وَمَا أَنْتُمْ فِي أَهْلِ الشِّرْكِ إِلا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الأَسْوَدِ. أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الأَحْمَرِ».

٣٧٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مَالِكٌ ـ وَهُوَ ابْنُ مِغْوَلٍ ـ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ

doubt, non but a Muslim would be admitted in Paradise. O Allah! I have reported (the message). O Allah! Be a witness! Do you like that you would constitute one-fourth the people of Paradise?" we said: "Yes O Allah's Messenger!" Then he said: "Do you like that you would constitute one-third the people of Paradise?" They said: "Yes O Messenger of Allah!" Then, he said: "I expect that you would constitute half the people of Paradise, for, you (Muslims) among the other nations (of unbelievers) are like a black hair in the skin of a white ox, or like a white hair in the skin of a black ox".

[96] The saying (of The Prophet): "Allah would say to Adam: "Bring out the people of the (Hell) fire: from every one thousand, nine hundred and ninety-nine"

379-(222) Abu Sa'id Al-Khudri narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will say (on the Day of Judgement): "O Adam!" Adam will reply: "Yes, I am responding to your call, and all goodness be in Your Hand". Allah will say: "Bring out the people of the fire". Adam will say: "O Allah! How many are the people of the Fire?" Allah will reply: "From every one thousand, take out nine-hundred-and ninety-nine". At that time children will become hoary-headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allah". (Pilgrimage "Al-Hajj" 2) The companions of The Prophet "Allah's blessing and peace be upon him" asked: "O Allah's Apostle! Who is that (excluded) one?" He said: "Rejoice with glad tidings; one person will be (selected to enter Paradise) from you and one-thousand will be (selected to enter the Hell fire) from Gog and Magog".

The Prophet "Allah's blessing and peace be upon him" further said: "By Him, in Whose Hands my life is, I hope that you will be one-fourth of the people of Paradise". We praised and magnified Allah. He added: "By Him, in Whose hand my life is! I hope that you will be one-third of the people of Paradise". We praised and magnified Allah. He said: "By Him, in Whose hand my life is! I hope that you will be half the people of Paradise". We praised and magnified Allah. He further said: "The example of you (Muslims compared in number) with the other nations (of non-Muslims) is like a white hair in the skin of a black ox, or like a round hairless spot on the foreleg of a donkey".

380-(...) The same Hadith was narrated on the authority of Al-A'mash, ending it with: "You (Muslims) among the other people (of non Muslims) are, on such a day (of Judgement), like a white hair in the skin of a black ox, or like a black hair in the skin of a white ox". He did not mention "or like a round hairless spot in the foreleg of a donkey".

فَأَسْنَدَ ظَهْرَهُ إِلَى قُبَّةٍ أَدَمٍ، فَقَالَ: «أَلا لا يَدْخُلُ الْجَنَّةَ إِلا نَفْسٌ مُسْلِمَةٌ. اللَّهُمَّ هَلْ بَلَّغْتُ؟ اللَّهُمَّ اشْهَدْ. أَتُحِبُّونَ أَنَّكُمْ رُبُعُ أَهْلِ الْجَنَّةِ؟» فَقُلْنَا: نَعَمْ يَا رَسُولَ اللَّهِ. فَقَالَ: «أَتُحِبُّونَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قَالُوا: نَعَمْ، يَا رَسُولَ اللَّهِ. قَالَ: «إِنِّي لأَرْجُو أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ، مَا أَنْتُمْ فِي سِوَاكُمْ مِنَ الأُمَمِ إِلاَّ كَالشَّعْرَةِ السَّوْدَاءِ فِي الثَّوْرِ الأَبْيَضِ، أَوْ كَالشَّعْرَةِ الْبَيْضَاءِ فِي الثَّوْرِ الأَسْوَدِ».

٩٦ ـ باب قوله: «يَقُولُ اللَّهُ لآدَمَ: أَخْرِجْ بَعْثَ النَّارِ، مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وتسعةً وتسعين»

٣٧٩ ـ (٢٢٢) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ الْعَبْسِيُّ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: يَا آدَمُ فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ. قَالَ: يَقُولُ: أَخْرِجْ بَعْثَ النَّارِ، قَالَ: وَمَا بَعْثُ النَّارِ؟ قَالَ: مِنْ كُلِّ أَلْفٍ تِسْعَ مِئَةٍ وَتِسْعَةً وَتِسْعِينَ، قَالَ: فَذَاكَ حِينَ يَشِيبُ الصَّغِيرُ، وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا، وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ» قَالَ: فَاشْتَدَّ ذَلِكَ عَلَيْهِمْ. قَالُوا: يَا رَسُولَ اللَّهِ، أَيُّنَا ذَلِكَ الرَّجُلُ؟ فَقَالَ: «أَبْشِرُوا، فَإِنَّ مِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفاً، وَمِنْكُمْ رَجُلٌ» قَالَ: ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لأَطْمَعُ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ». فَحَمِدْنَا اللَّهَ وَكَبَّرْنَا. ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لأَطْمَعُ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ». فَحَمِدْنَا اللَّهَ وَكَبَّرْنَا. ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لأَطْمَعُ أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ، إِنَّ مَثَلَكُمْ فِي الأُمَمِ كَمَثَلِ الشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الأَسْوَدِ، أَوْ كَالرَّقْمَةِ فِي ذِرَاعِ الْحِمَارِ».

[البخاري: كتاب أحاديث الأنبياء، باب قصة يأجوج ومأجوج، رقم: ٣٣٤٨].

٣٨٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ. غَيْرَ أَنَّهُمَا قَالا: «مَا أَنْتُمْ يَوْمَئِذٍ فِي النَّاسِ إِلا كَالشَّعْرَةِ الْبَيْضَاءِ فِي الثَّوْرِ الأَسْوَدِ أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي الثَّوْرِ الأَبْيَضِ»، وَلَمْ يَذْكُرَا: أَوْ كَالرَّقْمَةِ فِي ذِرَاعِ الْحِمَارِ.

(2) The Book Of Purification

[1] The merit of ablution

1-(223) Abu Malik Al-Ash'ari narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The purification constitutes half of the faith, (the phrase) "Praise be to Allah" fills one's balance of acts, (the phrases) "Glory be to Allah" and "Praise be to Allah" fill what is between the sky and the earth, the prayer is a light (which guides one to goodness and favour, and prevents him from doing evil), the charity is an evidence (of one's good faith), the patience is a luminosity and The Holy Quran is a proof, whither for you (in case you kept reciting it and acting upon its principles) or against you (in case you abandoned it and ignored its principles). Everyone of the people goes in the morning (and seeks for deeds), and sells himself in such a way as either to emancipate it (from torture if he sold it to Allah), or to destroy it (if he sold it to Satan)".

[2] The obligation of one's purification for performing the prayer

(224) Mus'ab Ibn Sa'd narrated: Once, Abdullah visited Ibn Amer in order to inquire about his health. He said to him: "Wouldn't you invoke Allah for me O Ibn Umar?" he replied: No doubt, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "One's prayer would not be accepted without purification, and no charity would be accepted in case it was gained from misappropriation". And you (O Ibn Amer) acted as a governor of Basra".

(...) A similar tradition was narrated from The Prophet "Allah's blessing and peace be upon him" on the authority of Simak Ibn Harb, with the same chain of transmitters.

2-(225) Hammam Ibn Munabbih, the brother of Wahb Ibn Munabbih narrated: This is what Abu Huraira narrated to us from Muhammad, The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned some traditions including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "The prayer of anyone of you would not be accepted if he broke his ablution until he performs ablution".

[3] How one performs ablution and what about its validity

3-(226) Ata Ibn Yazid Al-Laithi narrated that Humran, Uthman's freed slave reported: Uthman Ibn Affan "Allah be pleased with him" asked for some water to perform ablution. He poured water over his hands and washed them thrice. Then he rinsed his mouth, washed his

٢ ـ كِتَابُ الطَّهَارَةِ

١ ـ باب فَضْل الوُضُوءِ

١ ـ (٢٢٣) ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى: أَنَّ زَيْداً حَدَّثَهُ: أَنَّ أَبَا سَلاَّمٍ حَدَّثَهُ، عَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطُّهُورُ شَطْرُ الإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلآنِ ـ أَوْ تَمْلأُ ـ مَا بَيْنَ السَّمَاوَاتِ وَالأَرْضِ، وَالصَّلاَةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ: كُلُّ النَّاسِ يَغْدُو، فَبَايِعٌ نَفْسَهُ، فَمُعْتِقُهَا أَوْ مُوبِقُهَا».

٢ ـ باب وُجُوبِ الطَّهَارَةِ للصَّلاَةِ

(٢٢٤) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ ـ وَاللَّفْظُ لِسَعِيدٍ ـ قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، قَالَ: دَخَلَ عَبْدُ اللَّهِ بْنُ عُمَرَ عَلَى ابْنِ عَامِرٍ يَعُودُهُ وَهُوَ مَرِيضٌ. فَقَالَ: أَلاَ تَدْعُو اللَّهَ لِي يَا ابْنَ عُمَرَ؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ تُقْبَلُ صَلاَةٌ بِغَيْرِ طُهُورٍ، وَلاَ صَدَقَةٌ مِنْ غُلُولٍ»، وَكُنْتَ عَلَى الْبَصْرَةِ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ. قَالَ أَبُو بَكْرٍ وَوَكِيعٌ: عَنْ إِسْرَائِيلَ، كُلُّهُمْ عَنْ سِمَاكِ بْنِ حَرْبٍ، بِهَذَا الإِسْنَادِ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٢ ـ (٢٢٥) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: حَدَّثَنَا مَعْمَرُ بْنُ رَاشِدٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ ـ أَخِي وَهْبِ بْنِ مُنَبِّهٍ ـ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تُقْبَلُ صَلاَةُ أَحَدِكُمْ، إِذَا أَحْدَثَ، حَتَّى يَتَوَضَّأَ». [البخاري: كتاب الوضوء، باب لا تقبل صلاة بغير طهور، رقم: ١٣٥].

٣ ـ باب صفةِ الوُضُوءِ وَكمَاله

٣ ـ (٢٢٦) ـ حدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ سَرْحٍ، وَحَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ: أَنَّ عَطَاءَ بْنَ يَزِيدَ اللَّيْثِيَّ أَخْبَرَهُ: أَنَّ حُمْرَانَ مَوْلَى عُثْمَانَ أَخْبَرَهُ: أَنَّ عُثْمَانَ بْنَ عَفَّانَ رضي اللَّهُ

nose by putting water in it and then blowing it out. Then he washed his face thrice, and his right forearm up to the elbow thrice, and then washed his left forearm up to the elbow thrice. Then he passed his wet hands over his head. Then he washed his right foot up to the ankles thrice and his left foot up to the ankles thrice. Then he said: "I saw The Messenger of Allah "Allah's blessing and peace be upon him" offering ablution like this". He added: Allah's Messenger "Allah's blessing and peace be upon him" said: "If anyone Performs ablution like that of mine, then stands up and prays two Rak'as, during which he does not think of anything else (other than the present prayer) then his past sins will be forgiven". Ibn Shihab said: Our religious scholars used to say: "This ablution (performed by Uthman) is the most perfect ablution one could perform for the prayer".

4-(...) Ata Ibn Yazid Al-Laithi narrated from Humran, the freed slave of Uthman that Uthman Ibn Affan "Allah be pleased with him" asked for a tumbler of water from which he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice, passed his wet hands over his head and washed his feet up to the ankles thrice. Then he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "If anyone Performs ablution like that of mine and prays two Rak'as, during which he does not think of anything else (other than the present prayer) then his past sins will be forgiven".

[4] The merit of performing ablution and then offering prayer after it

5-(227) Hisham Ibn Urwa narrated from his father from Humran, the freed slave of Uthman: Uthman was at the courtyard of the mosque when the caller announced the call for Asr prayer. He asked for a tumbler of water to perform ablution. Then he said: "I am going to tell you a tradition which I would not have told you, had I not been compelled by a certain Holy Verse. I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no Muslim person, who performs ablution perfectly and then offers the prayer, except that Allah will forgive his sins committed between that (current prayer) and the (next) prayer".

(...) The same Hadith was narrated on the authority of Hisham with the same chain of transmission, but according to the narration of Abu Usama, he (The Prophet) said: "who performs ablution perfectly and then offers the compulsory (congregational) prayer".

عنه دَعَا بِوَضُوءٍ فَتَوَضَّأَ، فَغَسَلَ كَفَّيْهِ ثَلاَثَ مَرَّاتٍ، ثُمَّ مَضْمَضَ وَاسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلاَثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى مِثْلَ ذَلِكَ، ثُمَّ مَسَحَ رَأْسَهُ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ ثَلاَثَ مَرَّاتٍ، ثُمَّ غَسَلَ الْيُسْرَى مِثْلَ ذَلِكَ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ، لاَ يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

قَالَ ابْنُ شِهَابٍ: وَكَانَ عُلَمَاؤُنَا يَقُولُونَ: هَذَا الْوُضُوءُ أَسْبَغُ مَا يَتَوَضَّأُ بِهِ أَحَدٌ لِلصَّلاَةِ.

[البخاري: كتاب الوضوء، باب الوضوء ثلاثاً ثلاثاً، رقم: ١٥٩].

٤ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ: أَنَّهُ رَأَى عُثْمَانَ دَعَا بِإِنَاءٍ، فَأَفْرَغَ عَلَى كَفَّيْهِ ثَلاَثَ مِرَارٍ، فَغَسَلَهُمَا، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الإِنَاءِ، فَمَضْمَضَ وَاسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثَ مَرَّاتٍ، وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلاَثَ مَرَّاتٍ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَيْهِ ثَلاَثَ مَرَّاتٍ، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا، ثُمَّ صَلَّى رَكْعَتَيْنِ، لا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

٤ ـ باب فَضْلِ الوُضُوءِ والصلاةِ عَقِبَهُ

٥ ـ (٢٢٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعُثْمَانُ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ ـ وَاللَّفْظُ لِقُتَيْبَةَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ وَهُوَ بِفِنَاءِ الْمَسْجِدِ، فَجَاءَهُ الْمُؤَذِّنُ عِنْدَ الْعَصْرِ. فَدَعَا بِوَضُوءٍ فَتَوَضَّأَ، ثُمَّ قَالَ: وَاللَّهِ، لأُحَدِّثَنَّكُمْ حَدِيثاً، لَوْلا آيَةٌ فِي كِتَابِ اللَّهِ مَا حَدَّثْتُكُمْ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لا يَتَوَضَّأُ رَجُلٌ مُسْلِمٌ فَيُحْسِنُ الْوُضُوءَ، فَيُصَلِّي صَلاَةً، إلا غَفَرَ اللَّهُ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلاَةِ الَّتِي تَلِيهَا».

[البخاري: كتاب الوضوء، باب الوضوء ثلاثاً ثلاثاً، رقم: ١٦٠].

(...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، جَمِيعاً عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ. وَفِي حَدِيثِ أَبِي أُسَامَةَ: «فَيُحْسِنُ وُضُوءَهُ ثُمَّ يُصَلِّي الْمَكْتُوبَةَ».

6-(...) Urwa narrated from Humran: After Uthman had performed ablution, he said: "By Allah! I am going to tell you a tradition, which, by Allah, I would not have told you, had I not been compelled by a certain Holy Verse. I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "No man performs ablution perfectly and then offers the prayer, except that Allah will forgive his sins committed between that (current prayer) and the (next) prayer". (Urwa said: This verse is: "Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the People in the Book - on them shall be Allah's curse, and the curse of those entitled to curse") (Heifer "Al-Baqara" 159).

7-(228) Amr Ibn Sa'id Ibn Al-Ass narrated: I was with Uthman when he asked for water to perform ablution. Then he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no Muslim person, who, at the due time of a prescribed compulsory prayer, performs ablution perfectly, and then offers such a prayer very well with humility and bowing, except that it will be expiation for his past sins, so long as he has not committed a major sin; and this is applicable for all the time".

8-(229) Humran, the freed slave of Uthman, narrated: I brought water to Uthman in order to perform ablution. When he performed ablution he said: "No doubt, there are some people, who used to tell narrations from The Messenger of Allah "Allah's blessing and peace be upon him"; and indeed, I do not know what those narrations are. but, all what I know is that I saw The Messenger of Allah "Allah's blessing and peace be upon him" performing ablution in such a way as that of mine. Then he said: "Whoever performed ablution like that, then all his previous sins would be forgiven, and his prayer and walking to the mosque would have an extra reward".

According to the narration of Ibn Abda (Humran said): I came to Uthman and he performed ablution.

9-(230) Abu Anas narrated that Uthman performed ablution at Maqa'id (a place near the mosque) and said: "Would I not show you the ablution The Messenger of Allah "Allah's blessing and peace be upon him" had performed?" Then, he washed (the different parts of his body) thrice. Qutaiba added in his narration: With him (Uthman) there were some Companions of Allah's Messenger "Allah's blessing and peace be upon him".

10-(231) Humran Ibn Aban narrated: I used to bring water for Uthman for his purification. There passed no day but that he took a bath (even) with little water. Uthman said: At the time of our returning from our (Asr,

٦ ـ (...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، قَالَ ابْنُ شِهَابٍ: وَلَكِنْ عُرْوَةُ يُحَدِّثُ عَنْ حُمْرَانَ: أَنَّهُ قَالَ: فَلَمَّا تَوَضَّأَ عُثْمَانُ قَالَ: وَاللَّهِ، لأُحَدِّثَنَّكُمْ حَدِيثاً. وَاللَّهِ، لَوْلا آيَةٌ فِي كِتَابِ اللَّهِ مَا حَدَّثْتُكُمُوهُ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لا يَتَوَضَّأُ رَجُلٌ فَيُحْسِنُ وُضُوءَهُ، ثُمَّ يُصَلِّي الصَّلاةَ، إِلا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلاةِ الَّتِي تَلِيهَا».

قَالَ عُرْوَةُ: الآيَةُ: ﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلْهُدَىٰ﴾، إِلَى قَوْلِهِ: ﴿ٱللَّٰعِنُونَ﴾ [البقرة: ١٥٩].

٧ ـ (٢٢٨) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ وَحَجَّاجُ بْنُ الشَّاعِرِ، كِلاهُمَا عَنْ أَبِي الْوَلِيدِ: قَالَ عَبْدٌ: حَدَّثَنِي أَبُو الْوَلِيدِ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدِ بْنِ الْعَاصِ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ قَالَ: كُنْتُ عِنْدَ عُثْمَانَ، فَدَعَا بِطَهُورٍ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنِ امْرِئٍ مُسْلِمٍ تَحْضُرُهُ صَلاةٌ مَكْتُوبَةٌ، فَيُحْسِنُ وُضُوءَهَا وَخُشُوعَهَا وَرُكُوعَهَا، إِلاَّ كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ، مَا لَمْ يُؤْتِ كَبِيرَةً، وَذَلِكَ الدَّهْرَ كُلَّهُ».

٨ ـ (٢٢٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، قَالا: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ وَهُوَ الدَّرَاوَرْدِيُّ ـ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ قَالَ: أَتَيْتُ عُثْمَانَ بْنَ عَفَّانَ بِوَضُوءٍ، فَتَوَضَّأَ ثُمَّ قَالَ: إِنَّ نَاساً يَتَحَدَّثُونَ عَنْ رَسُولِ اللَّهِ ﷺ أَحَادِيثَ، لا أَدْرِي مَا هِيَ؟ إِلا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ مِثْلَ وُضُوئِي هَذَا، ثُمَّ قَالَ: «مَنْ تَوَضَّأَ هَكَذَا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَكَانَتْ صَلاتُهُ وَمَشْيُهُ إِلَى الْمَسْجِدِ نَافِلَةً».

وَفِي رِوَايَةِ ابْنِ عَبْدَةَ: أَتَيْتُ عُثْمَانَ فَتَوَضَّأَ.

٩ ـ (٢٣٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لِقُتَيْبَةَ وَأَبِي بَكْرٍ ـ قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي أَنَسٍ: أَنَّ عُثْمَانَ تَوَضَّأَ بِالْمَقَاعِدِ. فَقَالَ: أَلا أُرِيكُمْ وُضُوءَ رَسُولِ اللَّهِ ﷺ؟ ثُمَّ تَوَضَّأَ ثَلاثاً ثَلاثاً.

وَزَادَ قُتَيْبَةُ فِي رِوَايَتِهِ: قَالَ سُفْيَانُ: قَالَ أَبُو النَّضْرِ عَنْ أَبِي أَنَسٍ. قَالَ: وَعِنْدَهُ رِجَالٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ.

١٠ ـ (٢٣١) ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاءِ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ وَكِيعٍ. قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ جَامِعِ بْنِ شَدَّادٍ، أَبِي صَخْرَةَ قَالَ: سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ قَالَ: كُنْتُ أَضَعُ لِعُثْمَانَ طَهُورَهُ، فَمَا أَتَى عَلَيْهِ يَوْمٌ إِلا وَهُوَ يُفِيضُ عَلَيْهِ نُطْفَةً. وَقَالَ عُثْمَانُ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ عِنْدَ انْصِرَافِنَا مِنْ صَلاتِنَا هَذِهِ ـ قَالَ

according to Mis'ar, a sub-narrator) prayer The Messenger of Allah "Allah's blessing and peace be upon him" said addressing us: "I do not know whether to tell you a thing or keep silent". We said: "O Messenger of Allah! If it is good, you might tell us, otherwise, Allah and His Messenger know better". Upon this he said: "There is no Muslim, who purifies (himself) and completes purification enjoined upon him by Allah and then offers those five (compulsory) prayers, but that they will be expiations for whatever (sins committed) between them".

11-(...) Jami Ibn Shaddad narrated: I heard Humran, the freed slave of Uthman, telling Abu Burda in this mosque, during the governorship of Bishr, that Uthman said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one performed ablution as perfectly as enjoined by Allah, (and then offered the prayers), then, the compulsory prayers would be expiations for whatever (sins committed) between them".

This is the narration of Ibn Mu'adh. But as for the narration of Ghundur, it did not imply "during the governorship of Bishr", and it did not imply also the word "compulsory" for the prayers.

12-(232) Humran, the freed slave of Uthman, narrated: Once, Uthman performed ablution perfectly and then said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" performing ablution as perfect as it could be. Then he said: "He, who performed ablution as such, and then went out to the mosque, with nothing motivating him (to go out) except the prayer, then, his past sins would be forgiven for him".

13-(...) Humran, the freed slave of Uthman, narrated from Uthman Ibn Affan that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who performed ablution perfectly for the prayer and (went out and) walked to offer the obligatory prayer, and then prayed it with the people, or with a congregation or in the mosque, all his sins would be forgiven for him by Allah".

[5] The five (obligatory) prayers, (the prayer of) Friday to the next Friday, (the fasting of) Ramadan to Ramadan (of the coming year) are expiations for whatever (sins committed in the intervals) between them, so long as the major sins are not committed

14-(233) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The five (daily obligatory) prayers, and the (prayer of) Friday to the next Friday are expiations for whatever (sins committed in the intervals) between them, so long as the major sins are not committed".

مِسْعَرٌ: أُرَاهَا الْعَصْرَ ـ فَقَالَ: «مَا أَدْرِي، أُحَدِّثُكُمْ بِشَيْءٍ أَوْ أَسْكُتُ؟» فَقُلْنَا: يَا رَسُولَ اللَّهِ، إِنْ كَانَ خَيْراً فَحَدِّثْنَا، وَإِنْ كَانَ غَيْرَ ذَلِكَ فَاللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «مَا مِنْ مُسْلِمٍ يَتَطَهَّرُ، فَيُتِمُّ الطُّهُورَ الَّذِي كَتَبَ اللَّهُ عَلَيْهِ، فَيُصَلِّي هَذِهِ الصَّلَوَاتِ الْخَمْسَ، إِلا كَانَتْ كَفَّارَاتٍ لِمَا بَيْنَهَا».

١١ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالا جَمِيعاً: حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ شَدَّادٍ. قَالَ: سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ يُحَدِّثُ أَبَا بُرْدَةَ فِي هَذَا الْمَسْجِدِ، فِي إِمَارَةِ بِشْرٍ: أَنَّ عُثْمَانَ بْنَ عَفَّانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَتَمَّ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ تَعَالَى، فَالصَّلَوَاتُ الْمَكْتُوبَاتُ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ».

هَذَا حَدِيثُ ابْنِ مُعَاذٍ، وَلَيْسَ فِي حَدِيثِ غُنْدَرٍ: فِي إِمَارَةِ بِشْرٍ، وَلاَ ذِكْرُ الْمَكْتُوبَاتِ.

١٢ ـ (٢٣٢) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: وَأَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ؛ قَالَ: تَوَضَّأَ عُثْمَانُ بْنُ عَفَّانَ يَوْماً وُضُوءاً حَسَناً، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ قَالَ: «مَنْ تَوَضَّأَ هَكَذَا، ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لا يَنْهَزُهُ إِلا الصَّلاَةُ، غُفِرَ لَهُ مَا خَلاَ مِنْ ذَنْبِهِ».

١٣ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الأَعْلَى، قَالا: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ: أَنَّ الْحُكَيْمَ بْنَ عَبْدِ اللَّهِ الْقُرَشِيَّ حَدَّثَهُ: أَنَّ نَافِعَ بْنَ جُبَيْرٍ وَعَبْدَ اللَّهِ بْنَ أَبِي سَلَمَةَ حَدَّثَاهُ: أَنَّ مُعَاذَ بْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُمَا، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ لِلصَّلاَةِ فَأَسْبَغَ الْوُضُوءَ، ثُمَّ مَشَى إِلَى الصَّلاَةِ الْمَكْتُوبَةِ، فَصَلاَّهَا مَعَ النَّاسِ، أَوْ مَعَ الْجَمَاعَةِ، أَوْ فِي الْمَسْجِدِ، غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ».

[البخاري: كتاب الرقاق، باب قول الله تعالى: ﴿يا أيها الناس إن وعد الله حق...﴾، رقم: ٦٤٣٣].

٥ ـ بَابُ الصَّلَوَاتُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ وَرَمَضَانُ إِلَى رَمَضَانَ مُكَفِّرَاتٌ لِمَا بَيْنَهُنَّ مَا اجْتُنِبَتِ الْكَبَائِرُ

١٤ ـ (٢٣٣) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي الْعَلاَءُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ يَعْقُوبَ، مَوْلَى الْحُرَقَةِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الصَّلاَةُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، كَفَّارَةٌ لِمَا بَيْنَهُنَّ مَا لَمْ تُغْشَ الْكَبَائِرُ».

15-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The five (daily obligatory) prayers, and the (prayer of) Friday to the next Friday are expiations for whatever (sins committed in the intervals) between them".

16-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "The five (daily obligatory) prayers, the (prayer of) Friday to the next Friday, and (the fasting of) Ramadan to Ramadan (of the coming year) are expiations for whatever (sins committed in the intervals) between them, so long as the major sins are avoided".

[6] The preferred celebration (of Allah) one could say after ablution

17-(234) Uqba Ibn Amer narrated: We used to take care of camels by turns. On my turn, after grazing them in the pastures, and returning them in the evening, I came back and saw The Messenger of Allah "Allah's blessing and peace be upon him" standing and addressing the people. I heard from his saying: "There is no Muslim, who performs ablution perfectly, then stands and offers two Rak'as, receiving them with his heart as well as his face, but that Paradise would be obligatory to him". I said: "What a good (statement or glad news or worship) this is!"

behold! There was a man standing in front of me, saying: "the first is better". I cast a glance and saw that he (the speaker) was Umar who said: "I saw that you have just come. Indeed, he said: "There is no one from amongst you, who performs ablution perfectly, and then testifies that there is no god but Allah, and that Muhammad is The Messenger of Allah, but that the eight gates of Paradise would be opened for him, from whichever gate he wishes of them he would enter".

(...) The same tradition was narrated on the authority of Uqba Ibn Amer Al-Juhani from The Prophet "Allah's blessing and peace be upon him". But in this narration he (The Prophet) said: "He, who performs ablution and then says: I testify that there is no god but Allah Alone, with Whom there is no partner, and that Muhammad is His servant and Messenger".

[7] The ablution of The Prophet "Allah's blessing and peace be upon him"

18-(235) Abdullah Ibn Zaid Ibn Asim Al-Ansari, who was one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" was reported to have been asked: "Can you show us how Allah's Apostle "Allah's blessing and peace be upon him" used to perform ablution?" Abdullah Ibn Zaid asked for water. He poured from it on his hands and washed them thrice, then he put his hand in the pot and took it

١٥ ـ (...) ـ حدّثني نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: أَخْبَرَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، كَفَّارَاتٌ لِمَا بَيْنَهُنَّ».

١٦ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ أَبِي صَخْرٍ: أَنَّ عُمَرَ بْنَ إِسْحَاقَ مَوْلَى زَائِدَةَ حَدَّثَهُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ، مُكَفِّرَاتٌ مَا بَيْنَهُنَّ، إِذَا اجْتَنَبَ الْكَبَائِرَ».

٦ ـ بابُ الذِّكْرِ الْمُسْتَحَبِّ عَقِبَ الْوُضُوءِ

١٧ ـ (٢٣٤) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ رَبِيعَةَ ـ يَعْنِي ابْنَ يَزِيدَ ـ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ.

(ح) وَحَدَّثَنِي أَبُو عُثْمَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ قَالَ: كَانَتْ عَلَيْنَا رِعَايَةُ الإِبِلِ، فَجَاءَتْ نَوْبَتِي، فَرَوَّحْتُهَا بِعَشِيٍّ، فَأَدْرَكْتُ رَسُولَ اللَّهِ ﷺ قَائِماً يُحَدِّثُ النَّاسَ، فَأَدْرَكْتُ مِنْ قَوْلِهِ: «مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوءَهُ، ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ، مُقْبِلٌ عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ، إِلا وَجَبَتْ لَهُ الْجَنَّةُ». قَالَ: فَقُلْتُ: مَا أَجْوَدَ هَذِهِ، فَإِذَا قَائِلٌ بَيْنَ يَدَيَّ يَقُولُ: الَّتِي قَبْلَهَا أَجْوَدُ، فَنَظَرْتُ فَإِذَا عُمَرُ. قَالَ: إِنِّي قَدْ رَأَيْتُكَ جِئْتَ آنِفاً. قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ ـ أَوْ فَيُسْبِغُ ـ الْوُضُوءَ ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ وَأَنَّ مُحَمَّداً عَبْدُ اللَّهِ وَرَسُولُهُ، إِلا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ».

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ وَأَبِي عُثْمَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرِ بْنِ مَالِكٍ الْحَضْرَمِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ ... فَذَكَرَ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «مَنْ تَوَضَّأَ فَقَالَ: «أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ».

٧ ـ بابٌ في وُضُوءِ النَّبِيِّ ﷺ

١٨ ـ (٢٣٥) ـ حدّثني مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ عَمْرِو بْنِ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ الأَنْصَارِيِّ ـ وَكَانَتْ لَهُ صُحْبَةٌ ـ قَالَ: قِيلَ لَهُ: تَوَضَّأْ لَنَا وُضُوءَ رَسُولِ اللَّهِ ﷺ. فَدَعَا بِإِنَاءٍ، فَأَكْفَأَ مِنْهَا عَلَى يَدَيْهِ، فَغَسَلَهُمَا ثَلاثاً، ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا، فَمَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفٍّ وَاحِدَةٍ، فَفَعَلَ ذَلِكَ ثَلاثاً، ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَغَسَلَ وَجْهَهُ ثَلاثاً، ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَغَسَلَ

out and rinsed his mouth and then snuffed water into his nostrils and blew it out, using one palm, and he did that thrice. He put his hand in the pot and took it out and washed his face thrice and after that he put his hand again in the pot and took it out and washed his forearms up to the elbows twice. Then he put his hand in the pot and took it out and passed his wet hands over his head bringing them to the front and returning with them to the back. Then, he put his hand in the pot and took it out and washed his feet up to the ankles. Then, he said: "This is the way, The Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution".

(...) This Hadith was narrated on the authority of Amr Ibn Yahya with the same chain of transmission, and did not mention up to the ankles.

(...) The same was transmitted on the authority of Amr Ibn Yahya, with little change. Here he said: he rinsed his mouth and snuffed water into his nostrils and then blew it out thrice. He did not say: using one palm. After the saying: "bringing them to the front and returning with them to the back": "he started from the front of his head, to its back up to the nape of his neck and then returned with them to the very place from which he started. Then, he washed his feet".

(...) The same was narrated on the authority of Amr Ibn Yahya, with the same chain of transmission, but he said here: "He rinsed his mouth and snuffed (water into his nostrils) and cleaned his nose using three handfuls (of water)". He also said: "He passed his wet hands over his head, bringing them to the front and returning with them to the back only once".

Bahz said: Wuhaib narrated this Hadith to me. Wuhaib said: Amr Ibn Yahya narrated it to me twice.

19-(236) Abdullah Ibn Zaid Ibn Asim Al-Mazini reported that he saw The Messenger of Allah "Allah's blessing and peace be upon him" performing ablution as follows: he rinsed his mouth, snuffed water into his nostrils and blew it out, and washed his face thrice. Then he washed his right hand (to the elbow) thrice, and washed his other (i.e. his left) hand (to the elbow) thrice. Then, he passed his wet hands over his head, using water other than the remaining of that with which he washed his hands. Then, he washed his feet until he cleaned them.

[8] Sweeping one's private parts with pebbles (after answering the call of nature) odd number of times, and snuffing water into the nostrils and blowing it out odd number of times

20-(237) Abu Huraira narrated, attributing to The Messenger of Allah "Allah's blessing and peace be upon him": "If anyone of you swept his

يَدَيْهِ إِلَى الْمِرفَقَيْنِ، مَرَّتَيْنِ مَرَّتَيْنِ، ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَمَسَحَ بِرَأْسِهِ، فَأَقْبَلَ بِيَدَيْهِ وَأَدْبَرَ، ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ قَالَ: هَكَذَا كَانَ وُضُوءُ رَسُولِ اللَّهِ ﷺ.
[البخاري: كتاب الوضوء، باب مسح الرأس كله، رقم: ١٨٥].

(...) ـ وحدّثني الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ ـ هُوَ ابْنُ بِلاَلٍ ـ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، بِهٰذَا الإِسْنَادِ،... نَحْوَهُ، وَلَمْ يَذْكُرِ الْكَعْبَيْنِ.

(...) ـ وحدّثني إِسْحَاقُ بْنُ مُوسَىٰ الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، بِهٰذَا الإِسْنَادِ، وَقَالَ: مَضْمَضَ وَاسْتَنْثَرَ ثَلاَثاً. وَلَمْ يَقُلْ: مِنْ كَفٍّ وَاحِدَةٍ. وَزَادَ بَعْدَ قَوْلِهِ: فَأَقْبَلَ بِهِمَا وَأَدْبَرَ: بَدَأَ بِمُقَدَّمِ رَأْسِهِ ثُمَّ ذَهَبَ بِهِمَا إِلَى قَفَاهُ. ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ، وَغَسَلَ رِجْلَيْهِ.

(...) ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَىٰ، بِمِثْلِ إِسْنَادِهِمْ، وَاقْتَصَّ الْحَدِيثَ. وَقَالَ فِيهِ: فَمَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْثَرَ مِنْ ثَلاَثِ غَرَفَاتٍ. وَقَالَ أَيْضاً: فَمَسَحَ بِرَأْسِهِ فَأَقْبَلَ بِهِ وَأَدْبَرَ مَرَّةً وَاحِدَةً.

قَالَ بَهْزٌ: أَمْلَىٰ عَلَيَّ وُهَيْبٌ هٰذَا الْحَدِيثَ. وَقَالَ وُهَيْبٌ: أَمْلَىٰ عَلَيَّ عَمْرُو بْنُ يَحْيَىٰ هٰذَا الْحَدِيثَ مَرَّتَيْنِ.

١٩ ـ (٢٣٦) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَبُو الطَّاهِرِ، قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ: أَنَّ حَبَّانَ بْنَ وَاسِعٍ حَدَّثَهُ: أَنَّ أَبَاهُ حَدَّثَهُ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ زَيْدِ بْنِ عَاصِمٍ الْمَازِنِيَّ يَذْكُرُ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ تَوَضَّأَ، فَمَضْمَضَ، ثُمَّ اسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثاً، وَيَدَهُ الْيُمْنَى ثَلاَثاً، والأُخْرَى ثَلاَثاً، وَمَسَحَ بِرَأْسِهِ بِمَاءٍ غَيْرِ فَضْلِ يَدِهِ، وَغَسَلَ رِجْلَيْهِ حَتَّى أَنْقَاهُمَا.

قَالَ أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ.

٨ ـ بابُ الإيتار في الاسْتِنْثَارِ والاسْتِجْمَارِ

٢٠ ـ (٢٣٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَمْرٌو النَّاقِدُ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ،

privates with pebbles (after answering the call of nature), he should do it odd number of times (i.e. once, thrice, etc.), and if anyone of you performed ablution, he should snuff water into his nostrils and then blow it out".

21-(...) Hammam Ibn Munabbih said: This is what Abu Huraira narrated to us from (The Prophet) Muhammad "Allah's blessing and peace be upon him". (He mentioned many traditions, from among them is the following": The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you performed ablution, he should snuff water in his nostrils, and then blow it out (to clean them)".

22-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever performed ablution, should snuff water into his nostrils and then blow it out; and whoever swept his privates with pebbles (after answering the call of nature) should do that odd number of times".

(...) Both of Abu Huraira and Abu Sa'id Al-Khudri narrated the same.

23-(238) Abu Huraira narrated that The Prophet "Allah's blessing and peace be upon him" said: "If anyone of you awakes (and performs ablution), he should snuff water into his nose and blow it out thrice. However, Satan always stays the night in the interior of one's nose".

24-(239) Jaber Ibn Abdullah narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you swept his privates with pebbles (after answering the call of nature), he should do that odd number of times".

[9] It is obligatory to wash one's feet in full (in performing ablution)

25-(240) Salim, the freed slave of Shaddad narrated: I entered into A'isha, on the day Sa'd Ibn Abu Waqqas died. Then, Abd Ar-Rahman Ibn Abu Bakr entered and performed ablution in her chamber. She said to him: "O Abd Ar-Rahman! Perform the ablution perfectly. No doubt, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Save your heels from the fire"".

(...) It was narrated on the authority of Abu Abdullah, the freed slave of Shaddad, who mentioned that he entered into A'isha, and narrated from her from The Prophet "Allah's blessing and peace be upon him" the same.

(...) It was also narrated on the authority of Salim, the freed slave of Al-Mahri, who said: I and Abd Ar-Rahman Ibn Abu Bakr set out to attend the funeral of Sa'd Ibn Abu Waqqas. We passed by the gate of the chamber of

عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَجْمَرَ أَحَدُكُمْ فَلْيَسْتَجْمِرْ وِتْراً، وَإِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً، ثُمَّ لِيَنْتَثِرْ».

٢١ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَسْتَنْشِقْ بِمَنْخِرَيْهِ مِنَ الْمَاءِ ثُمَّ لِيَنْتَثِرْ».

٢٢ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ تَوَضَّأَ فَلْيَسْتَنْثِرْ، وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ». [البخاري: كتاب الوضوء، باب الاستنثار في الوضوء، رقم: ١٦١].

(...) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا حَسَّانُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ وَأَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولَانِ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ.

٢٣ ـ (٢٣٨) ـ حدّثني بِشْرُ بْنُ الْحَكَمِ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَلْيَسْتَنْثِرْ ثَلَاثَ مَرَّاتٍ، فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خَيَاشِيمِهِ».

[البخاري: كتاب بدء الخلق، باب صفة إبليس وجنوده، رقم: ٣٢٩٥].

٢٤ ـ (٢٣٩) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ. قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اسْتَجْمَرَ أَحَدُكُمْ فَلْيُوتِرْ».

٩ ـ بَابُ وُجُوبِ غَسْلِ الرِّجْلَيْنِ بِكَمَالِهِمَا

٢٥ ـ (٢٤٠) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَى، قَالُوا: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ مَخْرَمَةَ بْنِ بُكَيْرٍ، عَنْ أَبِيهِ، عَنْ سَالِمٍ مَوْلَى شَدَّادٍ. قَالَ: دَخَلْتُ عَلَى عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ يَوْمَ تُوُفِّيَ سَعْدُ بْنُ أَبِي وَقَّاصٍ، فَدَخَلَ عَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرٍ فَتَوَضَّأَ عِنْدَهَا. فَقَالَتْ: يَا عَبْدَ الرَّحْمٰنِ أَسْبِغِ الْوُضُوءَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ».

(...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي حَيْوَةُ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا عَبْدِ اللَّهِ مَوْلَى شَدَّادِ بْنِ الْهَادِ حَدَّثَهُ: أَنَّهُ دَخَلَ عَلَى عَائِشَةَ، فَذَكَرَ عَنْهَا، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَأَبُو مَعْنٍ الرَّقَاشِيُّ، قَالَا: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ: حَدَّثَنِي ـ أَوْ حَدَّثَنَا ـ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ:

A'isha. (Then, he narrated from her from The Prophet "Allah's blessing and peace be upon him" the same).

(...) Salim, the freed slave of Shaddad Ibn Al-Had narrated: I was with A'isha "Allah be pleased with her" (and narrated from her from The Prophet "Allah's blessing and peace be upon him" the same).

26-(241) Abdullah Ibn Amr narrated: We returned with The Prophet "Allah's blessing and peace be upon him" from Mecca to Medina. When we passed by (a well of) water on the way, some people were hasty to offer Asr prayer (which was overdue). They performed ablution hastily. We reached them and their heels were appearing with no water touching them. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Save your heels from the fire! Perform ablution perfectly".

(...) This Hadith was narrated on the authority of Shu'ba, with the same chain of transmission, but the narration of Shu'ba is void of the phrase "Perform ablution perfectly".

27-(...) Abdullah Ibn Amr narrated: Once The Prophet "Allah's blessing and peace be upon him" remained behind us in a journey. He joined us when the time of Asr prayer was due. We were performing ablution for the prayer, And We were just passing wet hands over our feet (and not washing them properly). So The Prophet "Allah's blessing and peace be upon him" addressed us saying: "Save your heels from the fire".

28-(242) Abu Huraira narrated that once The Prophet "Allah's blessing and peace be upon him" saw man who did not wash his heels (while performing ablution). Upon this he (The Prophet) said: "Save your heels from the fire".

29-(...) Abu Huraira was reported to have passed by a group of people while performing ablution. He said to them: Perform ablution perfectly. No doubt, I heard Abu Al-Qasim (Allah's Messenger) "Allah's blessing and peace be upon him" saying: "Save your heels from the fire (of Hell)".

30-(...) Abu Huraira narrated: Allah's Messenger "Allah's blessing and peace be upon him" said: "Save your heels from the fire (of Hell)".

[10] It is obligatory to wash all body parts necessary to be purified

31-(243) Jaber narrated that Umar Ibn Al-Khattab told them: Once, a man left a spot (as small as a) nail (unwashed) over his foot while performing ablution. When The Prophet "Allah's blessing and peace be upon him" saw him, he said to him: "Return and (once again) perform ablution well". He returned and (performed ablution well once again and then) offered the prayer.

حَدَّثَنِي سَالِمٌ مَوْلَى الْمَهْرِيِّ. قَالَ: خَرَجْتُ أَنَا وَعَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرٍ فِي جَنَازَةِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، فَمَرَرْنَا عَلَى بَابِ حُجْرَةِ عَائِشَةَ، فَذَكَرَ عَنْهَا، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

(...) ـ حدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا فُلَيْحٌ: حَدَّثَنِي نُعَيْمُ بْنُ عَبْدِ اللَّهِ، عَنْ سَالِمٍ مَوْلَى شَدَّادِ بْنِ الْهَادِ؛ قَالَ: كُنْتُ أَنَا مَعَ عَائِشَةَ رضي اللَّهُ عنها. فَذَكَرَ عَنْهَا، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٢٦ ـ (٢٤١) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ، عَنْ أَبِي يَحْيَىٰ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: رَجَعْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، حَتَّى إِذَا كُنَّا بِمَاءٍ بِالطَّرِيقِ، تَعَجَّلَ قَوْمٌ عِنْدَ الْعَصْرِ، فَتَوَضَّؤُوا، وَهُمْ عِجَالٌ، فَانْتَهَيْنَا إِلَيْهِمْ وَأَعْقَابُهُمْ تَلُوحُ لَمْ يَمَسَّهَا الْمَاءُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ، أَسْبِغُوا الْوُضُوءَ».

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، كِلاَهُمَا عَنْ مَنْصُورٍ، بِهٰذَا الإِسْنَادِ. وَلَيْسَ فِي حَدِيثِ شُعْبَةَ: «أَسْبِغُوا الْوُضُوءَ»، وَفِي حَدِيثِهِ: عَنْ أَبِي يَحْيَىٰ الأَعْرَجِ.

٢٧ ـ (...) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ، جَمِيعاً عَنْ أَبِي عَوَانَةَ. قَالَ أَبُو كَامِلٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: تَخَلَّفَ عَنَّا النَّبِيُّ ﷺ فِي سَفَرٍ سَافَرْنَاهُ، فَأَدْرَكَنَا وَقَدْ حَضَرَتْ صَلاَةُ الْعَصْرِ، فَجَعَلْنَا نَمْسَحُ عَلَى أَرْجُلِنَا. فَنَادَى: «وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ».

[البخاري: كتاب العلم، باب من رفع صوته بالعلم، رقم: ٦٠].

٢٨ ـ (٢٤٢) ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ، عَنْ مُحَمَّدٍ ـ وَهُوَ ابْنُ زِيَادٍ ـ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلاً لَمْ يَغْسِلْ عَقِبَيْهِ فَقَالَ: «وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ».

٢٩ ـ (...) ـ حدّثنا قُتَيْبَةُ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ رَأَى قَوْماً يَتَوَضَّؤُونَ مِنَ الْمِطْهَرَةِ. فَقَالَ: أَسْبِغُوا الْوُضُوءَ، فَإِنِّي سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ: «وَيْلٌ لِلْعَرَاقِيبِ مِنَ النَّارِ».

[البخاري: كتاب الوضوء، باب غسل الاعقاب، رقم: ١٦٥].

٣٠ ـ (...) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ».

١٠ ـ بَابُ وُجُوبِ اسْتِيعَابِ جَمِيعِ أَجْزَاءِ مَحَلِّ الطَّهَارَةِ

٣١ ـ (٢٤٣) ـ حدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ: أَنَّ رَجُلاً تَوَضَّأَ فَتَرَكَ مَوْضِعَ ظُفُرٍ عَلَى قَدَمِهِ، فَأَبْصَرَهُ النَّبِيُّ ﷺ فَقَالَ: «ارْجِعْ فَأَحْسِنْ وُضُوءَكَ»، فَرَجَعَ ثُمَّ صَلَّى.

[11] Washing out one's sins with the ablution water

32-(244) Abu Huraira narrated: The Prophet "Allah's blessing and peace be upon him" said: "When the Muslim (or the faithful believer) slave performs ablution: If he washed his face, then all sins he committed with his sight would be effaced from his face with the water (or with the last drop of water); if he washed his hand, then all sins he committed with his hand would be removed away from his hand with the water (or with the last water drop); if he washed his feet, then all sins to which his feet walked would be washed away from his feet with the water (or with the last water drop), until he would become pure of sins".

33-(245) Humran narrated from Uthman Ibn Affan that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who performed ablution well and perfectly, his sins would be effaced from (the different parts of) his body until they come out from beneath his nails".

[12] In performing ablution, it is desirable to imply one's forehead in washing the face, elbow and ankles in washing hands and feet

34-(246) Nu'aim Ibn Abdullah Al-Mujmir narrated: I saw Abu Huraira performing ablution. He washed his face perfectly. Then he washed his right hand and a part of the arm. Then he washed his left hand and a part of the arm. He passed his wet hands over his head. Then he washed his right foot and a portion of the leg, then his left foot and a portion of the leg. Then he commented: "This is the way I saw The Messenger of Allah "Allah's blessing and peace be upon him" performing ablution". Then he narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would have your faces (including foreheads), hands and feet bright on The Day of Judgement because of the perfection of your ablution. So, whoever could, let him increase the brightness of his forehead, hand and feet (by perfecting his ablution as possible as he can)".

35-(...) Nu'aim Ibn Abdullah Al-Mujmir narrated that he saw Abu Huraira performing ablution. He washed his face and then his hands (up to his arms) until he was about to reach his shoulders. Then he washed his feet up to the legs. Then, he commented: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "No doubt, my (Muslim) nation would come on The Day of Judgement, with their faces (including their foreheads), hands and feet bright because of the marks of ablution. So, he, who could do, let him increase the brightness of his face, hand and feet".

36-(247) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "(On The Day of Judgement) my fount would be wider than the distance between Aila and Aden, (its water)

١١ ـ بابُ خُرُوجِ الخَطَايَا مَعَ مَاءِ الوُضُوءِ

٣٢ ـ (٢٤٤) ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ. (ح) وَحَدَّثَنَا أَبُو الطَّاهِرِ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ، أَوِ الْمُؤْمِنُ، فَغَسَلَ وَجْهَهُ، خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ ـ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ ـ، فَإِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ ـ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ ـ، فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلاَهُ مَعَ الْمَاءِ ـ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ ـ، حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ».

٣٣ ـ (٢٤٥) ـ حدّثنا مُحَمَّدُ بْنُ مَعْمَرِ بْنِ رِبْعِيٍّ الْقَيْسِيُّ: حَدَّثَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ، عَنْ عَبْدِ الْوَاحِدِ ـ وَهُوَ ابْنُ زِيَادٍ ـ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ حُمْرَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ، حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ».

١٢ ـ بابُ اسْتِحْبَابِ إِطَالَةِ الغُرَّةِ والتَّحْجِيلِ في الوضوء

٣٤ ـ (٢٤٦) ـ حدّثني أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ وَالْقَاسِمُ بْنُ زَكَرِيَّاءَ بْنِ دِينَارٍ وَعَبْدُ بْنُ حُمَيْدٍ، قَالُوا: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ: حَدَّثَنِي عُمَارَةُ بْنُ غَزِيَّةَ الأَنْصَارِيُّ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ؛ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يَتَوَضَّأُ، فَغَسَلَ وَجْهَهُ فَأَسْبَغَ الْوُضُوءَ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى حَتَّى أَشْرَعَ فِي الْعَضُدِ، ثُمَّ يَدَهُ الْيُسْرَى حَتَّى أَشْرَعَ فِي الْعَضُدِ، ثُمَّ مَسَحَ رَأْسَهُ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى حَتَّى أَشْرَعَ فِي السَّاقِ، ثُمَّ غَسَلَ رِجْلَهُ الْيُسْرَى حَتَّى أَشْرَعَ فِي السَّاقِ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ. وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنْتُمُ الْغُرُّ الْمُحَجَّلُونَ يَوْمَ الْقِيَامَةِ مِنْ إِسْبَاغِ الْوُضُوءِ، فَمَنِ اسْتَطَاعَ مِنْكُمْ فَلْيُطِلْ غُرَّتَهُ وَتَحْجِيلَهُ».

[البخاري: كتاب الوضوء، باب فضل الوضوء، والغرّ المحجلون...، رقم: ٣].

٣٥ ـ (...) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ: أَنَّهُ رَأَى أَبَا هُرَيْرَةَ يَتَوَضَّأُ، فَغَسَلَ وَجْهَهُ وَيَدَيْهِ حَتَّى كَادَ يَبْلُغُ الْمَنْكِبَيْنِ، ثُمَّ غَسَلَ رِجْلَيْهِ حَتَّى رَفَعَ إِلَى السَّاقَيْنِ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ، فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ».

٣٦ ـ (٢٤٧) ـ حدّثنا سُوَيْدُ بْنُ سَعِيدٍ وَابْنُ أَبِي عُمَرَ، جَمِيعاً عَنْ مَرْوَانَ الْفَزَارِيِّ. قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ سَعْدِ بْنِ طَارِقٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ حَوْضِي أَبْعَدُ مِنْ أَيْلَةَ مِنْ عَدَنٍ، لَهُوَ أَشَدُّ

whiter than the ice, more delicious than the honey mixed with milk, and its utensils would be greater (in number) than the stars. I would (be standing at it to) prevent the (non-Muslim) people from it as well as one prevents the camels of other people from his own fount". They (the companions) asked: "O Messenger of Allah! Would you recognize us?" he replied: "Yes. Indeed, you would have certain marks, which the people of the other nations would not have. You would come to me, with your faces, hands and feet bright because of the marks of the ablution".

37-(...) Abu Hazim narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "(On The Day of Judgement) my nation would come to me at my fount, while I would be standing, driving away the (non-Muslim) people from it as well as one drives away the camels of another person from his own fount". They (the companions) asked: "O Prophet of Allah! Would you recognize us?" he replied: "Yes. Indeed, you would have certain signs, which the people of the other nations would not have. You would come to me, with your faces, hands and feet bright because of the marks of the ablution. But, some of you would be prevented from reaching me. I would say: "O my Lord! They are of my companions". An angel would reply to me: "Do you know what they have done after you?""

38-(248) Rib'i Ibn Hirash narrated from Hudhaifa that The Messenger of Allah "Allah's blessing and peace be upon him" said: "(On The Day of Judgement) my fount would be much wider than the distance between Aila and Aden. By Him, in Whose hand my life is! I would be standing, driving away the people (of other nations) from it as well as one drives away the strange camels (of other men) from his own fount". They (the companions) asked: "O Messenger of Allah! Would you recognize us?" he replied: "Yes. Indeed, you would come to me, with your faces, hands and feet bright because of the marks of the ablution, i.e. a certain sign, which the people of the other nations would not have".

39-(249) Al-Ala narrated from his father from Abu Huraira: The Messenger of Allah "Allah's blessing and peace be upon him" came to the graveyard and said: "Peace be upon you! The abode of the believing people and we, Allah willing, are about to join you. Would that I could see my brothers". They (the companions) asked: "Are we not your brothers, O Messenger of Allah?" He said: "You are my Companions, and our brothers are those who have not yet come into the world".

They asked: "O Messenger of Allah! How would you recognize those persons of your nation who have not yet come?" He said: "Suppose that a

بَيَاضاً مِنَ الثَّلْجِ، وَأَحْلَىٰ مِنَ الْعَسَلِ بِاللَّبَنِ، وَلآنِيَتُهُ أَكْثَرُ مِنْ عَدَدِ النُّجُومِ، وَإِنِّي لأَصُدُّ النَّاسَ عَنْهُ كَمَا يَصُدُّ الرَّجُلُ إِبِلَ النَّاسِ عَنْ حَوْضِهِ»، قَالُوا: يَا رَسُولَ اللَّهِ، أَتَعْرِفُنَا يَوْمَئِذٍ؟ قَالَ: «نَعَمْ، لَكُمْ سِيمَا لَيْسَتْ لأَحَدٍ مِنَ الأُمَمِ، تَرِدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ».

٣٧ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ وَوَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ ـ وَاللَّفْظُ لِوَاصِلٍ ـ قَالا: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَرِدُ عَلَيَّ أُمَّتِي الْحَوْضَ، وَأَنَا أَذُودُ النَّاسَ عَنْهُ، كَمَا يَذُودُ الرَّجُلُ إِبِلَ الرَّجُلِ عَنْ إِبِلِهِ»، قَالُوا: يَا نَبِيَّ اللَّهِ، أَتَعْرِفُنَا؟ قَالَ: «نَعَمْ، لَكُمْ سِيمَا لَيْسَتْ لأَحَدٍ غَيْرِكُمْ، تَرِدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، وَلَيُصَدَّنَّ عَنِّي طَائِفَةٌ مِنْكُمْ فَلاَ يَصِلُونَ، فَأَقُولُ: يَا رَبِّ، هَؤُلاءِ مِنْ أَصْحَابِي! فَيُجِيبُنِي مَلَكٌ فَيَقُولُ: وَهَلْ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ؟».

٣٨ ـ (٢٤٨) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ سَعْدِ بْنِ طَارِقٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ حَوْضِي لأَبْعَدُ مِنْ أَيْلَةَ مِنْ عَدَنٍ، وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لأَذُودُ عَنْهُ الرِّجَالَ كَمَا يَذُودُ الرَّجُلُ الإِبِلَ الْغَرِيبَةَ عَنْ حَوْضِهِ»، قَالُوا: يَا رَسُولَ اللَّهِ، وَتَعْرِفُنَا؟ قَالَ: «نَعَمْ، تَرِدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، لَيْسَتْ لأَحَدٍ غَيْرِكُمْ».

٣٩ ـ (٢٤٩) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَسُرَيْجُ بْنُ يُونُسَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلاَءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى الْمَقْبُرَةَ فَقَالَ: «السَّلاَمُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لاحِقُونَ، وَدِدْتُ أَنَّا قَدْ رَأَيْنَا إِخْوَانَنَا». قَالُوا: أَوَلَسْنَا إِخْوَانَكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «أَنْتُمْ أَصْحَابِي، وَإِخْوَانُنَا الَّذِينَ لَمْ يَأْتُوا بَعْدُ». فَقَالُوا: كَيْفَ تَعْرِفُ مَنْ لَمْ يَأْتِ بَعْدُ مِنْ أُمَّتِكَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «أَرَأَيْتَ لَوْ أَنَّ رَجُلاً لَهُ خَيْلٌ غُرٌّ مُحَجَّلَةٌ، بَيْنَ ظَهْرَيْ خَيْلٍ دُهْمٍ بُهْمٍ، أَلا يَعْرِفُ

man had horses with blazing foreheads and legs among horses which are all black, would he not be able to recognize his own horses?" They said: "He would recognize them O Messenger of Allah". He said: "They (our brothers) would come with bright faces, arms and legs because of the marks of ablution. I would be ahead of them at the Fountain. Some people would be driven away from my fount as well as a stray camel is driven away. I would address them saying: "Come! Come!" Then it would be said (to me): "Indeed, they deviated after you". I would say: "Be off! Be off!"

[13] An adornment would reach the places where ablution reaches

40-(250) Abu Hazim narrated: I was behind Abu Huraira while he was performing ablution. He used to stretch his hand until the water would reach his armpit. I said to him: "O Abu Huraira! What is this ablution?" upon this, Abu Huraira said: "Are you here o son of (the tribe of) Farukh? Had I learnt that you were here, I would not have performed such an ablution. No doubt, I heard my friend (The Messenger of Allah) "Allah's blessing and peace be upon him" saying: "An adornment (i.e. the light on The Day of Judgement) would reach from a believer's body the places where the ablution reaches".

[14] Performing ablution perfectly, no matter harmful it might be

41-(251) Al-Ala narrated from his father from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said (to his companions): "Wouldn't I guide you to that, with which Allah obliterates the sins and raises the ranks (of people)?" they said: "Yes, O Messenger of Allah". He said: "It is to perform ablution perfectly, no matter harmful it might be, to increase paces (i.e. going so much) to the mosque, and to wait the coming prayer after offering the current one; and that is the (certain) halter (of the desired obedience)".

(...) This Hadith was narrated on the authority of Al-Ala Ibn Abd Ar-Rahman, with the same chain of transmission. But, in the narration of Shu'ba, the word "halter" was not mentioned, while it was mentioned twice in the narration of Malik.

[15] The teeth cleanser stick (Siwak)

42-(252) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had I not found it hard for the believers (or my nation, according to the narration of Zuhair), I would have ordered them to use the teeth cleanser stick at every (obligatory) prayer".

خَيْلَهُ؟» قَالُوا: بَلَىٰ. يَا رَسُولَ اللَّهِ، قَالَ: «فَإِنَّهُمْ يَأْتُونَ غُرًّا مُحَجَّلِينَ مِنَ الْوُضوءِ، وَأَنَا فَرَطُهُمْ عَلَى الْحَوضِ، أَلا لَيُذَادَنَّ رِجَالٌ عَنْ حَوْضِي كَمَا يُذَادُ الْبَعِيرُ الضَّالُّ. أُنَادِيهِمْ: أَلا هَلُمَّ. فَيُقَالُ: إِنَّهُمْ قَدْ بَدَّلُوا بَعْدَكَ. فَأَقُولُ: سُحْقاً سُحْقاً».

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ (ح) وَحَدَّثَنِي إِسْحَاقُ بْنُ مُوسَىٰ الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ، جَمِيعاً عَنِ الْعَلاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى الْمَقْبُرَةِ فَقَالَ: «السَّلامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لاحِقُونَ»... بِمِثْلِ حَدِيثِ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. غَيْرَ أَنَّ حَدِيثَ مَالِكٍ: «فَلَيُذَادَنَّ رِجَالٌ عَنْ حَوْضِي».

١٣ ـ بابُ تبلُغُ الحِلْيَة حيث يبلغُ الوَضُوء

٤٠ ـ (٢٥٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا خَلَفٌ ـ يَعْنِي ابْنَ خَلِيفَةَ ـ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ؛ قَالَ: كُنْتُ خَلْفَ أَبِي هُرَيْرَةَ وَهُوَ يَتَوَضَّأُ لِلصَّلاةِ، فَكَانَ يَمُدُّ يَدَهُ حَتَّى تَبْلُغَ إِبْطَهُ، فَقُلْتُ لَهُ: يَا أَبَا هُرَيْرَةَ، مَا هَذَا الْوُضُوءُ؟ فَقَالَ: يَا بَنِي فَرُّوخَ، أَنْتُمْ هَا هُنَا؟ لَوْ عَلِمْتُ أَنَّكُمْ هَا هُنَا مَا تَوَضَّأْتُ هَذَا الْوُضُوءَ. سَمِعْتُ خَلِيلِي ﷺ يَقُولُ: «تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوءُ».

١٤ ـ باب فضلِ إسباغِ الوضوءِ على المَكَارِه

٤١ ـ (٢٥١) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلاءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلا أَدُلُّكُمْ عَلَى مَا يَمْحو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟» قَالُوا: بَلَىٰ يَا رَسُولَ اللَّهِ. قَالَ: «إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلاةِ بَعْدَ الصَّلاةِ، فَذَلِكُمُ الرِّبَاطُ».

(...) ـ حدّثني إِسْحَاقُ بْنُ مُوسَىٰ الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، جَمِيعاً عَنِ الْعَلاءِ بْنِ عَبْدِ الرَّحْمٰنِ، بِهٰذَا الإِسْنَادِ وَلَيْسَ فِي حَدِيثِ شُعْبَةَ ذِكْرُ الرِّبَاطِ.

وفِي حَدِيثِ مَالِكٍ ثِنْتَيْنِ: «فَذَلِكُمُ الرِّبَاطُ، فَذَلِكُمُ الرِّبَاطُ».

١٥ ـ بابُ السِّوَاكِ

٤٢ ـ (٢٥٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «لَوْلا أَنْ أَشُقَّ عَلَى الْمُؤْمِنِينَ ـ وَفِي حَدِيثِ زُهَيْرٍ: عَلَى أُمَّتِي ـ لأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلاةٍ».

43-(253) Al-Miqdam Ibn Shuraih narrated from his father: I asked A'isha: "What was the first thing The Prophet "Allah's blessing and peace be upon him" used to do whenever he would enter his house?" She replied: " (It was to clean his teeth) with the teeth cleanser stick".

44-(...) Al-Miqdam Ibn Shuraih narrated from his father from A'isha that whenever The Prophet "Allah's blessing and peace be upon him" entered his house, the first thing he used to do was (to clean his teeth with) the teeth cleanser stick.

45-(254) Abu Burda narrated from Abu Musa: Once, I entered into The Prophet "Allah's blessing and peace be upon him", while the stick end of the teeth cleanser was on his tongue.

46-(255) Abu Wa'il narrated from Hudhaifa: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" got up for the night prayers, he would brush his teeth with the teeth cleanser stick.

(...) Abu Wa'il narrated from Hudhaifa: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" got up in the night (and he mentioned the same narration, but without "for the night prayers").

47-(...) Abu Wa'il narrated from Hudhaifa: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" got up in the night, he would brush his teeth with the teeth cleanser stick.

48-(256) Ibn Abbas narrated that once he spent the night in the house of The Prophet "Allah's blessing and peace be upon him". At the last portion of the night, The Prophet "Allah's blessing and peace be upon him" awoke up, went out, looked up to the sky, and then recited the following Verses of the Sura of Al Imran: "Behold in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding, Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): our Lord not for naught hast thou created (all) this glory to thee give us salvation from the penalty of the fire". (190:191)

Then, he returned home, brushed his teeth with the teeth cleanser stick, performed ablution and stood for the (night) prayers. Then he lay down (for sometime), after which he got up, went out, looked up to the sky, and recited the previous Verses. Then, he returned home, brushed his teeth with the teeth cleanser stick, performed ablution and stood and offered the (remaining of the night) prayers.

٤٣ ـ (٢٥٣) ـ حدّثنا أَبو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ؛ قَالَ: سَأَلْتُ عَائِشَةَ، قُلْتُ: بِأَيِّ شَيْءٍ كَانَ يَبْدَأُ النَّبِيُّ ﷺ إِذَا دَخَلَ بَيْتَهُ؟ قَالَتْ: بِالسِّوَاكِ.

٤٤ ـ (...) ـ وحدّثني أَبو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيَانَ، عَنِ الْمِقْدَامِ ابْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَخَلَ بَيْتَهُ بَدَأَ بِالسِّوَاكِ.

[البخاري: كتاب الوضوء، باب السواك، رقم: ٢٤٤].

٤٥ ـ (٢٥٤) ـ حدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ غَيْلاَنَ ـ وَهُوَ ابْنُ جَرِيرٍ الْمَعْوَلِيُّ ـ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ؛ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَطَرَفُ السِّوَاكِ عَلَى لِسَانِهِ.

٤٦ ـ (٢٥٥) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ لِيَتَهَجَّدَ، يَشُوصُ فَاهُ بِالسِّوَاكِ.

[البخاري: كتاب الوضوء، باب السواك، رقم: ٢٤٥].

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ: (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، كِلاَهُمَا عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ... بِمِثْلِهِ. وَلَمْ يَقُولُوا: لِيَتَهَجَّدَ.

٤٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَحُصَيْنٍ والأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسِّوَاكِ.

٤٨ ـ (٢٥٦) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ: أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ: أَنَّهُ بَاتَ عِنْدَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ، فَقَامَ نَبِيُّ اللَّهِ ﷺ مِنْ آخِرِ اللَّيْلِ، فَخَرَجَ فَنَظَرَ فِي السَّمَاءِ. ثُمَّ تَلاَ هَٰذِهِ الآيَةَ فِي آلِ عِمْرَانَ: ﴿إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ﴾، حَتَّى بَلَغَ: ﴿فَقِنَا عَذَابَ ٱلنَّارِ﴾ [آل عمران: ١٩٠ ـ ١٩١] ثُمَّ رَجَعَ إِلَى الْبَيْتِ فَتَسَوَّكَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى، ثُمَّ اضْطَجَعَ، ثُمَّ قَامَ فَخَرَجَ فَنَظَرَ إِلَى السَّمَاءِ فَتَلاَ هَٰذِهِ الآيَةَ، ثُمَّ رَجَعَ فَتَسَوَّكَ فَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى.

[16] The characteristics of the true tradition (of the creation)

49-(257) Sa'id Ibn Al-Musaiyyab narrated from Abu Huraira: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The characteristics of the true tradition (of creation or of Prophets) are five (or there are five characteristics of the true tradition): circumcision, shaving the pubic region, clipping the nails, depilating the armpits hair, and cutting the moustaches short".

50-(...) Sa'id Ibn Al-Musaiyyab narrated from Abu Huraira: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The characteristics of the true tradition (of creation or of Prophets) are five: circumcision, shaving the pubic region, cutting the moustaches short, clipping the nails, and depilating the armpits hair".

51-(258) Abu Imran Al-Jawni narrated that Anas Ibn Malik said: "We have been licensed to leave cutting the mustaches short, clipping the nails, depilating the hair of the armpits and shaving the (hair of the) pubic area for no more than forty days".

52-(259) Nafi narrated from Ibn Umar that The Prophet "Allah's blessing and peace be upon him" said: "Trim the moustaches, and let the beards grow (no more than a fist length)".

53-(...) Ibn Umar narrated that The Prophet "Allah's blessing and peace be upon him" ordered to trim closely the moustaches and let the beards grow (no more than a fist length).

54-(...) Ibn Umar narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Oppose the non-believers, i.e. cut short the moustaches and let the beards grow".

55-(260) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Trim closely the moustaches and let the beards grow, i.e. oppose the Magians".

56-(261) Abdullah Ibn Az-Zubair narrated from A'isha that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are ten (characteristics) of the true tradition: cutting short the moustache, letting the beard grow (no more than a fist length), (brushing the teeth with) the teeth cleanser stick, snuffing the water in the nose, clipping the nails, washing the finger joints, depilating the (hair of the) armpits, shaving the (hair of the) pubic area, and washing the privates with the water (after answering the call of nature)". (Mus'ab, a sub-narrator, said: I forgot the tenth (characteristic), except that it might be rinsing the mouth).

١٦ ـ باب خِصَالِ الفِطْرَة

٤٩ ـ (٢٥٧) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعاً عَنْ سُفْيَانَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْفِطْرَةُ خَمْسٌ ـ أَوْ خَمْسٌ مِنَ الْفِطْرَةِ ـ: الْخِتَانُ، وَالاسْتِحْدَادُ، وَتَقْلِيمُ الأَظْفَارِ، وَنَتْفُ الإِبْطِ، وَقَصُّ الشَّارِبِ».

[البخاري: كتاب اللباس، باب قص الشارب، رقم: ٥٨٨٩].

٥٠ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ، قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ قَالَ: «الْفِطْرَةُ خَمْسٌ: الاخْتِتَانُ، وَالاسْتِحْدَادُ، وَقَصُّ الشَّارِبِ، وَتَقْلِيمُ الأَظْفَارِ، وَنَتْفُ الإِبْطِ».

٥١ ـ (٢٥٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلاَهُمَا عَنْ جَعْفَرٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ أَنَسٌ: وُقِّتَ لَنَا فِي قَصِّ الشَّارِبِ، وَتَقْلِيمِ الأَظْفَارِ، وَنَتْفِ الإِبْطِ، وَحَلْقِ الْعَانَةِ، أَنْ لاَ نَتْرُكَ أَكْثَرَ مِنْ أَرْبَعِينَ لَيْلَةً.

٥٢ ـ (٢٥٩) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ ـ يَعْنِي ابْنَ سَعِيدٍ ـ (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، جَمِيعاً عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «أَحْفُوا الشَّوَارِبَ، وَأَعْفُوا اللِّحَى».

٥٣ ـ (...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي بَكْرِ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ أَمَرَ بِإِحْفَاءِ الشَّوَارِبِ، وَإِعْفَاءِ اللِّحْيَةِ.

٥٤ ـ (...) ـ حدّثنا سَهْلُ بْنُ عُثْمَانَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ عُمَرَ بْنِ مُحَمَّدٍ: حَدَّثَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَالِفُوا الْمُشْرِكِينَ، أَحْفُوا الشَّوَارِبَ وَأَوْفُوا اللِّحَى».

[البخاري: كتاب اللباس، باب تقليم الأظفار، رقم: ٥٨٩٢].

٥٥ ـ (٢٦٠) ـ حدّثني أَبُو بَكْرِ بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي الْعَلاَءُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ يَعْقُوبَ، مَوْلَى الْحُرَقَةِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «جُزُّوا الشَّوَارِبَ، وَأَرْخُوا اللِّحَى. خَالِفُوا الْمَجُوسَ».

٥٦ ـ (٢٦١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَإِعْفَاءُ اللِّحْيَةِ، وَالسِّوَاكُ، وَاسْتِنْشَاقُ الْمَاءِ، وَقَصُّ الأَظْفَارِ، وَغَسْلُ الْبَرَاجِمِ، وَنَتْفُ الإِبْطِ، وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ». قَالَ زَكَرِيَّاءُ: قَالَ مُصْعَبٌ: وَنَسِيتُ الْعَاشِرَةَ، إِلاَّ أَنْ تَكُونَ الْمَضْمَضَةَ. زَادَ قُتَيْبَةُ: قَالَ وَكِيعٌ: انْتِقَاصُ الْمَاءِ: يَعْنِي الاسْتِنْجَاءَ.

(...) This Hadith was narrated on the authority of Mus'ab Ibn Shaiba, with the same chain of transmission, but with this change: His father said: "I forgot the tenth (characteristic)".

[17] Cleansing oneself after answering the call of nature

57-(262) Salman narrated that it was said to him: "Your Prophet teaches you everything, even excrement". He said: "Yes. He has prevented us from facing the Qibla at the time of excretion or urination, as well as from cleansing with right hand, or with less than three pebbles, or with dung or bone".

(...) Salman narrated that (one from amongst) the unbelievers said to him: "Indeed, your companion (The Prophet) teaches you everything, to the extent that he even teaches you (how to do concerning) the excrement". He (Salman) said: "Yes. Verily, he forbade that none of us should clean his privates (after answering the call of nature) with his right hand, nor should he face the Qibla (while excreting). He also prevented using dung and bones (in cleaning one's privates), and said: "None of you should clean his private parts with less than three pebbles"".

58-(263) Jaber narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade to clean one's privates (after answering the call of nature) with bones or dung.

59-(264) Yahya Ibn Yahya narrated: I said to Sufyan Ibn Uyaina: "Did you hear Yazid Ibn Ata Al-Laithi narrating from Abu Aiyub Al-Ansari that Allah's Apostle "Allah's blessing and peace be upon him" said: "If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qibla; he should face either the east or the west". Abu Aiyub said: Later, we came to Sham and found there many lavatories built facing the Qibla. We turned our faces away from them and asked for Allah's pardon"? He said: Yes.

60-(265) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you sat to answer the call of nature, he should neither face, nor turn his back towards the Qibla".

61-(266) Ibn Umar said: People say: "Whenever you sit for answering the call of nature, you should not face the Qibla or Jerusalem". I told them: "Once I went up the roof of our house and I saw Allah's Apostle "Allah's blessing and peace be upon him" sitting on two bricks, answering the call of nature while facing Jerusalem".

62-(...) Ibn Umar narrated: "Once I went up the roof of the house of my sister Hafsa, and I saw Allah's Apostle "Allah's blessing and peace

(...) ـ وحدّثناه أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، فِي هَذَا الإِسْنَادِ،... مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: قَالَ أَبُوهُ: وَنَسِيتُ الْعَاشِرَةَ.

١٧ ـ بابُ الاسْتِطَابة

٥٧ ـ (٢٦٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ سَلْمَانَ؛ قَالَ: قِيلَ لَهُ: قَدْ عَلَّمَكُمْ نَبِيُّكُمْ ﷺ كُلَّ شَيْءٍ، حَتَّى الْخِرَاءَةَ. قَالَ: فَقَالَ: أَجَلْ. لَقَدْ نَهَانَا أَنْ نَسْتَقْبِلَ الْقِبْلَةَ لِغَائِطٍ أَوْ بَوْلٍ، أَوْ أَنْ نَسْتَنْجِيَ بِالْيَمِينِ، أَوْ أَنْ نَسْتَنْجِيَ بِأَقَلَّ مِنْ ثَلاثَةِ أَحْجَارٍ، أَوْ أَنْ نَسْتَنْجِيَ بِرَجِيعٍ أَوْ بِعَظْمٍ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ وَمَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ سَلْمَانَ؛ قَالَ: قَالَ لَنَا الْمُشْرِكُونَ: إِنِّي أَرَى صَاحِبَكُمْ يُعَلِّمُكُمْ، حَتَّى يُعَلِّمَكُمُ الْخِرَاءَةَ. فَقَالَ: أَجَلْ. إِنَّهُ نَهَانَا أَنْ يَسْتَنْجِيَ أَحَدُنَا بِيَمِينِهِ، أَوْ يَسْتَقْبِلَ الْقِبْلَةَ. وَنَهَى عَنِ الرَّوْثِ وَالْعِظَامِ. وَقَالَ: «لا يَسْتَنْجِي أَحَدُكُمْ بِدُونِ ثَلاثَةِ أَحْجَارٍ».

٥٨ ـ (٢٦٣) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِراً يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَمَسَّحَ بِعَظْمٍ أَوْ بِبَعَرٍ.

٥٩ ـ (٢٦٤) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ، قَالا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) قَالَ: وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى ـ وَاللَّفْظُ لَهُ ـ قَالَ: قُلْتُ لِسُفْيَانَ بْنِ عُيَيْنَةَ: سَمِعْتَ الزُّهْرِيَّ يَذْكُرُ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَتَيْتُمُ الْغَائِطَ فَلاَ تَسْتَقْبِلُوا الْقِبْلَةَ وَلا تَسْتَدْبِرُوهَا بِبَوْلٍ وَلا غَائِطٍ، وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا».

قَالَ أَبُو أَيُّوبَ: فَقَدِمْنَا الشَّامَ، فَوَجَدْنَا مَرَاحِيضَ قَدْ بُنِيَتْ قِبَلَ الْقِبْلَةِ، فَنَنْحَرِفُ عَنْهَا وَنَسْتَغْفِرُ اللَّهَ؟ قَالَ: نَعَمْ. [البخاري: كتاب الوضوء، باب لا تستقبل القبلة بغائط او بول...، رقم: ١٤٤].

٦٠ ـ (٢٦٥) ـ وحدّثنا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا رَوْحٌ، عَنْ سُهَيْلٍ، عَنِ الْقَعْقَاعِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ قَالَ: «إِذَا جَلَسَ أَحَدُكُمْ عَلَى حَاجَتِهِ، فَلاَ يَسْتَقْبِلِ الْقِبْلَةَ وَلاَ يَسْتَدْبِرْهَا».

٦١ ـ (٢٦٦) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ، عَنْ يَحْيَى بْنِ سَعِيدٍ؛ عَنْ مُحَمَّدِ بْنِ يَحْيَى، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ؛ قَالَ: كُنْتُ أُصَلِّي فِي الْمَسْجِدِ. وَعَبْدُ اللَّهِ بْنُ عُمَرَ مُسْنِدٌ ظَهْرَهُ إِلَى الْقِبْلَةِ، فَلَمَّا قَضَيْتُ صَلاَتِي انْصَرَفْتُ إِلَيْهِ مِنْ شِقِّي. فَقَالَ عَبْدُ اللَّهِ: يَقُولُ نَاسٌ: إِذَا قَعَدْتَ لِلْحَاجَةِ تَكُونُ لَكَ، فَلاَ تَقْعُدْ مُسْتَقْبِلَ الْقِبْلَةِ وَلا بَيْتِ الْمَقْدِسِ. قَالَ عَبْدُ اللَّهِ: وَلَقَدْ رَقِيتُ عَلَى ظَهْرِ بَيْتٍ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ قَاعِداً عَلَى لَبِنَتَيْنِ مُسْتَقْبِلاً بَيْتَ الْمَقْدِسِ، لِحَاجَتِهِ.

٦٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ، عَنِ ابْنِ عُمَرَ؛ قَالَ: رَقِيتُ عَلَى

be upon him" sitting on two bricks, answering the call of nature while facing Sham, and turning his back towards The Qibla".

[18] It is forbidden to clean one's privates with the right hand

63-(267) Abdullah Ibn Abu Quatada narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should hold his penis with his right hand while urinating, nor should he wipe his privates with his right hand in privy, nor should he breathe into the vessel".

64-(...) Abdullah Ibn Abu Quatada narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you entered into the privy, he should not hold his penis with his right hand".

65-(...) Abdullah Ibn Abu Quatada narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should breathe into the vessel, hold his penis (while urinating) with his right hand, and wipe his privates with his right hand.

[19] Starting with the right side in performing ablution and all things

66-(268) A'isha narrated: No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" used to like to start from the right side in performing ablution, combing (his hair) and wearing his shoes.

67-(...) A'isha narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to like to start from the right side in all of his affairs: In wearing his shoes, combing (his hair) and performing ablution.

[20] It is forbidden to excrete on the ways or under the shadows

68-(269) Al-Ala narrated from his father from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of the (deserving of the) two curses!" they asked: "What is the (deserving of the) two curses, O Messenger of Allah?" He replied: "It is to excrete on the way of the people (by which they pass), or under their shadows (by which the people shade themselves)".

[21] Cleaning the privates with the water after excrement

69-(270) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" entered an enclosed garden, while a servant who was the youngest of us was following him with a jar of water which he placed by the side of a lote tree. Then, The Messenger of Allah "Allah's blessing and peace be upon him" answered the call of nature and came out to us, and he had cleaned his privates with water.

بَيْتِ أُخْتِي حَفْصَةَ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ قَاعِداً لِحَاجَتِهِ، مُسْتَقْبِلَ الشَّامِ، مُسْتَدْبِرَ الْقِبْلَةِ.

١٨ ـ باب النَّهي عن الاستنجاء باليَمين

٦٣ ـ (٢٦٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ هَمَّامٍ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا يُمْسِكَنَّ أَحَدُكُمْ ذَكَرَهُ بِيَمِينِهِ وَهُوَ يَبُولُ، وَلاَ يَتَمَسَّحْ مِنَ الْخَلاَءِ بِيَمِينِهِ، وَلاَ يَتَنَفَّسْ فِي الإِنَاءِ».

[البخاري: كتاب الوضوء، باب النهي عن الاستنجاء باليمين، رقم: ١٥٣].

٦٤ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا وَكِيعٌ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلَ أَحَدُكُمُ الْخَلاَءَ فَلاَ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ».

٦٥ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الثَّقَفِيُّ عَنْ أَيُّوبَ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ: أَنَّ النَّبِيَّ ﷺ نَهَىٰ أَنْ يَتَنَفَّسَ فِي الإِنَاءِ، وَأَنْ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ، وَأَنْ يَسْتَطِيبَ بِيَمِينِهِ.

١٩ ـ باب التَّيَمُّن في الطُّهور وغيره

٦٦ ـ (٢٦٨) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا أَبُو الأَحْوَصِ عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُحِبُّ التَّيَمُّنَ فِي طُهُورِهِ إِذَا تَطَهَّرَ، وَفِي تَرَجُّلِهِ إِذَا تَرَجَّلَ، وَفِي انْتِعَالِهِ إِذَا انْتَعَلَ.

[البخاري: كتاب الوضوء، باب التيمن في الوضوء والغسل، رقم: ١٦٨].

٦٧ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الأَشْعَثِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ التَّيَمُّنَ فِي شَأْنِهِ كُلِّهِ: فِي نَعْلَيْهِ، وَتَرَجُّلِهِ، وَطُهُورِهِ.

٢٠ ـ باب النَّهي عن التَّخلي في الطُّرُق والظِّلال

٦٨ ـ (٢٦٩) ـ حدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اتَّقُوا اللَّعَّانَيْنِ»، قَالُوا: وَمَا اللَّعَّانَانِ يَا رَسُولَ اللَّهِ؟ قَالَ: «الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ، أَوْ فِي ظِلِّهِمْ».

٢١ ـ باب الاستِنْجاء بالماء من التَّبَرُّز

٦٩ ـ (٢٧٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ حَائِطاً، وَتَبِعَهُ غُلاَمٌ مَعَهُ مِيضَأَةٌ ـ هُوَ أَصْغَرُنَا ـ فَوَضَعَهَا عِنْدَ سِدْرَةٍ، فَقَضَىٰ رَسُولُ اللَّهِ ﷺ حَاجَتَهُ، فَخَرَجَ عَلَيْنَا وَقَدِ اسْتَنْجَىٰ بِالْمَاءِ. [البخاري: كتاب الوضوء، باب الاستنجاء بالماء، رقم: ١٥٠].

70-(271) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to enter into the privy, and I and another boy like me used to carry a pot of water and a headed stick (or short spear) for him. But, he used to cleanse his privates (after answering the call of nature) with the water.

71-(...) Anas narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" (entered into the privy and) excreted, I would bring the water to him, with which he would clean his privates.

[22] Passing wet hands over the leather socks

72-(272) Hammam narrated: Once, Jarir urinated. Then he performed ablution and passed his wet hands over his leather socks. It was said to him: "Do you do so (i.e. pass wet hands over your socks instead of washing your feet)?" he said: "I saw that whenever The Messenger of Allah "Allah's blessing and peace be upon him" urinated, and then performed ablution, he would pass his wet hands over his leather socks".

Al-A'mash told: Ibrahim said: "This Hadith used to surprise the people, because Jarir's conversion into Islam was after the revealing of the Sura of The Repast "Al-Ma'ida"".

(...) A Hadith like that of Abu Mu'awiya was narrated on the authority of Al-A'mash through another chain of transmission. But, in the narration of Isa and Sufyan it was mentioned: "The companions of Abdullah used to be astonished by this Hadith because Jarir's conversion into Islam was after revealing the Sura of The Repast "Al-Ma'ida"".

73-(273) Hudhaifa narrated: Once I went with The Prophet "Allah's blessing and peace be upon him" to the dumps of some people where he urinated while standing. I turned away, but he beckoned to me to approach him. I approached till I stood behind him. Then, he performed ablution and passed his wet hands over his socks.

74-(...) Abu Wa'il narrated that Abu Musa was extremely rigorous concerning the matter of urination. He used to urinate in a bottle, and used to say: "If the skin of anyone of the children of Israel was touched by the urine, he would file that piece of skin". Upon this, Hudhaifa said: I wished that your companion (Abu Musa) would not be rigorous to such an extreme point concerning the matter of urination. Once, The Prophet "Allah's blessing and peace be upon him" and I walked till we reached the dumps of some people. He stood, as any one of you stands, behind a wall and urinated. I went away, but he beckoned me to come. So I approached him and stood behind him till he finished".

٧٠ ـ (٢٧١) ـ وحدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَغُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ الْخَلاَءَ، فَأَحْمِلُ أَنَا، وَغُلاَمٌ نَحْوِي، إِدَاوَةً مِنْ مَاءٍ وَعَنَزَةً، فَيَسْتَنْجِي بِالْمَاءِ.

٧١ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ: حَدَّثَنِي رَوْحُ بْنُ الْقَاسِمِ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَبَرَّزُ لِحَاجَتِهِ، فَآتِيهِ بِالْمَاءِ، فَيَتَغَسَّلُ بِهِ.

٢٢ ـ بابُ المسحِ على الخُفَّين

٧٢ ـ (٢٧٢) ـ حدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو كُرَيْبٍ، جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ ـ وَاللَّفْظُ لِيَحْيَى ـ قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ؛ قَالَ: بَالَ جَرِيرٌ، ثُمَّ تَوَضَّأَ، وَمَسَحَ عَلَى خُفَّيْهِ، فَقِيلَ: تَفْعَلُ هَذَا؟ فَقَالَ: نَعَمْ، رَأَيْتُ رَسُولَ اللَّهِ ﷺ بَالَ، ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ.

قَالَ الأَعْمَشُ: قَالَ إِبْرَاهِيمُ: كَانَ يُعْجِبُهُمْ هَذَا الْحَدِيثُ، لأَنَّ إِسْلاَمَ جَرِيرٍ كَانَ بَعْدَ نُزُولِ الْمَائِدَةِ.

[البخاري: كتاب الصلاة، باب الصلاة في الخفاف، رقم: ٣٨٧].

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ، قَالاَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ أَبِي عُمَرَ. قَالَ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ كُلُّهُمْ عَنِ الأَعْمَشِ، فِي هَذَا الإِسْنَادِ، بِمَعْنَى حَدِيثِ أَبِي مُعَاوِيَةَ، غَيْرَ أَنَّ فِي حَدِيثِ عِيسَى وَسُفْيَانَ: قَالَ: فَكَانَ أَصْحَابُ عَبْدِ اللَّهِ يُعْجِبُهُمْ هَذَا الْحَدِيثُ، لأَنَّ إِسْلاَمَ جَرِيرٍ كَانَ بَعْدَ نُزُولِ الْمَائِدَةِ.

٧٣ ـ (٢٧٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ؛ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ، فَانْتَهَى إِلَى سُبَاطَةِ قَوْمٍ، فَبَالَ قَائِماً، فَتَنَحَّيْتُ، فَقَالَ: «ادْنُهْ» فَدَنَوْتُ حَتَّى قُمْتُ عِنْدَ عَقِبَيْهِ. فَتَوَضَّأَ، فَمَسَحَ عَلَى خُفَّيْهِ.

[البخاري: كتاب الوضوء، باب البول عند صاحبه والتستر بالحائط، رقم: ٢٢٥].

٧٤ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ؛ قَالَ: كَانَ أَبُو مُوسَى يُشَدِّدُ فِي الْبَوْلِ. وَيَبُولُ فِي قَارُورَةٍ وَيَقُولُ: إِنَّ بَنِي إِسْرَائِيلَ كَانَ إِذَا أَصَابَ جِلْدَ أَحَدِهِمْ بَوْلٌ قَرَضَهُ بِالْمَقَارِيضِ. فَقَالَ حُذَيْفَةُ: لَوَدِدْتُ أَنَّ صَاحِبَكُمْ لا يُشَدِّدُ هَذَا التَّشْدِيدَ، فَلَقَدْ رَأَيْتُنِي أَنَا وَرَسُولُ اللَّهِ ﷺ نَتَمَاشَى، فَأَتَى سُبَاطَةَ خَلْفَ حَائِطٍ، فَقَامَ كَمَا يَقُومُ أَحَدُكُمْ، فَبَالَ. فَانْتَبَذْتُ مِنْهُ، فَأَشَارَ إِلَيَّ فَجِئْتُ، فَقُمْتُ عِنْدَ عَقِبِهِ حَتَّى فَرَغَ.

75-(274) The son of Al-Mughira narrated from his father Al-Mughira Ibn Shu'ba that once The Messenger of Allah "Allah's blessing and peace be upon him" went out (to the open space) to answer the call of nature. Al-Mughira followed him with a pot of water. When he (The Messenger) finished, Al-Mughira poured water for him, and he (The Prophet) performed ablution and passed his wet hands over his leather socks.

(...) The same was narrated on the authority of Yahya Ibn Sa'id. But he (the narrator) said in this narration: He (The Prophet) washed his face, his hands, then he wiped his head and his leather socks.

76-(...) Al-Mughira Ibn Shu'ba narrated: One night, I was with The Messenger of Allah "Allah's blessing and peace be upon him" when he went (to the open space) and answered the call of nature. When he came back, I poured (water) for him from a pot, which was with me. He performed ablution and wiped over his leather socks.

77-(...) Al-Mughira Ibn Shu'ba narrated: Once I was travelling with The Prophet and he said: "O Mughira! Take this container of water". I took it and Allah's Apostle went far away till he disappeared. He answered the call of nature. Then, he came back and he was wearing a Syrian cloak of tight sleeves. He tried to take out his hands from its sleeves but it was very tight. So he took out his hands from under it. I poured water for him to perform ablution for prayer. He passed his wet hands over his leather socks and then prayed.

78-(...) Al-Mughira Ibn Shu'ba narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" went out to answer the call of nature. When he returned, I received him with the container of water, from which I poured for him. He washed his face, then his hands. He tried to wash his arms, but the cloak was very tight. So, he tried to wash them from under the cloak. He washed them, wiped his head and passed his wet hands over his leather socks. Then he led us in the prayer.

79-(...) Urwa Ibn Al-Mughira narrated from his father: One night, I was in the company of The Messenger of Allah "Allah's blessing and peace be upon him" on journey, when he asked me: "Do you have water?" I answered in the affirmative. He dismounted and walked until he disappeared in the darkness of the night. Then he came back and I poured water from the pot for him. He washed his face, and could not take out his arms since he was wearing a (tight) woollen cloak. So, he took them out from under it. He washed his arms, wiped his head. Then, I bent down to take off his leather socks, but he said to me: "Let them since I put on them

٧٥ ـ (٢٧٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ خَرَجَ لِحَاجَتِهِ، فَاتَّبَعَهُ الْمُغِيرَةُ بِإِدَاوَةٍ فِيهَا مَاءٌ، فَصَبَّ عَلَيْهِ حِينَ فَرَغَ مِنْ حَاجَتِهِ. فَتَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ.

وَفِي رِوَايَةِ ابْنِ رُمْحٍ مَكَانَ «حِينَ»، «حَتَّى».

[البخاري: كتاب الوضوء، باب الرجل يوضىء صاحبه، رقم: ١٨٢].

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ. قَالَ: سَمِعْتُ يَحْيَىٰ بْنَ سَعِيدٍ، بِهَٰذَا الإِسْنَادِ. وَقَالَ: فَغَسَلَ وَجْهَهُ وَيَدَيْهِ، وَمَسَحَ بِرَأْسِهِ، ثُمَّ مَسَحَ عَلَى الْخُفَّيْنِ.

٧٦ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: أَخْبَرَنَا أَبُو الأَحْوَصِ، عَنْ أَشْعَثَ، عَنِ الأَسْوَدِ بْنِ هِلاَلٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالَ: بَيْنَا أَنَا مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ. إِذْ نَزَلَ فَقَضَى حَاجَتَهُ، ثُمَّ جَاءَ فَصَبَبْتُ عَلَيْهِ مِنْ إِدَاوَةٍ كَانَتْ مَعِي. فَتَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ.

٧٧ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ: قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَقَالَ: «يَا مُغِيرَةُ، خُذِ الإِدَاوَةَ» فَأَخَذْتُهَا، ثُمَّ خَرَجْتُ مَعَهُ، فَانْطَلَقَ رَسُولُ اللَّهِ ﷺ حَتَّى تَوَارَى عَنِّي، فَقَضَىٰ حَاجَتَهُ. ثُمَّ جَاءَ وَعَلَيْهِ جُبَّةٌ شَامِيَّةٌ ضَيِّقَةُ الْكُمَّيْنِ، فَذَهَبَ يُخْرِجُ يَدَهُ مِنْ كُمِّهَا فَضَاقَتْ عَلَيْهِ، فَأَخْرَجَ يَدَهُ مِنْ أَسْفَلِهَا، فَصَبَبْتُ عَلَيْهِ، فَتَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ، ثُمَّ مَسَحَ عَلَى خُفَّيْهِ ثُمَّ صَلَّى.

[البخاري: كتاب الصلاة، باب الصلاة في الجبة الشامية، رقم: ٣٦٣].

٧٨ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ، جَمِيعاً عَنْ عِيسَى بْنِ يُونُسَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا عِيسَىٰ: حَدَّثَنَا الأَعْمَشُ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ لِيَقْضِيَ حَاجَتَهُ، فَلَمَّا رَجَعَ تَلَقَّيْتُهُ بِالإِدَاوَةِ، فَصَبَبْتُ عَلَيْهِ فَغَسَلَ يَدَيْهِ، ثُمَّ غَسَلَ وَجْهَهُ، ثُمَّ ذَهَبَ لِيَغْسِلَ ذِرَاعَيْهِ فَضَاقَتِ الْجُبَّةُ فَأَخْرَجَهُمَا مِنْ تَحْتِ الْجُبَّةِ، فَغَسَلَهُمَا وَمَسَحَ رَأْسَهُ وَمَسَحَ عَلَى خُفَّيْهِ ثُمَّ صَلَّى بِنَا.

٧٩ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الْمُغِيرَةِ، عَنْ أَبِيهِ؛ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ فِي مَسِيرٍ. فَقَالَ لِي: «أَمَعَكَ مَاءٌ؟» قُلْتُ: نَعَمْ، فَنَزَلَ عَنْ رَاحِلَتِهِ، فَمَشَىٰ حَتَّى تَوَارَى فِي سَوَادِ اللَّيْلِ. ثُمَّ جَاءَ فَأَفْرَغْتُ عَلَيْهِ مِنَ الإِدَاوَةِ، فَغَسَلَ وَجْهَهُ، وَعَلَيْهِ جُبَّةٌ مِنْ صُوفٍ، فَلَمْ يَسْتَطِعْ أَنْ يُخْرِجَ ذِرَاعَيْهِ مِنْهَا. حَتَّى أَخْرَجَهُمَا مِنْ أَسْفَلِ الْجُبَّةِ، فَغَسَلَ ذِرَاعَيْهِ،

while my feet were clean (i.e. after performing ablution)". Then, he passed his wet hands over them.

80-(...) Urwa Ibn Al-Mughira narrated from his father that once he poured water for The Prophet "Allah's blessing and peace be upon him" to perform ablution. He performed ablution and passed his hands over his leather socks. Being asked about that by Al-Mughira, he (The Prophet) replied: "No doubt, I put on them while my feet were clean (i.e. after performing ablution)".

[23] Wiping over one's forelock and turban

81-(275) Urwa Ibn Al-Mughira Ibn Shu'ba narrated from his father: Once, The Messenger of Allah "Allah's blessing and peace be upon him" remained behind the people (during a certain journey to answer the call of nature) and I was in his company. Having relieved himself, he asked me: "Do you have water?" I brought a jug of water to him from which he washed his face and hands. When he wanted to uncover his arms (to wash them) the sleeves of his cloak were tight. So, he brought out his hands from under the cloak, and put the cloak over his shoulders. Then, he washed his arms, and wiped over his forelock, turban and leather socks.

Then, he rode his mount, and so did I. When we reached the people, they were standing for the prayer, led by Abd Ar-Rahman Ibn Awf, who had offered the first Rak'a. When he felt the coming of The Prophet "Allah's blessing and peace be upon him" he started to return back (to enable The Prophet to lead them), but The Prophet beckoned to him (to remain in his position and continue leading the prayer). When he (Abd Ar-Rahman) finished the prayer, The Prophet "Allah's blessing and peace be upon him" and I stood and prayed the Rak'a which we missed.

82-(...) Ibn Al-Mughira narrated from his father that The Prophet "Allah's blessing and peace be upon him" passed his wet hands over his socks, forelock and turban.

(...) Al-Hasan narrated from Ibn Al-Mughira from his father the same.

83-(...) Ibn Al-Mughira narrated from his father that The Prophet "Allah's blessing and peace be upon him" performed ablution, in which he wiped over his forelock, turban and leather socks.

84-(276) Abd Ar-Rahman Ibn Abu Laila narrated from Ka'b Ibn Ujra from Bilal that The Messenger of Allah "Allah's blessing and peace be upon him" wiped over his leather socks and turban.

وَمَسَحَ بِرأسِهِ، ثُمَّ أَهْوَيْتُ لأَنْزِعَ خُفَّيْهِ فَقَالَ: «دَعْهُمَا، فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ» وَمَسَحَ عَلَيْهِمَا.

٨٠ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عُمَرُ بْنُ أَبِي زَائِدَةَ عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ: أَنَّهُ وَضَّأَ النَّبِيَّ ﷺ، فَتَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ. فَقَالَ لَهُ، فَقَالَ: «إِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ».

٢٣ ـ بابُ المَسْحِ على النَّاصِيةِ والعِمَامةِ

٨١ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ الْمُزَنِيُّ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَبِيهِ قَالَ: تَخَلَّفَ رَسُولُ اللَّهِ ﷺ وَتَخَلَّفْتُ مَعَهُ، فَلَمَّا قَضَى حَاجَتَهُ قَالَ: «أَمَعَكَ مَاءٌ؟» فَأَتَيْتُهُ بِمَطْهَرَةٍ، فَغَسَلَ كَفَّيْهِ وَوَجْهَهُ، ثُمَّ ذَهَبَ يَحْسِرُ عَنْ ذِرَاعَيْهِ فَضَاقَ كُمُّ الْجُبَّةِ، فَأَخْرَجَ يَدَهُ مِنْ تَحْتِ الْجُبَّةِ، وَأَلْقَى الْجُبَّةَ عَلَى مَنْكِبَيْهِ، وَغَسَلَ ذِرَاعَيْهِ، وَمَسَحَ بِنَاصِيَتِهِ وَعَلَى الْعِمَامَةِ وَعَلَى خُفَّيْهِ، ثُمَّ رَكِبَ وَرَكِبْتُ، فَانْتَهَيْنَا إِلَى الْقَوْمِ وَقَدْ قَامُوا فِي الصَّلاَةِ. يُصَلِّي بِهِمْ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ وَقَدْ رَكَعَ بِهِمْ رَكْعَةً. فَلَمَّا أَحَسَّ بِالنَّبِيِّ ﷺ ذَهَبَ يَتَأَخَّرُ، فَأَوْمَأَ إِلَيْهِ فَصَلَّى بِهِمْ. فَلَمَّا سَلَّمَ قَامَ النَّبِيُّ ﷺ وَقُمْتُ، فَرَكَعْنَا الرَّكْعَةَ الَّتِي سَبَقَتْنَا.

٨٢ ـ (...) ـ حدّثنا أُمَيَّةُ بْنُ بِسْطَامَ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، قَالا: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، قَالَ: حَدَّثَنِي بَكْرُ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ مَسَحَ عَلَى الْخُفَّيْنِ، وَمُقَدَّمِ رَأْسِهِ، وَعَلَى عِمَامَتِهِ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ بَكْرٍ، عَنِ الْحَسَنِ، عَنِ ابْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ،... بِمِثْلِهِ.

٨٣ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ حَاتِمٍ، جَمِيعاً عَنْ يَحْيَى الْقَطَّانِ. قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ التَّيْمِيِّ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنِ الْحَسَنِ، عَنِ ابْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَبِيهِ؛ ـ قَالَ بَكْرٌ: وَقَدْ سَمِعْتُ مِن ابْنِ الْمُغِيرَةِ ـ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ، فَمَسَحَ بِنَاصِيَتِهِ، وَعَلَى الْعِمَامَةِ، وَعَلَى الْخُفَّيْنِ.

٨٤ ـ (٢٧٥) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ. قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ (ح) وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلاَهُمَا عَنِ الأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ بِلاَلٍ: أَنَّ رَسُولَ اللَّهِ ﷺ مَسَحَ عَلَى الْخُفَّيْنِ وَالْخِمَارِ.

وَفِي حَدِيثِ عِيسَى: حَدَّثَنِي الْحَكَمُ: حَدَّثَنِي بِلاَلٌ. وَحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا

The same was narrated on the authority of Al-A'mash, in which he (the narrator) said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" (and completed the narration).

[24] The period within which the wiping over the socks is allowed

85-(276) Shuraih Ibn Hani narrated: I came and asked A'isha about wiping over the leather socks. She said: "Go and ask Ali Ibn Abu Talib. Indeed, he used to accompany The Messenger of Allah "Allah's blessing and peace be upon him" on journey". We asked him and he said: "The Messenger of Allah "Allah's blessing and peace be upon him" gave a three-night allowance for the traveller and a day and a night-allowance for the resident (during which he could wipe over the leather socks in performing ablution)".

(...) The like of this Hadith was narrated on the authority of Al-Hakam, with the same chain of transmitters.

(...) Shuraih Ibn Hani narrated: I came and asked A'isha about wiping over the leather socks. She said: "Go and ask Ali Ibn Abu Talib, for he knows (about that matter) better than me". Then Ali narrated from The Prophet "Allah's blessing and peace be upon him" (the same Hadith).

[25] It is permissible to offer all the (daily obligatory) prayers with one ablution

86-(277) Sulaiman Ibn Buraida narrated from his father that on the day of the conquest (of Mecca), The Prophet "Allah's blessing and peace be upon him" offered all the (obligatory) prayers with one ablution. He also wiped over his socks (in ablution). Upon this Umar said to him: "Today, you made something which you have never done before". He (The Prophet) commented: "Verily, I did it intentionally O Umar" (so that the people would know that it is permissible).

[26] It is unfavorable for the ablution performer or anyone else to dip in the vessel his hand, which might probably be impure, before washing it thrice

87-(278) Abu Huraira narrated: The Prophet "Allah's blessing and peace be upon him" said: "When anyone among you wakes up from sleep, he should not dip his hand in the utensil till he has washed it thrice, for he does not know where his hand was during the night".

(...) This Hadith was narrated on the authority of Abu Salih from Abu Huraira. But, in the narration of Abu Mu'awiya, he said: The Messenger of

عَلِيٌّ - يَعْنِي ابْنَ مُسْهِرٍ - عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ.
وقَالَ فِي الْحَدِيثِ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ.

٢٤ ـ بابُ التَّوْقِيتِ في المَسْحِ على الخُفَّيْنِ

٨٥ ـ (٢٧٦) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الحَنْظَلِيُّ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ، عَنْ عَمْرِو بْنِ قَيْسٍ الْمُلائِيِّ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِئٍ، قَالَ: أَتَيْتُ عَائِشَةَ أَسْأَلُهَا عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ. فَقَالَتْ: عَلَيْكَ بِابْنِ أَبِي طَالِبٍ فَسَلْهُ، فَإِنَّهُ كَانَ يُسَافِرُ مَعَ رَسُولِ اللَّهِ ﷺ. فَسَأَلْنَاهُ فَقَالَ: جَعَلَ رَسُولُ اللَّهِ ﷺ ثَلاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ لِلْمُسَافِرِ، وَيَوْماً وَلَيْلَةً لِلْمُقِيمِ.
قَالَ: وكَانَ سُفْيَانُ إِذَا ذَكَرَ عَمْراً أَثْنَى عَلَيْهِ.
(...) ـ وحدّثنا إِسْحَاقُ: أَخْبَرَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنِ الْحَكَمِ، بِهَذَا الإِسْنَادِ،... مِثْلَهُ.
(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنِ الْحَكَمِ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِئٍ، قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ. فَقَالَتِ: ائْتِ عَلِيًّا، فَإِنَّهُ أَعْلَمُ بِذَلِكَ مِنِّي، فَأَتَيْتُ عَلِيًّا، فَذَكَرَ عَنِ النَّبِيِّ ﷺ،... بِمِثْلِهِ.

٢٥ ـ بابُ جَوَازِ الصَّلَوَاتِ كُلِّها بوُضُوءٍ واحِدٍ

٨٦ ـ (٢٧٧) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ. قَالَ: حَدَّثَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ: «صَلَّى الصَّلَوَاتِ يَوْمَ الْفَتْحِ بِوُضُوءٍ وَاحِدٍ، وَمَسَحَ عَلَى خُفَّيْهِ، فَقَالَ لَهُ عُمَرُ: لَقَدْ صَنَعْتَ الْيَوْمَ شَيْئاً لَمْ تَكُنْ تَصْنَعُهُ. قَالَ: «عَمْداً صَنَعْتُهُ يَا عُمَرُ».

٢٦ ـ بابُ كَرَاهَةِ غَمْسِ المُتَوَضِّىءِ وغَيْرِهِ يَدَهُ المَشْكُوكَ في نَجَاسَتِها في الإِنَاءِ قبل غَسْلِهَا ثلاثاً

٨٧ ـ (٢٧٨) ـ وحدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَحَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ، قَالا: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ، فَلا يَغْمِسْ يَدَهُ فِي الإِنَاءِ حَتَّى يَغْسِلَهَا ثَلاثاً، فَإِنَّهُ لا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ».
(...) ـ حدّثنا أَبُو كُرَيْبٍ وَأَبُو سَعِيدٍ الأَشَجُّ، قَالا: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلاهُمَا عَنِ الأَعْمَشِ، عَنْ أَبِي رَزِينٍ وَأَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. فِي حَدِيثِ أَبِي مُعَاوِيَةَ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ.
وَفِي حَدِيثِ وَكِيعٍ: قَالَ يَرْفَعُهُ بِمِثْلِهِ.
(...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ

Allah "Allah's blessing and peace be upon him". While in the narration of Waki, he said: Attributing it (to The Prophet) (and he mentioned the same).

(...) The same previous Hadith was narrated on the authority of Az-Zuhri, who narrated from Abu Salama and Sa'id Ibn Al-Musaiyyab.

88-(...) Abu Huraira narrated: The Prophet "Allah's blessing and peace be upon him" said: "When anyone among you wakes up from sleep, he should pour (water) on his hand thrice before dipping it in the utensil, for he does not know where his hand was during the night".

(...) The same Hadith was narrated on the authority of Abu Huraira, through different transmitters. All of them said: "Until he has washed it (his hand)". None of them mentioned "thrice" except the narration which we mentioned earlier.

[27] The judgement of a dog's licking (in a utensil)

89-(279) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a dog licked in the utensil, one should spill (what it contains) over and then wash it seven times".

(...) This Hadith was narrated on the authority of Al-A'mash, through different transmitters, but here he did not say: "He should spill (what it contains) over".

90-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a dog drank from the utensil of any of you, he should wash it seven times".

91-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "the utensil of any of you should be purified, if a dog licked in it, by washing it seven times, the first of which should be with the earth".

92-(...) Hammam Ibn Munabbih narrated: This is what Abu Huraira narrated to us from (The Prophet) Muhammad "Allah's blessing and peace be upon him". (He mentioned many narrations, including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "the utensil of any of you should be purified, if a dog licked in it, by washing it seven times".

93-(280) Ibn Mughaffal narrated: At first, The Messenger of Allah "Allah's blessing and peace be upon him" gave a license of killing dogs. Then, he gave a permission (for one to keep) the dogs of hunting and

عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ.

(ح) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، كِلاَهُمَا عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

٨٨ ـ (...) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ، قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ فَلْيُفْرِغْ عَلَى يَدِهِ ثَلاَثَ مَرَّاتٍ، قَبْلَ أَنْ يُدْخِلَ يَدَهُ فِي إِنَائِهِ، فَإِنَّهُ لاَ يَدْرِي فِيمَ بَاتَتْ يَدُهُ».

(...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ ـ يَعْنِي الْحِزَامِيَّ ـ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ.

(ح) وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ.

وَحَدَّثَنِي أَبُو كُرَيْبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ مَخْلَدٍ ـ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ.

(ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ. (ح) وَحَدَّثَنَا الْحُلْوَانِيُّ وَابْنُ رَافِعٍ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالاَ جَمِيعاً: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ: أَنَّ ثَابِتاً مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ فِي رِوَايَتِهِمْ جَمِيعاً عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ. كُلُّهُمْ يَقُولُ: حَتَّى يَغْسِلَهَا. وَلَمْ يَقُلْ وَاحِدٌ مِنْهُمْ: ثَلاَثاً، إِلا مَا قَدَّمْنَا مِنْ رِوَايَةِ جَابِرٍ، وَابْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ، وَعَبْدِ اللَّهِ بْنِ شَقِيقٍ، وَأَبِي صَالِحٍ، وَأَبِي رَزِينٍ، فَإِنَّ فِي حَدِيثِهِمْ ذِكْرَ الثَّلاَثِ.

٢٧ ـ بابُ حُكْمِ وُلوغِ الكلبِ

٨٩ ـ (٢٧٩) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا الأَعْمَشُ عَنْ أَبِي رَزِينٍ وَأَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيُرِقْهُ، ثُمَّ لْيَغْسِلْهُ سَبْعَ مِرَارٍ».

(...) ـ وحدّثني مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ...، مِثْلَهُ. وَلَمْ يَقُلْ: فَلْيُرِقْهُ.

٩٠ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

[البخاري: كتاب الوضوء، باب الماء الذي يغسل به شعر الإنسان، رقم: ١٧٢].

٩١ ـ (...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طَهُورُ إِنَاءِ أَحَدِكُمْ، إِذَا وَلَغَ فِيهِ الْكَلْبُ، أَنْ يَغْسِلَهُ سَبْعَ مَرَّاتٍ، أُولاَهُنَّ بِالتُّرَابِ».

٩٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا. وَقَالَ رَسُولُ اللَّهِ ﷺ: «طَهُورُ إِنَاءِ أَحَدِكُمْ، إِذَا وَلَغَ الْكَلْبُ فِيهِ، أَنْ يَغْسِلَهُ سَبْعَ مَرَّاتٍ».

٩٣ ـ (٢٨٠) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ:

guarding cattle and sheep. He (The Prophet) said: "If a dog licked in the utensil, wash it seven times, and in the eighth time, rub it with the earth".

(...) This Hadith was narrated on the authority of Al-A'mash, with the same chain of transmitters. But according to the narration of Yahya Ibn Sa'id, he said: "He gave a license (for one to keep) the dogs of hunting, guarding cattle and sheep and watching the cultivated land". This addition was not mentioned by anyone other than Yahya.

[28] It is forbidden to urinate in the stagnant water

94-(281) Jaber narrated that The Messenger of Allah "Allah's blessing and peace be upon him" prevented urinating in the stagnant water.

95-(282) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should urinate in the stagnant water and then wash himself from it".

96-(...) Hammam Ibn Munabbih narrated: This is what Abu Huraira narrated to us from Muhammad, The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned many narration, from among which is the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not urinate in the stagnant water and then wash yourself in it".

[29] It is forbidden to take bath in the stagnant water

97-(283) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should take bath in the stagnant water, while being in the state of ceremonial impurity". It was said: "Then, what one should do O Abu Huraira?" upon this he said: "One should take from it (and pour over himself)".

[30] The obligation of washing off the urine or other impurities in case they existed in the mosque, and the land would be purified with the water, with no need to dig it

98-(284) Anas narrated: A Bedouin came and passed urine in (one corner of) the mosque. The people got up (and started to hurt him), but the Prophet "Allah's blessing and peace be upon him" ordered them to let him (continue) and not to interrupt him. When he finished urinating, The Messenger of Allah "Allah's blessing and peace be upon him" ordered that a bucket of water should be brought and then spilled over that place.

99-(...) Anas narrated: A Bedouin came and passed urine in one corner of the mosque. The people shouted at him, but the Prophet "Allah's

سَمِعَ مُطَرِّفَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنِ ابْنِ الْمُغَفَّلِ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْكِلاَبِ. ثُمَّ قَالَ: «مَا بَالُهُمْ وَبَالُ الْكِلاَبِ؟» ثُمَّ رَخَّصَ فِي كَلْبِ الصَّيْدِ وَكَلْبِ الْغَنَمِ. وَقَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي الإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ، وَعَفِّرُوهُ الثَّامِنَةَ فِي التُّرَابِ».

(...) ـ وحدّثنيه يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، كُلُّهُمْ عَنْ شُعْبَةَ، فِي هَذَا الإِسْنَادِ بِمِثْلِهِ. غَيْرَ أَنَّ فِي رِوَايَةِ يَحْيَىٰ بْنِ سَعِيدٍ مِنَ الزِّيَادَةِ: وَرَخَّصَ فِي كَلْبِ الْغَنَمِ وَالصَّيْدِ وَالزَّرْعِ. وَلَيْسَ ذَكَرَ الزَّرْعَ فِي الرِّوَايَةِ غَيْرُ يَحْيَىٰ.

٢٨ ـ باب النَّهي عن البولِ في الماءِ الرَّاكِدِ

٩٤ ـ (٢٨١) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ رُمْحٍ، قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ نَهَىٰ أَنْ يُبَالَ فِي الْمَاءِ الرَّاكِدِ.

٩٥ ـ (٢٨٢) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «لا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ».

٩٦ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ؛ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا. وَقَالَ رَسُولُ اللَّهِ ﷺ: «لا تَبُلْ فِي الْمَاءِ الدَّائِمِ الَّذِي لا يَجْرِي، ثُمَّ تَغْتَسِلُ مِنْهُ».

٢٩ ـ باب النَّهي عن الاغتسال في الماءِ الرَّاكِدِ

٩٧ ـ (٢٨٣) ـ وحدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَىٰ، جَمِيعاً عَنِ ابْنِ وَهْبٍ. قَالَ هَارُونُ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ: أَنَّ أَبَا السَّائِبِ، مَوْلَىٰ هِشَامِ بْنِ زُهْرَةَ، حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا يَغْتَسِلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ» فَقَالَ: كَيْفَ يَفْعَلُ يَا أَبَا هُرَيْرَةَ؟ قَالَ: يَتَنَاوَلُهُ تَنَاوُلاً.

٣٠ ـ بابُ وجُوبِ غَسْلِ البَوْلِ وغيره من النَّجَاسَاتِ إذا حَصَلَتْ في المَسْجِدِ، وأنَّ الأَرْضَ تَطْهُرُ بالماء من غير حاجة إلى حَفْرِهَا

٩٨ ـ (٢٨٤) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ، فَقَامَ إِلَيْهِ بَعْضُ الْقَوْمِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعُوهُ وَلا تُزْرِمُوهُ» قَالَ: فَلَمَّا فَرَغَ دَعَا بِدَلْوٍ مِنْ مَاءٍ، فَصَبَّهُ عَلَيْهِ.

[البخاري: كتاب الأدب، باب الرفق في الأمر كله، رقم ٦٠٢٥].

٩٩ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ يَحْيَىٰ بْنِ

blessing and peace be upon him" ordered them to let him (continue). When he finished urinating, The Messenger of Allah "Allah's blessing and peace be upon him" ordered that a bucket of water should be brought and then spilled over that place where he urinated.

100-(285) Anas "Allah be pleased with him" narrated: **While we were in the mosque with The Messenger of Allah "Allah's blessing and peace be upon him",** a Bedouin came and passed urine in one corner of the mosque. The people shouted at him, but the Prophet "Allah's blessing and peace be upon him" ordered them to let him (continue) and not to disturb him. When he finished urinating, The Messenger of Allah "Allah's blessing and peace be upon him" called him and addressed him saying: "Verily, these mosques are not fitting for such urine and filthy impure things. They are made only for celebrating Allah Almighty, offering the prayers, and reciting The Holy Quran" or as The Messenger of Allah "Allah's blessing and peace be upon him" said (in the same meaning). Then, The Messenger of Allah "Allah's blessing and peace be upon him" ordered a man to bring a bucket of water, which he spilled over that place (where the Bedouin urinated).

[31] What about the infant's urine (on one's garment) and how would it be washed off

101-(286) Hisham Ibn Urwa narrated from his father from A'isha, the wife of The Prophet "Allah's blessing and peace be upon him" that the people used to bring their children to The Prophet "Allah's blessing and peace be upon him" in order to bless them, and put in their mouths chewed dates mixed with his (The Prophet's) saliva. Once, a child was brought and then he urinated in the lap of The Prophet "Allah's blessing and peace be upon him". Some water was brought to him, which he splashed over the traces of the urine, and he did not wash the whole garment.

102-(...) Hisham Ibn Urwa narrated from his father from A'isha that once a child was brought to The Prophet "Allah's blessing and peace be upon him" and he urinated in his lap. The Prophet "Allah's blessing and peace be upon him" ordered that some water should be brought, which he poured over it (the trace of the urine).

(...) This Hadith, which is like that of Ibn Numair, was narrated on the authority of Hisham.

103-(287) Ubaidullah Ibn Abdullah narrated from Umm Qais Bint Muhsin that she once brought an infant of hers to The Messenger of Allah "Allah's blessing and peace be upon him" (to invoke Allah for him). Then

سَعِيدٍ الأَنْصَارِيِّ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعاً عَنِ الدَّرَاوَرْدِيِّ. قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الْمَدَنِيُّ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَذْكُرُ: أَنَّ أَعْرَابِيًّا قَامَ إِلَى نَاحِيَةٍ فِي الْمَسْجِدِ، فَبَالَ فِيهَا، فَصَاحَ بِهِ النَّاسُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعُوهُ» فَلَمَّا فَرَغَ أَمَرَ رَسُولُ اللَّهِ ﷺ بِذَنُوبٍ فَصُبَّ عَلَى بَوْلِهِ.

[البخاري: كتاب الوضوء، باب صب الماء على البول في المسجد، رقم: ٢٢١].

١٠٠ ـ (٢٨٥) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي طَلْحَةَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ ـ وَهُوَ عَمُّ إِسْحَاقَ ـ قَالَ: بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ مَعَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَ أَعْرَابِيٌّ، فَقَامَ يَبُولُ فِي الْمَسْجِدِ، فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ: مَهْ مَهْ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا تُزْرِمُوهُ، دَعُوهُ» فَتَرَكُوهُ حَتَّى بَالَ. ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ دَعَاهُ فَقَالَ لَهُ: «إِنَّ هَٰذِهِ الْمَسَاجِدَ لا تَصْلُحُ لِشَيْءٍ مِنْ هَٰذَا الْبَوْلِ وَلا الْقَذَرِ، إِنَّمَا هِيَ لِذِكْرِ اللَّهِ عَزَّ وَجَلَّ، وَالصَّلاةِ، وَقِرَاءَةِ الْقُرْآنِ»، أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ. قَالَ: فَأَمَرَ رَجُلاً مِنَ الْقَوْمِ، فَجَاءَ بِدَلْوٍ مِنْ مَاءٍ، فَشَنَّهُ عَلَيْهِ.

٣١ ـ بَابُ حُكْمِ بَوْلِ الطِّفْلِ الرَّضِيعِ وَكَيْفِيَّةِ غَسْلِهِ

١٠١ ـ (٢٨٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتَىٰ بِالصِّبْيَانِ فَيُبَرِّكُ عَلَيْهِمْ وَيُحَنِّكُهُمْ، فَأُتِيَ بِصَبِيٍّ فَبَالَ عَلَيْهِ، فَدَعَا بِمَاءٍ فَأَتْبَعَهُ بَوْلَهُ وَلَمْ يَغْسِلْهُ.

١٠٢ ـ (...) ـ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِصَبِيٍّ يُرْضَعُ، فَبَالَ فِي حِجْرِهِ، فَدَعَا بِمَاءٍ فَصَبَّهُ عَلَيْهِ.

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَىٰ: حَدَّثَنَا هِشَامٌ، بِهَٰذَا الإِسْنَادِ مِثْلَ حَدِيثِ ابْنِ نُمَيْرٍ.

١٠٣ ـ (٢٨٧) ـ حدّثنا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ: أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ بِابْنٍ لَهَا لَمْ يَأْكُلِ الطَّعَامَ، فَوَضَعَتْهُ فِي حِجْرِهِ فَبَالَ. قَالَ: فَلَمْ يَزِدْ

he urinated in his (The Prophet's) lap. The Prophet did nothing more than he sprayed water over the place of urine.

(...) The same was narrated by Az-Zuhri with the same transmission, and said in this narration: He asked for water, which he sprayed (over it).

104-(...) Ubaidullah Ibn Abdullah Ibn Utba Ibn Mas'ud narrated that once Umm Qais Bint Muhsin, who was among the early immigrant women who gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him", brought one of her infants to The Messenger of Allah "Allah's blessing and peace be upon him" (in order to invoke blessing upon him). Then, this child of hers urinated in the lap of The Messenger of Allah "Allah's blessing and peace be upon him". Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" asked for water, which he sprayed over (the trace of the urine), and he did not wash the whole garment.

[32] What about the seamen

105-(288) Alqama reported that a person stayed in the house of A'isha and in the morning, he began to wash his garment. A'isha said: In case you saw it (i.e. drop of seamen), it would have served the purpose (of purifying the garment) if you had simply washed that spot; and in case you did not see it, it would have been enough to sprinkle water around it, for when I saw that on the garment of The Messenger of Allah "Allah's blessing and peace be upon him", I simply scrubbed it off and he offered the Prayer, while putting that garment on.

106-(...) Both of Al-Aswad and Hammam narrated from A'isha, concerning the seamen drops: I used to scrape it off the garment of The Messenger of Allah "Allah's blessing and peace be upon him".

107-(...) The same narration of scraping the seamen drops off the garment of The Messenger of Allah "Allah's blessing and peace be upon him", which is like that transmitted by Khalid from Abu Ma'shar was narrated on the authority of Ibrahim from Al-Aswad from A'isha.

(...) The same was narrated by Ibrahim from Hammam from A'isha.

108-(289) Amr Ibn Maimun narrated: I asked Sulaiman Ibn Yasar about the seamen drops, which could be found in one's garment: Would he wash it off (the garment) or wash the (whole) garment? He said: A'isha told me that The Prophet "Allah's blessing and peace be upon him" used to wash the seamen drops off (the garment) and then come out to offer the prayer, while putting on that garment; and the traces of the washing could be visible on it.

عَلَى أَنْ نَضَحَ بِالْمَاءِ. [البخاري: كتاب الوضوء، باب بول الصبيان، رقم: ٢٢٣].

(...) ـ وحدّثناه يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ. وَقَالَ: فَدَعَا بِمَاءٍ فَرَشَّهُ.

١٠٤ ـ (...) ـ وحدّثنيه حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ: أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ أُمَّ قَيْسٍ بِنْتَ مِحْصَنٍ، وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الأُوَلِ اللاَّتِي بَايَعْنَ رَسُولَ اللَّهِ ﷺ، وَهِيَ أُخْتُ عُكَّاشَةَ بْنِ مِحْصَنٍ أَحَدُ بَنِي أَسَدِ بْنِ خُزَيْمَةَ، قَالَ: أَخْبَرَتْنِي أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ بِابْنٍ لَهَا لَمْ يَبْلُغْ أَنْ يَأْكُلَ الطَّعَامَ. قَالَ عُبَيْدُ اللَّهِ: أَخْبَرَتْنِي؛ أَنَّ ابْنَهَا ذَاكَ بَالَ فِي حِجْرِ رَسُولِ اللَّهِ ﷺ، فَدَعَا رَسُولُ اللَّهِ ﷺ بِمَاءٍ فَنَضَحَهُ عَلَى ثَوْبِهِ، وَلَمْ يَغْسِلْهُ غَسْلاً.

٣٢ ـ بَابُ حُكْمِ الْمَنِيِّ

١٠٥ ـ (٢٨٨) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالأَسْوَدِ: أَنَّ رَجُلاً نَزَلَ بِعَائِشَةَ، فَأَصْبَحَ يَغْسِلُ ثَوْبَهُ، فَقَالَتْ عَائِشَةُ: إِنَّمَا كَانَ يُجْزِئُكَ، إِنْ رَأَيْتَهُ، أَنْ تَغْسِلَ مَكَانَهُ، فَإِنْ لَمْ تَرَ، نَضَحْتَ حَوْلَهُ. وَلَقَدْ رَأَيْتُنِي أَفْرُكُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ فَرْكاً، فَيُصَلِّي فِيهِ.

١٠٦ ـ (...) ـ وحدّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ وَهَمَّامٍ، عَنْ عَائِشَةَ فِي الْمَنِيِّ. قَالَتْ: كُنْتُ أَفْرُكُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ.

١٠٧ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ هِشَامِ بْنِ حَسَّانَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ أَبِي عَرُوبَةَ، جَمِيعاً عَنْ أَبِي مَعْشَرٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ عَنْ مُغِيرَةَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مَهْدِيِّ بْنِ مَيْمُونٍ، عَنْ وَاصِلٍ الأَحْدَبِ. (ح) وَحَدَّثَنِي ابْنُ حَاتِمٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَنْصُورٍ وَمُغِيرَةَ. كُلُّ هَؤُلاَءِ عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، فِي حَتِّ الْمَنِيِّ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ نَحْوَ حَدِيثِ خَالِدٍ، عَنْ أَبِي مَعْشَرٍ.

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ عَائِشَةَ. بِنَحْوِ حَدِيثِهِمْ.

١٠٨ ـ (٢٨٩) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ: سَأَلْتُ سُلَيْمَانَ بْنَ يَسَارٍ عَنِ الْمَنِيِّ يُصِيبُ ثَوْبَ الرَّجُلِ، أَيَغْسِلُهُ أَمْ يَغْسِلُ الثَّوْبَ؟ فَقَالَ: أَخْبَرَتْنِي عَائِشَةُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْسِلُ الْمَنِيَّ، ثُمَّ يَخْرُجُ إِلَى الصَّلاَةِ فِي ذٰلِكَ الثَّوْبِ، وَأَنَا أَنْظُرُ إِلَى أَثَرِ الْغَسْلِ فِيهِ.

[البخاري: كتاب الوضوء، باب غسل المني وفركه...، رقم: ٢٢٩].

(...) The same was narrated on the authority of Amr Ibn Maimun. As for the narration of Ibn Abu Za'ida, according to Ibn Bishr, The Prophet "Allah's blessing and peace be upon him" used to wash the seamen drops off (the garment). According to the narration of Ibn Al-Mubarak and Abd Al-Wahid, she (A'isha) said: I used to wash the seamen drops off the garment of The Prophet "Allah's blessing and peace be upon him".

109-(290) Abdullah Ibn Shihab Al-Khawlani narrated: I was staying in the house of A'isha when I had a wet dream whose traces I observed on my garment. In the morning, I put my two garments in the water (to wash and purify them). A slave-girl of A'isha saw me and told A'isha, who sent to me and said: "What did lead you to do what you did in your garments?" I said: "I saw what a sleeping person sees in his dream". She asked: "Did you observe any trace (of the fluid) on them?" I answered in the negative. She said: "Had you seen any trace (of the fluid), you would have washed it. Indeed, whenever I found it (the seamen traces) dried up on the garment of The Messenger of Allah "Allah's blessing and peace be upon him", I would scrape it with my nail".

[33] The impurity of the menses, and the way of washing it off

110-(291) Hisham Ibn Urwa narrated that Fatima told him that Asma reported: A woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "If the blood of menses stains the garment of the one from among us, What should she do?" He (the Prophet) replied: "She should scrub it ,then rub it with water, then pour water over it and then perform the Prayer in it".

(...) The same, which is like that of Yahya Ibn Sa'id, was narrated on the authority of Hisham Ibn Urwa, with the same chain of transmitters.

[34] The proof of the impurity of the urine, and the obligation of getting rid of it

111-(292) Ibn Abbas narrated: Once The Prophet "Allah's blessing and peace be upon him" passed by two graves and said: "These two persons are being tortured not for a great sin. Indeed, one of them used to go about with calumny (to make enmity between friends), while the other never saved himself from being soiled with his urine". The Prophet "Allah's blessing and peace be upon him" then asked for a green leaf of a date-palm tree, which he broke into two pieces and put one on each grave. Then, he said: "I hope that their torture might be lessened, so long as these never get dried".

(...) The same was narrated on the authority of Sulaiman Al-A'mash, with the same chain of transmitters, but he said here "the other never purified himself from the urine.

(...) ـ وحدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ يَعْنِي ابْنَ زِيَادٍ ـ (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ وَابْنُ أَبِي زَائِدَةَ. كُلُّهُمْ عَنْ عَمْرِو بْنِ مَيْمُونٍ، بِهَذَا الإِسْنَادِ.

أَمَّا ابْنُ أَبِي زَائِدَةَ فَحَدِيثُهُ كَمَا قَالَ ابْنُ بِشْرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْسِلُ الْمَنِيَّ.

وَأَمَّا ابْنُ الْمُبَارَكِ وَعَبْدُ الْوَاحِدِ فَفِي حَدِيثِهِمَا قَالَتْ: كُنْتُ أَغْسِلُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ.

١٠٩ ـ (٢٩٠) ـ وحدّثنا أَحْمَدُ بْنُ جَوَّاسٍ الْحَنَفِيُّ أَبُو عَاصِمٍ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ شَبِيبِ بْنِ غَرْقَدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شِهَابٍ الْخَوْلاَنِيِّ، قَالَ: كُنْتُ نَازِلاً عَلَى عَائِشَةَ، فَاحْتَلَمْتُ فِي ثَوْبَيَّ، فَغَمَسْتُهُمَا فِي الْمَاءِ، فَرَأَتْنِي جَارِيَةٌ لِعَائِشَةَ، فَأَخْبَرَتْهَا، فَبَعَثَتْ إِلَيَّ عَائِشَةُ فَقَالَتْ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ بِثَوْبَيْكَ؟ قَالَ: قُلْتُ: رَأَيْتُ مَا يَرَى النَّائِمُ فِي مَنَامِهِ. قَالَتْ: هَلْ رَأَيْتَ فِيهِمَا شَيْئاً؟ قُلْتُ: لا. قَالَتْ: فَلَوْ رَأَيْتَ شَيْئاً غَسَلْتَهُ، لَقَدْ رَأَيْتُنِي وَإِنِّي لأَحُكُّهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ يَابِساً بِظُفُرِي.

٣٣ ـ بابُ نَجَاسَةِ الدَّمِ وكيفية غَسْلِهِ

١١٠ ـ (٢٩١) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ ـ وَاللَّفْظُ لَهُ ـ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ: حَدَّثَتْنِي فَاطِمَةُ، عَنْ أَسْمَاءَ، قَالَتْ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ، فَقَالَتْ: إِحْدَانَا يُصِيبُ ثَوْبَهَا مِنْ دَمِ الْحَيْضَةِ، كَيْفَ تَصْنَعُ بِهِ؟ قَالَ «تَحُتُّهُ، ثُمَّ تَقْرُصُهُ بِالْمَاءِ، ثُمَّ تَنْضَحُهُ، ثُمَّ تُصَلِّي فِيهِ».

[البخاري: كتاب الوضوء، باب غسل الدم، رقم: ٢٢٧].

(...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ سَالِمٍ وَمَالِكُ بْنُ أَنَسٍ وَعَمْرُو بْنُ الْحَارِثِ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ... مِثْلَ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ.

٣٤ ـ بابُ الدَّلِيلِ على نَجَاسَةِ البَوْلِ ووُجُوبِ الاسْتِبْراءِ منه

١١١ ـ (٢٩٢) ـ وحدّثنا أَبُو سَعِيدٍ الأَشَجُّ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ قَالَ: سَمِعْتُ مُجَاهِداً يُحَدِّثُ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى قَبْرَيْنِ فَقَالَ: «أَمَا إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ: أَمَّا أَحَدُهُمَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ. وَأَمَّا الآخَرُ فَكَانَ لا يَسْتَتِرُ مِنْ بَوْلِهِ» قَالَ: فَدَعَا بِعَسِيبٍ، رَطْبٍ فَشَقَّهُ بِاثْنَيْنِ، ثُمَّ غَرَسَ عَلَى هَذَا وَاحِداً، وَعَلَى هَذَا وَاحِداً، ثُمَّ قَالَ: «لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا، مَا لَمْ يَيْبَسَا».

[البخاري: كتاب الوضوء، باب ما جاء في غسل البول، رقم: ٢١٨].

(...) حَدَّثَنِيهِ أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ سُلَيْمَانَ الأَعْمَشِ، بِهَذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: «وَكَانَ الآخَرُ لا يَسْتَنْزِهُ عَنِ الْبَوْلِ، أَوْ مِنَ الْبَوْلِ».

(3) The Book Of Menstruation

[1] Approaching the menstruating woman above the waist-sheet

1-(293) Al-Aswad narrated from A'isha: If anyone of us (i.e. the wives of The Prophet) got her menses, The Messenger of Allah "Allah's blessing and peace be upon him" would order her to wear a waist-sheet, above which he could approach her.

2-(...) Abd Ar-Rahman Ibn Al-Aswad narrated from his father that A'isha said: If anyone of us (i.e. the wives of The Prophet) was menstruating, The Messenger of Allah "Allah's blessing and peace be upon him" would order her, though at the time the blood of the menses was flowing abundantly, to wear a waist-sheet, then (above which) he could approach her. But, who among you could have control over his desires as The Messenger of Allah "Allah's blessing and peace be upon him" had control over his desires!

3-(294) Maimuna narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to approach his wives (sexually) while they were menstruating.

[2] Lying with the menstruating woman under a single quilt

4-(295) Maimuna, the wife of The Prophet "Allah's blessing and peace be upon him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" used to lie with me while I was menstruating, with a mantle between me and him.

5-(296) Zainab Bint Abu Salama narrated that Umm Salama told her: While I was lying with The Prophet "Allah's blessing and peace be upon him" under a single woollen sheet, I got the menses. I slipped away and put on the clothes for menses. He said: "Have you got menses?" I replied: "Yes". He then called me and made me lie with him under the same sheet.

She (Umm Salama) further said that she and The Messenger of Allah "Allah's blessing and peace be upon him" used to take their bath (to purify themselves) from ceremonial impurity from the same container of water.

[3] It is permissible for the menstruating woman to wash and comb the head of her husband, and her leftover is clean, and it is permissible for him to recline in her lap and recite the Quran

6-(297) Amra narrated that A'isha said: Whenever The Prophet "Allah's blessing and peace be upon him" was in the mosque in seclusion, he would approach his head to me so that I could comb it. On the other hand, he used

٣ ـ كِتَابُ الحَيْضِ

١ ـ باب مُبَاشرةِ الحائض فوق الإزَارِ

١ ـ (٢٩٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ ـ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ إِحْدَانَا، إِذَا كَانَتْ حَائِضاً، أَمَرَهَا رَسُولُ اللَّهِ ﷺ فَتَأْتَزِرُ بِإِزَارٍ، ثُمَّ يُبَاشِرُهَا.

[البخاري: كتاب الحيض، باب مباشرة الحائض، رقم: ٣٠٠].

٢ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ. (ح) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا أَبُو إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ إِحْدَانَا، إِذَا كَانَتْ حَائِضاً، أَمَرَهَا رَسُولُ اللَّهِ ﷺ أَنْ تَأْتَزِرَ فِي فَوْرِ حَيْضَتِهَا ثُمَّ يُبَاشِرُهَا. قَالَتْ: وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَمْلِكُ إِرْبَهُ. [البخاري: كتاب الحيض، باب مباشرة الحائض، رقم: ٣٠٢].

٣ ـ (٢٩٤) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ مَيْمُونَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُبَاشِرُ نِسَاءَهُ فَوْقَ الإِزَارِ، وَهُنَّ حُيَّضٌ.

[البخاري: كتاب الحيض، باب مباشرة الحائض، رقم: ٣٠٣].

٢ ـ بابُ الاضْطِجَاعِ مع الحائض في لِحَافٍ واحد

٤ ـ (٢٩٥) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ مَخْرَمَةَ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى، قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ؛ قَالَ: سَمِعْتُ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَضْطَجِعُ مَعِي وَأَنَا حَائِضٌ، وَبَيْنِي وَبَيْنَهُ ثَوْبٌ.

٥ ـ (٢٩٦) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ حَدَّثَتْهُ: أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا قَالَتْ: بَيْنَمَا أَنَا مُضْطَجِعَةٌ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْخَمِيلَةِ، إِذْ حِضْتُ، فَانْسَلَلْتُ فَأَخَذْتُ ثِيَابَ حَيْضَتِي. فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَنُفِسْتِ؟» قُلْتُ: نَعَمْ، فَدَعَانِي، فَاضْطَجَعْتُ مَعَهُ فِي الْخَمِيلَةِ.

قَالَتْ: وَكَانَتْ هِيَ وَرَسُولُ اللَّهِ ﷺ يَغْتَسِلاَنِ، فِي الإِنَاءِ الْوَاحِدِ مِنَ الْجَنَابَةِ.

[البخاري: كتاب الحيض، باب من سمى النفاس حيضاً، رقم: ٢٩٨].

٣ ـ بابُ جَوَازِ غَسْلِ الحَائِضِ رَأْسَ زَوْجها وتَرْجِيلِهِ وطَهَارَةِ سُؤْرِهَا والاتِّكَاء في حَجْرِهَا وقراءة القرآن فيه

٦ ـ (٢٩٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ،

not to enter his house (during such a period of seclusion) except for (answering) the natural calls.

7-(...) Amra Bint Abd Ar-Rahman narrated that A'isha, the wife of The Prophet "Allah's blessing and peace be upon him" said: I (while being in seclusion) used not to enter the house except for a natural call; and if there was a sick person in the house, I would inquire about his health while I was passing. Furthermore, The Messenger of Allah "Allah's blessing and peace be upon him" (while being in the mosque in seclusion) used to enter his head into me, so that I could comb it; and in case he was in the mosque in seclusion (or, according to Ibn Rumh, they (The Prophet and his wives) were in seclusion), he would not enter the house except for a natural call.

8-(...) Urwa narrated from A'isha: The Prophet "Allah's blessing and peace be upon him", while being in seclusion, used to put out his head from the mosque towards me, so that I could wash it, and I was menstruating.

9-(...) Urwa narrated that A'isha said: The Prophet "Allah's blessing and peace be upon him" (while being in the mosque in seclusion) used to approach his head (and enter it) to me in my chamber, so that I could comb it, and I was menstruating.

10-(...) Al-Aswad narrated that A'isha said: I used to wash the head of The Prophet "Allah's blessing and peace be upon him" while I was menstruating.

11-(298) Al-Qasim Ibn Muhammad narrated that A'isha said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" said to me (and he was in the mosque): "Bring me the mat from (outside) the mosque". I said: "I'm in a state of menstruation". He said: "No doubt, your menses is not in your hand".

12-(...) Al-Qasim Ibn Muhammad narrated from A'isha: The Messenger of Allah "Allah's blessing and peace be upon him" ordered me to bring him the mat from (outside) the mosque. I said to him: "I'm in a state of menstruation". Upon this, he said: "Get (and bring me) it, for the menses is not in your hand".

13-(299) Abu Hazim narrated from Abu Huraira: While The Messenger of Allah "Allah's blessing and peace be upon him" was in the mosque, he said: "O A'isha! Bring me the garment". She said to him: "I'm in a state of menstruation". He said to her: "No doubt, your menses is not in your hand". So, she gave it to him.

14-(300) A'isha narrated: I would drink while I was in a state of menstruation, then I would give it (the utensil) to The Prophet "Allah's

عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا اعْتَكَفَ، يُدْنِي إِلَيَّ رَأْسَهُ فَأُرَجِّلُهُ، وَكَانَ لا يَدْخُلُ الْبَيْتَ إِلا لِحَاجَةِ الإِنْسَانِ.

٧ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ قَالَ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: إِنْ كُنْتُ لأَدْخُلُ الْبَيْتَ لِلْحَاجَةِ، وَالْمَرِيضُ فِيهِ، فَمَا أَسْأَلُ عَنْهُ إِلا وَأَنَا مَارَّةٌ. وَإِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُدْخِلُ عَلَيَّ رَأْسَهُ وَهُوَ فِي الْمَسْجِدِ فَأُرَجِّلُهُ. وَكَانَ لا يَدْخُلُ الْبَيْتَ إِلا لِحَاجَةٍ، إِذَا كَانَ مُعْتَكِفاً.

وَقَالَ ابْنُ رُمْحٍ: إِذَا كَانُوا مُعْتَكِفِينَ.

[البخاري: كتاب الاعتكاف، باب لا يدخل البيت إلا لحاجة، رقم: ٢٠٢٩].

٨ ـ (...) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُخْرِجُ إِلَيَّ رَأْسَهُ مِنَ الْمَسْجِدِ ـ وَهُوَ مُجَاوِرٌ ـ فَأَغْسِلُهُ وَأَنَا حَائِضٌ.

٩ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ هِشَامٍ: أَخْبَرَنَا عُرْوَةُ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُدْنِي إِلَيَّ رَأْسَهُ وَأَنَا فِي حُجْرَتِي، فَأُرَجِّلُ رَأْسَهُ وَأَنَا حَائِضٌ.

١٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أَغْسِلُ رَأْسَ رَسُولِ اللَّهِ ﷺ وَأَنَا حَائِضٌ.

[البخاري: كتاب الحيض، باب مباشرة الحائض، رقم: ٣٠١].

١١ ـ (٢٩٨) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، ـ قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ـ، عَنِ الأَعْمَشِ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «نَاوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ» قَالَتْ: فَقُلْتُ: إِنِّي حَائِضٌ. فَقَالَ: «إِنَّ حَيْضَتَكِ لَيْسَتْ فِي يَدِكِ».

١٢ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ حَجَّاجٍ وَابْنِ أَبِي غَنِيَّةَ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أُنَاوِلَهُ الْخُمْرَةَ مِنَ الْمَسْجِدِ، فَقُلْتُ: إِنِّي حَائِضٌ، فَقَالَ: «تَنَاوَلِيهَا، فَإِنَّ الْحَيْضَةَ لَيْسَتْ فِي يَدِكِ».

١٣ ـ (٢٩٩) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كَامِلٍ وَمُحَمَّدُ بْنُ حَاتِمٍ، كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ زُهَيْرٌ: حَدَّثَنَا يَحْيَى، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ. فَقَالَ: «يَا عَائِشَةُ، نَاوِلِينِي الثَّوْبَ» فَقَالَتْ: إِنِّي حَائِضٌ، فَقَالَ: «إِنَّ حَيْضَتَكِ لَيْسَتْ فِي يَدِكِ» فَنَاوَلَتْهُ.

١٤ ـ (٣٠٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ وَسُفْيَانَ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أَشْرَبُ وَأَنَا حَائِضٌ،

blessing and peace be upon him" who would put his mouth where mine had been. Moreover, I would eat flesh from a bone while I was in a state of menstruation, then I would give it to The Prophet "Allah's blessing and peace be upon him" who would put his mouth where mine had been. Zuhair made no mention of (the Prophet's) drinking.

15-(301) A'isha narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to recline on my lap while I was in a state of menstruation, and recite The Holy Quran.

16-(302) Thabit narrated from Anas: Among the Jews, when a woman menstruated, they did neither have food, nor did they live with them in their houses. So the Companions of The Prophet "Allah's blessing and peace be upon him" asked The Prophet "Allah's blessing and peace be upon him", and Allah, the Exalted revealed: "They ask thee concerning women's courses. Say: they are a hurt and pollution, so keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to him constantly and he loves those who keep themselves pure and clean". (The Heifer "Al-Baqara" 222)

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do everything except sexual intercourse". Learnt that, The Jews said: "This man wants to leave nothing we do but that he would oppose us in it". Usaid Ibn Hudair and Abbad Ibn Bishr came and said: "O Messenger of Allah! The Jews say such-and-such a thing, and such-and-such a thing. Shouldn't we approach them (in contradiction to what the Jews do)?" The face of The Messenger of Allah "Allah's blessing and peace be upon him" changed so much that we thought he became angry with them. But when they went out, they received a gift of milk sent to The Messenger of Allah "Allah's blessing and peace be upon him". He (The Prophet) invited and had them drink. In this way, we knew that he was not angry with them.

[4] What about the urethral discharge

17-(303) Ali Ibn Abu Talib told: I used to get the pre-seamen urethral discharge frequently. I used to feel ashamed to ask The Prophet "Allah's blessing and peace be upon him" in view of (my being the husband of) his daughter. So I requested Al-Miqdad Ibn Al-Aswad to ask The Prophet "Allah's blessing and peace be upon him" about it. Al-Miqdad asked him and he replied: "One has to wash his penis and then perform ablution (after it)".

ثُمَّ أُنَاوِلُهُ النَّبِيَّ ﷺ، فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيَّ، فَيَشْرَبُ، وَأَتَعَرَّقُ الْعَرْقَ وَأَنَا حَائِضٌ، ثُمَّ أُنَاوِلُهُ النَّبِيَّ ﷺ، فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيَّ.

وَلَمْ يَذْكُرْ زُهَيْرٌ: فَيَشْرَبُ.

١٥ ـ (٣٠١) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمٰنِ الْمَكِّيُّ، عَنْ مَنْصُورٍ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ: أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَّكِىءُ فِي حِجْرِي وَأَنَا حَائِضٌ، فَيَقْرَأُ الْقُرْآنَ.

[البخاري: كتاب الحيض، باب قراءة الرجل في حجر امرأته وهي حائض، رقم: ٢٩٧].

١٦ ـ (٣٠٢) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ: أَنَّ الْيَهُودَ كَانُوا، إِذَا حَاضَتِ الْمَرْأَةُ فِيهِمْ، لَمْ يُؤَاكِلُوهَا وَلَمْ يُجَامِعُوهُنَّ فِي الْبُيُوتِ، فَسَأَلَ أَصْحَابُ النَّبِيِّ ﷺ النَّبِيَّ ﷺ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ﴾ [البقرة: ٢٢٢] إِلَى آخِرِ الآيَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اصْنَعُوا كُلَّ شَيْءٍ إِلا النِّكَاحَ» فَبَلَغَ ذٰلِكَ الْيَهُودَ فَقَالُوا: مَا يُرِيدُ هٰذَا الرَّجُلُ أَنْ يَدَعَ مِنْ أَمْرِنَا شَيْئاً إِلا خَالَفَنَا فِيهِ، فَجَاءَ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَّادُ بْنُ بِشْرٍ فَقَالاَ: يَا رَسُولَ اللَّهِ، إِنَّ الْيَهُودَ تَقُولُ كَذَا وَكَذَا، فَلا نُجَامِعُهُنَّ؟ فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ حَتَّى ظَنَنَّا أَنْ قَدْ وَجَدَ عَلَيْهِمَا، فَخَرَجَا فَاسْتَقْبَلَهُمَا هَدِيَّةٌ مِنْ لَبَنٍ إِلَى النَّبِيِّ ﷺ، فَأَرْسَلَ فِي آثَارِهِمَا، فَسَقَاهُمَا. فَعَرَفَا أَنْ لَمْ يَجِدْ عَلَيْهِمَا.

٤ باب المَذْي

١٧ ـ (٣٠٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ وَهُشَيْمٌ، عَنِ الأَعْمَشِ، عَنْ مُنْذِرِ بْنِ يَعْلَى ـ وَيُكْنَى أَبَا يَعْلَى ـ عَنِ ابْنِ الْحَنَفِيَّةِ، عَنْ عَلِيٍّ، قَالَ: كُنْتُ رَجُلاً مَذَّاءً وَكُنْتُ أَسْتَحْيِي أَنْ أَسْأَلَ النَّبِيَّ ﷺ لِمَكَانِ ابْنَتِهِ، فَأَمَرْتُ الْمِقْدَادَ بْنَ الأَسْوَدِ، فَسَأَلَهُ فَقَالَ: «يَغْسِلُ ذَكَرَهُ وَيَتَوَضَّأُ».

[البخاري: كتاب العلم، باب من استحيا فأمر غيره بالسؤال، رقم: ١٣٢].

18-(...) Ali narrated: I felt shy to ask The Messenger of Allah "Allah's blessing and peace be upon him" about the pre-seamen urethral fluid in view of the position of Fatima (The Prophet's daughter) from me (as being my wife). So, I requested Al-Miqdad to ask him. He asked him, and The Prophet said: "One should perform ablution after it".

19-(...) Ibn Abbas narrated: Ali Ibn Abu Talib said: We sent Al-Miqdad Ibn Al-Aswad to The Messenger of Allah "Allah's blessing and peace be upon him" to ask him about the pre-seamen urethral fluid: "What should one do with it?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "You should perform ablution, and wash your penis".

[5] Washing one's face and hands after waking up from sleep

20-(304) Ibn Abbas narrated that once The Prophet "Allah's blessing and peace be upon him" awoke up from his sleep in the night. He answered the call of nature, washed his face and hands, and then slept once again.

[6] It is permissible to sleep while being in a state of ceremonial impurity, and it is favorable (for such a person) to perform ablution and wash his penis, if he wanted to eat, drink, sleep or have sexual intercourse (with his wife)

21-(305) Abu Salama Ibn Abd Ar-Rahman narrated from A'isha that Whenever The Messenger of Allah "Allah's blessing and peace be upon him" wanted to sleep while being in a state of ceremonial impurity, he would perform ablution (like that offered) for the prayer before sleeping.

22-(...) Al-Aswad narrated that A'isha said: If The Messenger of Allah "Allah's blessing and peace be upon him" was in a state of ceremonial impurity and wanted to eat or sleep, he would perform ablution (like that offered) for the prayer.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

23-(306) Ibn Umar narrated that Umar asked: "O Messenger of Allah! Could one sleep while being in a state of ceremonial impurity?" he (The Prophet) replied: "Yes, if he performed ablution (before sleeping)".

24-(...) Nafi narrated from Ibn Umar that Umar asked for the religious verdict of The Prophet "Allah's blessing and peace be upon him", saying: "Could anyone of us sleep while being in a state of ceremonial impurity?" he (The Prophet) replied: "Yes, but, let him perform ablution and then sleep until he takes a bath whenever he likes".

١٨ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي سُلَيْمَانُ قَالَ: سَمِعْتُ مُنْذِراً، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيٍّ أَنَّهُ قَالَ: اسْتَحْيَيْتُ أَنْ أَسْأَلَ النَّبِيَّ ﷺ عَنِ الْمَذْيِ مِنْ أَجْلِ فَاطِمَةَ، فَأَمَرْتُ الْمِقْدَادَ فَسَأَلَهُ، فَقَالَ: «مِنْهُ الْوُضُوءُ».

١٩ ـ (...) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ، قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: أَرْسَلْنَا الْمِقْدَادَ بْنَ الأَسْوَدِ إِلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهُ عَنِ الْمَذْيِ يَخْرُجُ مِنَ الإِنْسَانِ، كَيْفَ يَفْعَلُ بِهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَوَضَّأْ وَانْضَحْ فَرْجَكَ».

٥ ـ باب غَسْل الوجه واليدين إذا استيقظ من النَّوم

٢٠ ـ (٣٠٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَامَ مِنَ اللَّيْلِ فَقَضَىٰ حَاجَتَهُ، ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ نَامَ.

[البخاري: كتاب الدعوات، باب الدعاء إذا انتبه من الليل، رقم: ٦٣١٦].

٦ ـ بابُ جَوَازِ نَوْمِ الجُنُبِ واستحباب الوضوء له، وغَسْلِ الفَرْجِ إذا أراد أن يأكل أو يشرب أو ينام أو يُجامع

٢١ ـ (٣٠٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ وَمُحَمَّدُ بْنُ رُمْحٍ، قَالاَ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ، وَهُوَ جُنُبٌ، تَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ، قَبْلَ أَنْ يَنَامَ.

٢٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ وَوَكِيعٌ وَغُنْدَرٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا كَانَ جُنُباً، فَأَرَادَ أَنْ يَأْكُلَ، أَوْ يَنَامَ، تَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ.

قَالَ ابْنُ الْمُثَنَّى فِي حَدِيثِهِ: حَدَّثَنَا الْحَكَمُ، سَمِعْتُ إِبْرَاهِيمَ يُحَدِّثُ.

٢٣ ـ (٣٠٦) ـ وحدّثني مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ ابْنُ سَعِيدٍ ـ عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُمَا ـ قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ عُمَرَ قَالَ: يَا رَسُولَ اللَّهِ، أَيَرْقُدُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «نَعَمْ، إِذَا تَوَضَّأَ».

٢٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عن ابْنِ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ عن ابْنِ عُمَرَ: أَنَّ عُمَرَ اسْتَفْتَى النَّبِيَّ ﷺ فَقَالَ: هَلْ يَنَامُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «نَعَمْ، لِيَتَوَضَّأْ ثُمَّ لْيَنَمْ، حَتَّى يَغْتَسِلَ إِذَا شَاءَ».

25-(...) Abdullah Ibn Dinar narrated from Ibn Umar: Once, Umar Ibn Al-Khattab mentioned to The Messenger of Allah "Allah's blessing and peace be upon him" that he (sometimes) would become in a state of ceremonial impurity during the night (what should he do). Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Perform ablution, wash your penis, and then sleep".

26-(307) Abdullah Ibn Abu Qais narrated: I asked A'isha about the Witr (prayer) of The Messenger of Allah "Allah's blessing and peace be upon him" and mentioned a Hadith. Then I said: "What did he use to do after having sexual intercourse? Did he use to take a bath before going to sleep or did he use to go to sleep before taking a bath?" She said: "He used to do both. Sometimes, he took a bath and then went to sleep, and sometimes, he only performed ablution and went to sleep". I said: "Praise be to Allah Who has made it easy (for the people)".

(...) The same was narrated on the authority of Mu'awiya Ibn Salih, with the same chain of transmitters.

27-(308) Abu Sa'id Al-Khudri narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you had sexual relation with his wife and then wanted to have it once again (before taking a bath), he should perform ablution (before the second time)".

Abu Bakr added in his narration: "There must be an ablution between the two times". He (the narrator) said: "Or he intended to repeat it".

28-(309) Anas reported: The Messenger of Allah "Allah's blessing and peace be upon him" used to go round (in order to have sexual relation with) his wives with a single bath.

[7] It is obligatory for the woman to take a bath in case she experienced orgasm or a wet dream

29-(310) Anas narrated: Umm Sulaim (the grandmother of Ishaq) came to The Messenger of Allah "Allah's blessing and peace be upon him" and A'isha was with him. She (Umm Sulaim) said: "O Messenger of Allah! A woman could see in a dream what man sees in a dream, and could experience what he experiences (concerning orgasm) (Then, what should she do)?" upon this A'isha said to her: "O Umm Sulaim! You have scandalized women, may your right hand be covered with dust!" he (The Prophet) said (to A'isha): "It is you, whose right hand might be covered with dust!" (Then, he addressed Umm Sulaim saying) "Yes, Umm Sulaim! She should take a bath if she experienced such a thing".

٢٥ ـ (...) ـ وحدّثني يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، قَالَ: ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ لِرَسُولِ اللَّهِ ﷺ أَنَّهُ تُصِيبُهُ جَنَابَةٌ مِنَ اللَّيْلِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «تَوَضَّأْ، وَاغْسِلْ ذَكَرَكَ، ثُمَّ نَمْ».

[البخاري: كتاب الغسل، باب الجنب يتوضأ ثم ينام، رقم: ٢٩٠].

٢٦ ـ (٣٠٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ، قَالَ: سَأَلْتُ عَائِشَةَ عَنْ وِتْرِ رَسُولِ اللَّهِ ﷺ... فَذَكَرَ الْحَدِيثَ. قُلْتُ: كَيْفَ كَانَ يَصْنَعُ فِي الْجَنَابَةِ؟ أَكَانَ يَغْتَسِلُ قَبْلَ أَنْ يَنَامَ أَمْ يَنَامُ قَبْلَ أَنْ يَغْتَسِلَ؟ قَالَتْ: كُلُّ ذَلِكَ قَدْ كَانَ يَفْعَلُ: رُبَّمَا اغْتَسَلَ فَنَامَ، وَرُبَّمَا تَوَضَّأَ فَنَامَ.

قُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الأَمْرِ سَعَةً.

(...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. (ح) وَحَدَّثَنِيهِ هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، جَمِيعاً عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٢٧ ـ (٣٠٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ. (ح) وَحَدَّثَنِي عَمْرٌو النَّاقِدُ وابْنُ نُمَيْرٍ، قَالا: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، كُلُّهُمْ عَنْ عَاصِمٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَىٰ أَحَدُكُمْ أَهْلَهُ، ثُمَّ أَرَادَ أَنْ يَعُودَ، فَلْيَتَوَضَّأْ».

زَادَ أَبُو بَكْرٍ فِي حَدِيثِهِ: بَيْنَهُمَا وُضُوءاً. وَقَالَ: ثُمَّ أَرَادَ أَنْ يُعَاوِدَ.

٢٨ ـ (٣٠٩) ـ وحدّثنا الْحَسَنُ بْنُ أَحْمَدَ بْنِ أَبِي شُعَيْبٍ الْحَرَّانِيُّ: حَدَّثَنَا مِسْكِينٌ ـ يَعْنِي ابْنَ بُكَيْرٍ الْحَذَّاءَ ـ عَنْ شُعْبَةَ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَطُوفُ عَلَى نِسَائِهِ بِغُسْلٍ وَاحِدٍ.

٧ ـ بابُ وُجُوبِ الغُسْلِ على المرأة بخروج المنيّ منها

٢٩ ـ (٣١٠) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، قَالَ: قَالَ إِسْحَاقُ بْنُ أَبِي طَلْحَةَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، قَالَ: جَاءَتْ أُمُّ سُلَيْمٍ ـ وَهِيَ جَدَّةُ إِسْحَاقَ ـ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَتْ لَهُ ـ وَعَائِشَةُ عِنْدَهُ ـ: يَا رَسُولَ اللَّهِ، الْمَرْأَةُ تَرَى مَا يَرَى الرَّجُلُ فِي الْمَنَامِ، فَتَرَى مِنْ نَفْسِهَا مَا يَرَى الرَّجُلُ مِنْ نَفْسِهِ، فَقَالَتْ عَائِشَةُ: يَا أُمَّ سُلَيْمٍ فَضَحْتِ النِّسَاءَ تَرِبَتْ يَمِينُكِ، فَقَالَ لِعَائِشَةَ: «بَلْ أَنْتِ، فَتَرِبَتْ يَمِينُكِ. نَعَمْ، فَلْتَغْتَسِلْ يَا أُمَّ سُلَيْمٍ إِذَا رَأَتْ ذَاكِ».

30-(311) Anas narrated that Umm Sulaim told that once she asked The Prophet of Allah "Allah's blessing and peace be upon him" about the woman who would experience in her dream what man would experience. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the woman experienced such a thing, she should take a bath". Umm Sulaim further said: I felt shy because of that and said: "Does it happen?" Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes (it happens), otherwise how can (a child) resemble her? Man's discharge (sperm) is thick and white while the discharge of woman (ovum central portion) is thin and yellow; so the resemblance comes from the one whose genes prevail or dominate".

31-(312) Anas Ibn Malik narrated: A woman came and asked The Messenger of Allah "Allah's blessing and peace be upon him" about the fact that the woman could experience in her dream what man used to experience in his dream (concerning orgasm). Upon this he said: "If she experienced (in her dream) what the man used to experience (concerning orgasm), she should take a bath".

32-(313) Hisham Ibn Urwa narrated from his father from Zainab Bint Abu Salama that Umm Salama told her: Umm Sulaim came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "Verily, Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, if she notices a discharge". Umm Salama said: "O Messenger of Allah! Does a woman get a sexual (discharge in her) dream?" He replied: "Yes, let your right hand be covered with dust! That is why the son resembles his mother".

(...) The same in meaning was narrated on the authority of Hisham Ibn Urwa, with the same chain of transmitters, and he added here that she (Umm Salama) said: "I said: You have scandalized the women".

(314) Urwa narrated that A'isha told him: Once, Umm Sulaim (the mother of the sons of Abu Talha) came to The Messenger of Allah "Allah's blessing and peace be upon him" (and mentioned the same narration of Hisham, but here he told that A'isha said: "I said to her: What a shame! Does the woman see such a thing (as orgasm or nocturnal sexual discharge)?"

33-(...) Urwa Ibn Az-Zubair narrated from A'isha that once, a woman asked The Messenger of Allah "Allah's blessing and peace be upon him": "Should the woman take a bath if she experienced a wet dream and noticed

٣٠ ـ (٣١١) ـ حدّثنا عَبَّاسُ بْنُ الْوَلِيدِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ: أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ: أَنَّ أُمَّ سُلَيْمٍ حَدَّثَتْ: أَنَّهَا سَأَلَتْ نَبِيَّ اللَّهِ ﷺ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ، فقال رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَتْ ذَلِكَ الْمَرْأَةُ فَلْتَغْتَسِلْ» فَقَالَتْ أُمُّ سُلَيْمٍ: وَاسْتَحْيَيْتُ مِنْ ذَلِكَ. قَالَتْ: وَهَلْ يَكُونُ هَذَا؟ فَقَالَ نَبِيُّ اللَّهِ ﷺ: «نَعَمْ، فَمِنْ أَيْنَ يَكُونُ الشَّبَهُ، إِنَّ مَاءَ الرَّجُلِ غَلِيظٌ أَبْيَضُ، وَمَاءَ الْمَرْأَةِ رَقِيقٌ أَصْفَرُ، فَمِنْ أَيِّهِمَا عَلا، أَوْ سَبَقَ، يَكُونُ مِنْهُ الشَّبَهُ».

٣١ ـ (٣١٢) ـ حدّثنا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا صَالِحُ بْنُ عُمَرَ: حَدَّثَنَا أَبُو مَالِكٍ الأَشْجَعِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: سَأَلَتِ امْرَأَةٌ رَسُولَ اللَّهِ ﷺ: عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ فِي مَنَامِهِ؟ فَقَالَ: «إِذَا كَانَ مِنْهَا مَا يَكُونُ مِنَ الرَّجُلِ، فَلْتَغْتَسِلْ»

٣٢ ـ (٣١٣) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: جَاءَتْ أُمُّ سُلَيْمٍ إِلَى النَّبِيِّ ﷺ: فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ لا يَسْتَحْيِي مِنَ الْحَقِّ، فَهَلْ عَلَى الْمَرْأَةِ مِنْ غُسْلٍ إِذَا احْتَلَمَتْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ، إِذَا رَأَتِ الْمَاءَ» فَقَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ، وَتَحْتَلِمُ الْمَرْأَةُ؟ فَقَالَ: «تَرِبَتْ يَدَاكِ، فَبِمَ يُشْبِهُهَا وَلَدُهَا».

[البخاري: كتاب العلم، باب الحياء في العلم، رقم: ١٣٠].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ... مِثْلَ مَعْنَاهُ. وَزَادَ: قَالَتْ: قُلْتُ: فَضَحْتِ النِّسَاءَ.

(٣١٤) ـ وحدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ: أَنَّهُ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّ أُمَّ سُلَيْمٍ، ـ أُمَّ بَنِي أَبِي طَلْحَةَ ـ ٣، دَخَلَتْ عَلَى رَسُولِ اللَّهِ ﷺ. بِمَعْنَى حَدِيثِ هِشَامٍ. غَيْرَ أَنَّ فِيهِ قَالَ: قَالَتْ عَائِشَةُ: فَقُلْتُ لَهَا: أُفٍّ لَكِ، أَتَرَى الْمَرْأَةُ ذَلِكِ؟.

٣٣ ـ (...) ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ وَسَهْلُ بْنُ عُثْمَانَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالَ سَهْلٌ: حَدَّثَنَا. وَقَالَ الآخَرَانِ: أَخْبَرَنَا ابْنُ أَبِي

the sexual discharge?" he answered in the affirmative. Upon this A'isha said: "Let your right hand be covered with dust and hurt with a spear!"

The Messenger of Allah "Allah's blessing and peace be upon him" commented: "Let her! Does the resemblance (between the children and their parents) come except from such a thing? If the woman's reproductive substance (genes and chromosomes) prevailed that of the man, the child would resemble his maternal uncles; and if the man's reproductive substance (genes and chromosomes) prevailed that of the woman, the child would resemble his paternal uncles".

[8] The constitution of the reproductive substance of both man and woman, and the fact that the child is created from them

34-(315) Thawban, the freed slave of The Messenger of Allah "Allah's blessing and peace be upon him" narrated: I was standing beside the Messenger of Allah "Allah's blessing and peace be upon him" when a Jewish rabbi came and said: "Peace be upon you O Muhammad". I pushed him so violently that I was about to knock him down. He asked me: "Why did you push me?" I said to him: "Wouldn't you call (The Prophet): O Messenger of Allah?" he said: "I call him with the name his family named him". The Messenger of Allah "Allah's blessing and peace be upon him" said: "My name is Muhammad, which is the name my family named me with". The Jew said: "I came to ask you (about something)". The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I talked to you (with what you wanted) would it benefit you?" He said: "Let me (first) hear with my ear (so as to decide whether it would benefit me)".

The Messenger of Allah "Allah's blessing and peace be upon him" scraped a stick he had (in the land) and said: "Ask about whatever you liked". The Jew asked: "Where would the people be on the day when the earth would be changed with another earth and so would be the heavens?" he (The Prophet) said: "They would be in the darkness, before the bridge". He asked: "Who of the people would cross first?" he (The Prophet) said: "The poor people of the Emigrants".

The Jew asked: "What would they be gifted (to eat) just after they enter into Paradise?" he (The Prophet) replied: "The extra lope of a fish's liver". He asked: "Then, what would their food (or lunch) be following that?" he said: "An ox of Paradise, which used to eat from its quarters, would be slaughtered for them". He (the Jew) asked: "What would their drink on it be?" he (The Prophet) said: "They would drink from a well in it (Paradise) called Salsabil". He (the Jew) commented: "You have told the truth".

زَائِدَةَ، عَنْ أَبِيهِ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ مُسَافِعِ بْنِ عَبْدِ اللَّهِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ: أَنَّ امْرَأَةً قَالَتْ لِرَسُولِ اللَّهِ ﷺ: هَلْ تَغْتَسِلُ الْمَرْأَةُ إِذَا احْتَلَمَتْ وَأَبْصَرَتِ الْمَاءَ؟ فَقَالَ «نَعَمْ» فَقَالَتْ لَهَا عَائِشَةُ: تَرِبَتْ يَدَاكِ، وَأُلَّتْ.

قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعِيهَا، وَهَلْ يَكُونُ الشَّبَهُ إِلا مِنْ قِبَلِ ذَلِكِ. إِذَا عَلا مَاؤُهَا مَاءَ الرَّجُلِ أَشْبَهَ الْوَلَدُ أَخْوَالَهُ، وَإِذَا عَلا مَاءُ الرَّجُلِ مَاءَهَا أَشْبَهَ أَعْمَامَهُ».

٨ ـ باب بيانِ صِفَةِ مَنِيِّ الرَّجُلِ والمَرْأة، وأنَّ الوَلَدَ مخلوقٌ من مائهما

٣٤ ـ (٣١٥) ـ حدّثني الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ ـ وَهُوَ الرَّبِيعُ بْنُ نَافِعٍ ـ: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَّامٍ ـ عَنْ زَيْدٍ ـ يَعْنِي أَخَاهُ ـ: أَنَّهُ سَمِعَ أَبَا سَلَّامٍ قَالَ: حَدَّثَنِي أَبُو أَسْمَاءَ الرَّحَبِيُّ: أَنَّ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ حَدَّثَهُ قَالَ: كُنْتُ قَائِماً عِنْدَ رَسُولِ اللَّهِ ﷺ فَجَاءَ حِبْرٌ مِنْ أَحْبَارِ الْيَهُودِ فَقَالَ: السَّلامُ عَلَيْكَ يَا مُحَمَّدُ، فَدَفَعْتُهُ دَفْعَةً كَادَ يُصْرَعُ مِنْهَا. فَقَالَ: لِمَ تَدْفَعُنِي؟ فَقُلْتُ: أَلا تَقُولُ يَا رَسُولَ اللَّهِ، فَقَالَ الْيَهُودِيُّ: إِنَّمَا نَدْعُوهُ بِاسْمِهِ الَّذِي سَمَّاهُ بِهِ أَهْلُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اسْمِي مُحَمَّدٌ الَّذِي سَمَّانِي بِهِ أَهْلِي» فَقَالَ الْيَهُودِيُّ: جِئْتُ أَسْأَلُكَ.

فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَيَنْفَعُكَ شَيْءٌ إِنْ حَدَّثْتُكَ؟» قَالَ: أَسْمَعُ بِأُذُنَيَّ فَنَكَتَ رَسُولُ اللَّهِ ﷺ بِعُودٍ مَعَهُ. فَقَالَ: «سَلْ» فَقَالَ الْيَهُودِيُّ: أَيْنَ يَكُونُ النَّاسُ يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ وَالسَّمَاوَاتُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُمْ فِي الظُّلْمَةِ دُونَ الْجِسْرِ» قَالَ: فَمَنْ أَوَّلُ النَّاسِ إِجَازَةً؟ قَالَ: «فُقَرَاءُ الْمُهَاجِرِينَ».

قَالَ الْيَهُودِيُّ: فَمَا تُحْفَتُهُمْ حِينَ يَدْخُلُونَ الْجَنَّةَ؟ قَالَ: «زِيَادَةُ كَبِدِ النُّونِ». قَالَ: فَمَا غِذَاؤُهُم عَلَى إِثْرِهَا؟ قَالَ: «يُنْحَرُ لَهُمْ ثَوْرُ الْجَنَّةِ الَّذِي كَانَ يَأْكُلُ مِنْ أَطْرَافِهَا» قَالَ: فَمَا شَرَابُهُمْ عَلَيْهِ؟ قَالَ: «مِنْ عَيْنٍ فِيهَا تُسَمَّى سَلْسَبِيلاً» قَالَ: صَدَقْتَ.

(He resumed) "Furthermore, I came to ask you about something, which none of the people of the earth knows except for a Prophet, or a man or two men". He (The Prophet) said: "If I told you (what you wanted) would it benefit you?" he (the Jew) said: "I came to ask you about the child: (from which thing it is created)". He (The Prophet) said: "A man's reproductive substance is white, while that of a woman (i.e. the ovum central part) is yellow. When both come together (after sexual intercourse): then, if the reproductive substance (genes and chromosomes) of a man prevailed over that of a woman, it (the child) would be a male (Allah willing); and if the reproductive substance of a woman prevailed over that of a man, it would be female (Allah willing)".

Upon this, the Jew said: "You have told the truth; and verily, you are a Prophet". Then, he went away. The Messenger of Allah "Allah's blessing and peace be upon him" commented: "This (man) asked me about such-and-such a thing which he asked me about, of which I had no knowledge, until Allah inspired me".

(...) The same was narrated on the authority of Mu'awiya Ibn Salam, with the same chain of transmitters. But here, the narrator said: I was sitting with The Messenger of Allah "Allah's blessing and peace be upon him". And he (The Prophet) said, according to that narration: "The caudate lope of a fish's liver".

[9] The way of taking bath from the ceremonial impurity

35-(316) A'isha narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" took a bath to get rid of the state of ceremonial impurity (as a result of sexual intercourse), he would first wash his hands: he would then pour water with his right hand on his left hand and wash his private parts. He then would perform ablution like that offered for the Prayer. He would then take some water and put his fingers and move them through the roots of his hair. Whenever he found that they had been fully moistened, he would pour three handfuls (of water) on his head, then pour water over his body and then wash his feet.

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters, but there is no mention of washing the feet in their narrations.

36-(...) Hisham narrated from his father from A'isha that The Messenger of Allah "Allah's blessing and peace be upon him" took a bath (to get rid) of the state of ceremonial impurity (after sexual intercourse). He started with washing his hands thrice. (Then, he mentioned the same Hadith of Abu Mu'awiya, and he did not mentioned washing the feet).

قَالَ: وَجِئْتُ أَسْأَلُكَ عَنْ شَيْءٍ لا يَعْلَمُهُ أَحَدٌ مِنْ أَهْلِ الأَرْضِ إِلا نَبِيٌّ، أَوْ رَجُلٌ، أَوْ رَجُلانِ. قَالَ: «يَنْفَعُكَ إِنْ حَدَّثْتُكَ؟» قَالَ: أَسْمَعُ بِأُذُنَيَّ. قَالَ: جِئْتُ أَسْأَلُكَ عَنِ الْوَلَدِ؟ قَالَ: «مَاءُ الرَّجُلِ أَبْيَضُ وَمَاءُ الْمَرْأَةِ أَصْفَرُ، فَإِذَا اجْتَمَعَا، فَعَلا مَنِيُّ الرَّجُلِ مَنِيَّ الْمَرْأَةِ، أَذْكَرَا بِإِذْنِ اللَّهِ، وَإِذَا عَلا مَنِيُّ الْمَرْأَةِ مَنِيَّ الرَّجُلِ، آنَثَا بِإِذْنِ اللَّهِ» قَالَ: الْيَهُودِيُّ: لَقَدْ صَدَقْتَ. وَإِنَّكَ لَنَبِيٌّ، ثُمَّ انْصَرَفَ فَذَهَبَ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ سَأَلَنِي هَذَا عَنِ الَّذِي سَأَلَنِي عَنْهُ، وَمَا لِي عِلْمٌ بِشَيْءٍ مِنْهُ حَتَّى أَتَانِيَ اللَّهُ بِهِ».

(...) ـ وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَىٰ بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَّامٍ، فِي هَذَا الإِسْنَادِ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: كُنْتُ قَاعِداً عِنْدَ رَسُولِ اللَّهِ ﷺ. وَقَالَ: زَائِدَةُ كَبِدِ النُّونِ. وَقَالَ: أَذْكَرَ وَآنَثَ. وَلَمْ يَقُلْ: أَذْكَرَا وَآنَثَا.

٩ ـ باب صِفة غُسْل الجَنَابة

٣٥ ـ (٣١٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ، يَبْدَأُ فَيَغْسِلُ يَدَيْهِ، ثُمَّ يُفْرِغُ بِيَمِينِهِ عَلَى شِمَالِهِ، فَيَغْسِلُ فَرْجَهُ، ثُمَّ يَتَوَضَّأُ وُضُوءَهُ لِلصَّلاةِ، ثُمَّ يَأْخُذُ الْمَاءَ، فَيُدْخِلُ أَصَابِعَهُ فِي أُصُولِ الشَّعْرِ، حَتَّى إِذَا رَأَى أَنْ قَدِ اسْتَبْرَأَ، حَفَنَ عَلَى رَأْسِهِ ثَلاثَ حَفَنَاتٍ، ثُمَّ أَفَاضَ عَلَى سَائِرِ جَسَدِهِ، ثُمَّ غَسَلَ رِجْلَيْهِ.

(...) ـ وحدّثناه قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالا: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ، كُلُّهُمْ عَنْ هِشَامٍ، فِي هَذَا الإِسْنَادِ. وَلَيْسَ فِي حَدِيثِهِمْ غَسْلُ الرِّجْلَيْنِ.

٣٦ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ اغْتَسَلَ مِنَ الْجَنَابَةِ، فَبَدَأَ فَغَسَلَ كَفَّيْهِ ثَلاثاً ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ. وَلَمْ يَذْكُرْ غَسْلَ الرِّجْلَيْنِ.

(...) Hisham narrated that Urwa told him that A'isha reported that whenever The Prophet "Allah's blessing and peace be upon him" intended to take a bath (to purify himself) from the state of ceremonial impurity (after sexual intercourse), he would start with washing his hands thrice before dipping them in the vessel. Then, he would perform ablution like that offered for the prayer.

37-(317) Ibn Abbas narrated: My aunt Maimuna told me: I placed water near the Messenger of Allah "Allah's blessing and peace be upon him" to take a bath (to get rid) of the state of ceremonial impurity (because of sexual intercourse). He washed both palms twice or thrice and then put his hand in the basin, poured water over his private parts and washed them with his left hand. He then struck his hand against the earth and rubbed it powerfully. Then he performed ablution (like that offered) for the Prayer and then poured three handfuls of water on his head and then washed his whole body. Then, he moved aside from that place and washed his feet. I brought a towel (so as to dry his body), but he returned it.

(...) The same Hadith was narrated on the authority of Waki and Al-A'mash, with the same chain of transmitters. But, in their narration, there is no mention of "Pouring three handfuls of water on the head". In the narration of Waki, he described the ablution in detail, implying both rinsing and snuffing. In the narration of Abu Mu'awiya, there is no mention of the towel.

38-(...) Ibn Abbas narrated from Maimuna that once The Prophet "Allah's blessing and peace be upon him" was given a towel (so as to wipe his body), which he did not touch. But, he pointed with the water "As such" i.e. shaking (the water) off it.

39-(318) A'isha narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" took the bath of ceremonial impurity he would ask for a vessel, from which he would take a handful (of water) and (first) wash the right side of his head and then the left side of it. Then, he would take a handful (of water) and pour it over his head.

[10] The quantity of water preferred for taking the bath of ceremonial impurity, and the fact that the man and his wife could take bath (of ceremonial impurity) from one basin at the same time, and that one of them could take bath with the remaining water of the other

40-(319) A'isha reported: The Prophet "Allah's blessing and peace be upon him" used to take bath of ceremonial impurity (because of sexual intercourse) from a single pot called Faraq (equal to three Sa's).

(...) ـ وحدّثناه عَمْرٌو النَّاقِدُ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنْ هِشَامٍ. قَالَ: أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ، إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ، بَدَأَ فَغَسَلَ يَدَيْهِ قَبْلَ أَنْ يُدْخِلَ يَدَهُ فِي الإِنَاءِ، ثُمَّ تَوَضَّأَ مِثْلَ وُضُوئِهِ لِلصَّلاةِ.

٣٧ ـ (٣١٧) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنِي عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: حَدَّثَتْنِي خَالَتِي مَيْمُونَةُ قَالَتْ: أَدْنَيْتُ لِرَسُولِ اللَّهِ ﷺ غُسْلَهُ مِنَ الْجَنَابَةِ، فَغَسَلَ كَفَّيْهِ مَرَّتَيْنِ أَوْ ثَلاثاً، ثُمَّ أَدْخَلَ يَدَهُ فِي الإِنَاءِ، ثُمَّ أَفْرَغَ بِهِ عَلَى فَرْجِهِ، وَغَسَلَهُ بِشِمَالِهِ. ثُمَّ ضَرَبَ بِشِمَالِهِ الأَرْضَ، فَدَلَكَهَا دَلْكاً شَدِيداً، ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلاةِ، ثُمَّ أَفْرَغَ عَلَى رَأْسِهِ ثَلاثَ حَفَنَاتٍ مِلْءَ كَفِّهِ، ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ، ثُمَّ تَنَحَّى عَنْ مَقَامِهِ ذَلِكَ، فَغَسَلَ رِجْلَيْهِ، ثُمَّ أَتَيْتُهُ بِالْمِنْدِيلِ فَرَدَّهُ.

[البخاري: كتاب الغسل، باب مسح اليد بالتراب لتكون أنقى، رقم: ٢٦٠].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ، وَالأَشَجُّ، وَإِسْحَاقُ كُلُّهُمْ عَنْ وَكِيعٍ. (ح) وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلاهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ. وَلَيْسَ فِي حَدِيثِهِمَا إِفْرَاغُ ثَلاثَ حَفَنَاتٍ عَلَى الرَّأْسِ. وَفِي حَدِيثِ وَكِيعٍ وَصْفُ الْوُضُوءِ كُلِّهِ، يَذْكُرُ الْمَضْمَضَةَ وَالاسْتِنْشَاقَ فِيهِ. وَلَيْسَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ ذِكْرُ الْمِنْدِيلِ.

٣٨ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الأَعْمَشِ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِمِنْدِيلٍ، فَلَمْ يَمَسَّهُ، وَجَعَلَ يَقُولُ بِالْمَاءِ هَكَذَا، يَعْنِي يَنْفُضُهُ.

٣٩ ـ (٣١٨) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنِي أَبُو عَاصِمٍ، عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ، دَعَا بِشَيْءٍ نَحْوِ الْحِلابِ، فَأَخَذَ بِكَفِّهِ، بَدَأَ بِشِقِّ رَأْسِهِ الأَيْمَنِ، ثُمَّ أَخَذَ بِكَفَّيْهِ، فَقَالَ بِهِمَا عَلَى رَأْسِهِ.

[البخاري: كتاب الغسل، باب من بدأ بالحلاب أو الطيب...، رقم: ٢٥٨].

١٠ ـ بابُ القَدْرِ المُسْتَحَبِّ من الماء في غُسْلِ الجنابة، وغُسْلِ الرَّجُلِ والمرأة في إناءٍ واحد في حالة واحدة وغُسْلِ أحدهما بفَضْلِ الآخر

٤٠ ـ (٣١٩) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْتَسِلُ مِنْ إِنَاءٍ، هُوَ الْفَرَقُ، مِنَ الْجَنَابَةِ.

41-(...) Urwa narrated from A'isha that The Messenger of Allah "Allah's blessing and peace be upon him" used to take a bath from a vessel (of water) called Faraq (equal to three Sa's). he and I used to take bath in (or from, according to the narration of Sufyan) a single pot. Sufyan said that a Faraq is equal to three Sa's.

42-(320) Abu Salama Ibn Abd Ar-Rahman narrated: I went to A'isha along with her foster-brother who asked her about the bath of the Prophet "Allah's blessing and peace be upon him" of ceremonial impurity (because of sexual intercourse). She called for a vessel equal to a Sa and took a bath, with a curtain between her and us. She poured water on her head thrice. He (the narrator) said: The wives of the Prophet "Allah's blessing and peace be upon him" used to take from (the hair of) their heads until it reached up to their earlobes.

43-(321) Abu Salama Ibn Abd Ar-Rahman narrated that A'isha said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" took a bath to get rid of the state of ceremonial impurity (as a result of sexual intercourse), he would start with his right hand, which he would wash. Then, he would pour water with his right hand on his privates, which he would wash with his left hand. When he finished, he would pour water on his head. A'isha further said: The Messenger of Allah "Allah's blessing and peace be upon him" and I used to take bath from a single pot (of water) while we were in the state of ceremonial impurity (because of sexual intercourse).

44-(...) Hafsa Bint Abd Ar-Rahman Ibn Abu Bakr (who was the wife of Al-Mundher Ibn Az-Zubair) reported that A'isha told her that she and The Prophet "Allah's blessing and peace be upon him" used to take bath in a single basin, equal to three Mudds (a Mudd is equal to two pounds) or similar to that

45-(...) Al-Qasim Ibn Muhammad narrated that A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him" and I used to take bath (to get rid) of the state of ceremonial impurity (because of sexual intercourse) from a single basin, with our hands moving in it.

46-(...) A'isha narrated: The Messenger of Allah "Allah's blessing and peace be upon him" and I used to take bath (and they were in the state of ceremonial impurity because of sexual intercourse) from a single basin between us. He would precede me (in washing himself) to the extent that I would say to him: "Let (some water) for me! Let (some water) for me!"

٤١ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ، كِلاهُمَا عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ فِي الْقَدَحِ، وَهُوَ الْفَرَقُ، وَكُنْتُ أَغْتَسِلُ أَنَا وَهُوَ فِي الإِنَاءِ الْوَاحِدِ.

وَفِي حَدِيثِ سُفْيَانَ: مِنْ إِنَاءٍ وَاحِدٍ.

قَالَ قُتَيْبَةُ: قَالَ سُفْيَانُ: وَالْفَرَقُ ثَلاثَةُ آصُعٍ.

٤٢ ـ (٣٢٠) ـ وحدّثني عُبَيْدُاللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ. قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ. قَالَ: دَخَلْتُ عَلَى عَائِشَةَ، أَنَا وَأَخُوهَا مِنَ الرَّضَاعَةِ، فَسَأَلَهَا عَنْ غُسْلِ النَّبِيِّ ﷺ مِنَ الْجَنَابَةِ؟ فَدَعَتْ بِإِنَاءٍ قَدْرِ الصَّاعِ، فَاغْتَسَلَتْ، وَبَيْنَنَا وَبَيْنَهَا سِتْرٌ. وَأَفْرَغَتْ عَلَى رَأْسِهَا ثَلاثاً. قَالَ: وَكَانَ أَزْوَاجُ النَّبِيِّ ﷺ يَأْخُذْنَ مِنْ رُؤُوسِهِنَّ حَتَّى تَكُونَ كَالوَفْرَةِ.

[البخاري: كتاب الغسل، باب الغسل بالصاع ونحوه، رقم: ٢٥١].

٤٣ ـ (٣٢١) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، قَالَ: قَالَتْ عَائِشَةُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ بَدَأَ بِيَمِينِهِ، فَصَبَّ عَلَيْهَا مِنَ الْمَاءِ فَغَسَلَهَا، ثُمَّ صَبَّ الْمَاءَ عَلَى الأَذَى الَّذِي بِهِ، بِيَمِينِهِ. وَغَسَلَ عَنْهُ بِشِمَالِهِ، حَتَّى إِذَا فَرَغَ مِنْ ذَلِكَ صَبَّ عَلَى رَأْسِهِ.

قَالَتْ عَائِشَةُ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ وَنَحْنُ جُنُبَانِ.

٤٤ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ، عَنْ عِرَاكٍ، عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ، وَكَانَتْ تَحْتَ الْمُنْذِرِ بْنِ الزُّبَيْرِ ـ أَنَّ عَائِشَةَ أَخْبَرَتْهَا ـ: أَنَّهَا كَانَتْ تَغْتَسِلُ هِيَ وَالنَّبِيُّ ﷺ فِي إِنَاءٍ وَاحِدٍ. يَسَعُ ثَلاثَةَ أَمْدَادٍ، أَوْ قَرِيباً مِنْ ذَلِكَ.

٤٥ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، قَالَ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ. تَخْتَلِفُ أَيْدِينَا فِيهِ مِنَ الْجَنَابَةِ.

[البخاري: كتاب الغسل، باب هل يدخل الجنب يده في الإناء قبل أن يغسلها...، رقم: ٢٦١].

٤٦ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ، بَيْنِي وَبَيْنَهُ، وَاحِدٍ، فَيُبَادِرُنِي حَتَّى أَقُولَ: دَعْ لِي، دَعْ لِي. قَالَتْ: وَهُمَا جُنُبَانِ.

47-(322) Ibn Abbas narrated: My aunt Maimuna told me that she and The Prophet "Allah's blessing and peace be upon him" used to take bath in a single pot (of water).

48-(323) Amr Ibn Dinar reported: To the best of my knowledge, and what I think is that Abu Ash-Sha'tha narrated to me that Ibn Abbas told him that The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath with the remaining water of Maimuna.

49-(324) Abu Salama Ibn Abd Ar-Rahman narrated that Zainab Bint Umm Salama told him that Umm Salama told her that she and The Prophet "Allah's blessing and peace be upon him" used to take bath of ceremonial impurity from a single pot (of water).

50-(325) Anas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath with five Mudds, and perform ablution with only a Mudd.

51-(...) Anas narrated: The Prophet "Allah's blessing and peace be upon him" used to perform ablution with a Mudd, and take bath with a Sa, up to five Mudds.

52-(326) Safina narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to take a bath with a Sa, and perform ablution with only a Mudd.

53-(...) Safina (a companion of The Messenger of Allah "Allah's blessing and peace be upon him", according to Abu Bakr) narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to take a bath with a Sa, and purify with only a Mudd. (Abu Raihana, a sub-narrator, said that Safina was old and I was no longer sure of his narration).

[11] It is desirable to Pour water upon the head or any other part of the body thrice (in taking bath)

54-(327) Jubair Ibn Mut'im narrated: The people argued about (the quantity of water required for) bathing in the presence of The Messenger of Allah "Allah's blessing and peace be upon him". One said: "As for me, I always wash my head as such-and-such". The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for me, I always pour three handfuls of water on my head".

55-(...) Jubair Ibn Mut'im narrated that once, the (way of) bathing of (getting purified from) ceremonial impurity was mentioned in the presence of The Messenger of Allah "Allah's blessing and peace be upon him" who said: "As for me, I always pour three (handfuls of water) on my head".

٤٧ ـ (٣٢٢) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ أَبِي الشَّعْثَاءِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: أَخْبَرَتْنِي مَيْمُونَةُ: أَنَّهَا كَانَتْ تَغْتَسِلُ هِيَ وَالنَّبِيُّ ﷺ فِي إِنَاءٍ وَاحِدٍ.

٤٨ ـ (٣٢٣) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ ـ، قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ ـ أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: أَكْبَرُ عِلْمِي، وَالَّذِي يَخْطِرُ عَلَى بَالِي: أَنَّ أَبَا الشَّعْثَاءِ أَخْبَرَنِي: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْتَسِلُ بِفَضْلِ مَيْمُونَةَ. [البخاري: كتاب الغسل، باب الغسل بالصاع ونحوه، رقم: ٢٥٣].

٤٩ ـ (٣٢٤) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ حَدَّثَتْهُ: أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا قَالَتْ: كَانَتْ هِيَ وَرَسُولُ اللَّهِ ﷺ يَغْتَسِلانِ فِي الإِنَاءِ الْوَاحِدِ مِنَ الْجَنَابَةِ.

[البخاري: كتاب الحيض، باب النوم مع الحائض وهي في ثيابها، رقم: ٣٢٢].

٥٠ ـ (٣٢٥) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ قَالا: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَبْرٍ، قَالَ: سَمِعْتُ أَنَساً يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ بِخَمْسِ مَكَاكِيكَ، وَيَتَوَضَّأُ بِمَكُّوكٍ.

وَقَالَ ابْنُ الْمُثَنَّى: بِخَمْسِ مَكَاكِيَّ. وَقَالَ ابْنُ مُعَاذٍ: عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ. وَلَمْ يَذْكُرِ ابْنَ جَبْرٍ. [البخاري: كتاب الوضوء، باب الوضوء بالمد، رقم: ٢٠١].

٥١ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنِ ابْنِ جَبْرٍ، عَنْ أَنَسٍ، قَالَ: كَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ بِالْمُدِّ وَيَغْتَسِلُ بِالصَّاعِ إِلَى خَمْسَةِ أَمْدَادٍ.

٥٢ ـ (٣٢٦) ـ وحدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ وَعَمْرُو بْنُ عَلِيٍّ، كِلاهُمَا عَنْ بِشْرِ بْنِ الْمُفَضَّلِ. قَالَ أَبُو كَامِلٍ: حَدَّثَنَا بِشْرٌ: حَدَّثَنَا أَبُو رَيْحَانَةَ، عَنْ سَفِينَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُغَسِّلُهُ الصَّاعُ مِنَ الْمَاءِ، مِنَ الْجَنَابَةِ، وَيُوَضِّؤُهُ الْمُدُّ.

٥٣ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ. (ح) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَبِي رَيْحَانَةَ، عَنْ سَفِينَةَ ـ قَالَ أَبُو بَكْرٍ: صَاحِبِ رَسُولِ اللَّهِ ﷺ ـ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ بِالصَّاعِ وَيَتَطَهَّرُ بِالْمُدِّ. وَفِي حَدِيثِ ابْنِ حُجْرٍ، أَوْ قَالَ: وَيُطَهِّرُهُ الْمُدُّ. وَقَالَ: وَقَدْ كَانَ كَبِرَ وَمَا كُنْتُ أَثِقُ بِحَدِيثِهِ.

١١ ـ بَابُ اسْتِحْبَابِ إِفَاضَةِ الْمَاءِ عَلَى الرَّأْسِ وَغَيْرِهِ ثَلاثاً

٥٤ ـ (٣٢٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، ـ قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو الأَحْوَصِ ـ، عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: تَمَارَوْا فِي الْغُسْلِ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ بَعْضُ الْقَوْمِ: أَمَّا أَنَا، فَإِنِّي أَغْسِلُ رَأْسِي كَذَا وَكَذَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَنَا، فَإِنِّي أُفِيضُ عَلَى رَأْسِي ثَلاثَ أَكُفٍّ».

[البخاري: كتاب الغسل، باب من أفاض على رأسه ثلاثاً، رقم: ٢٥٤].

٥٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ ذُكِرَ عِنْدَهُ الْغُسْلُ مِنَ الْجَنَابَةِ، فَقَالَ: «أَمَّا أَنَا، فَأُفْرِغُ عَلَى رَأْسِي ثَلاثاً».

56-(328) Jaber Ibn Abdullah narrated that once the delegate of Thaqif asked The Messenger of Allah "Allah's blessing and peace be upon him" about bathing: "Our land is of cold atmosphere, then, how could we take bath?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for me, I always pour three (handfuls of water) on my head".

Ibn Salim added in his narration that the delegate of Thaqif said: "O Messenger of Allah!"

57-(329) Jaber Ibn Abdullah narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" took a bath (to get rid) of ceremonial impurity, he would pour three handfuls of water on his head.

Al-Hasan Ibn Muhammad said to him: But, I have much hair. Jaber replied: Verily The Messenger of Allah "Allah's blessing and peace be upon him" had much more and better hair than you.

[12] What about the braids of the one who is bathing

58-(330) Umm Salama narrated: I said: "O Messenger of Allah! I always braid my hair, would I unloose them whenever I wanted to take a bath of ceremonial impurity?" he (The Prophet) replied: "No! but, it is sufficient for you to put three handfuls (of water) on your head, and then pour the water on your body so as to become clean".

(...) The same was narrated on the authority of Aiyub Ibn Musa, with the same chain of transmission. In the narration of Abd Ar-Razzaq, she said: "Would I unloose it (to take bath and have myself clean) from both menses and ceremonial impurity?" he (The Prophet) said: "No!" (and then he mentioned the Hadith, which is like that of Ibn Uyaina).

(...) The same was narrated on the authority of Aiyub Ibn Musa, with the same chain of transmitters, and here she (Umm Salama) said: "Would I unloose it so as to wash it (while taking bath to get clean) from the ceremonial impurity?" he did not mention the menses.

59-(331) Ubaid Ibn Umair narrated that A'isha was informed that Abdullah Ibn Amr ordered the women to undo their (braids of hair on their) heads whenever they intended to take bath. So she exclaimed: How strange Ibn Amr is that he orders the women to undo the braids of their heads while taking bath. Why doesn't he order them also to get their heads shaved? I and The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath from one pot. I used to do no more than pouring three handfuls of water over my head.

٥٦ ـ (٣٢٨) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، وَإِسْمَاعِيلُ بْنُ سَالِمٍ، قَالا: أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ وَفْدَ ثَقِيفٍ سَأَلُوا النَّبِيَّ ﷺ فَقَالُوا: إِنَّ أَرْضَنَا أَرْضٌ بَارِدَةٌ، فَكَيْفَ بِالْغُسْلِ؟ فَقَالَ: «أَمَّا أَنَا، فَأُفْرِغُ عَلَى رَأْسِي ثَلاثاً».

قَالَ ابْنُ سَالِمٍ فِي رِوَايَتِهِ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ. وَقَالَ: إِنَّ وَفْدَ ثَقِيفٍ قَالُوا: يَا رَسُولَ اللَّهِ.

٥٧ ـ (٣٢٩) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ ـ يَعْنِي الثَّقَفِيَّ ـ: حَدَّثَنَا جَعْفَرٌ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا اغْتَسَلَ مِنْ جَنَابَةٍ، صَبَّ عَلَى رَأْسِهِ ثَلاثَ حَفَنَاتٍ مِنْ مَاءٍ.

فَقَالَ لَهُ الْحَسَنُ بْنُ مُحَمَّدٍ: إِنَّ شَعَرِي كَثِيرٌ. قَالَ جَابِرٌ: فَقُلْتُ لَهُ: يَا ابْنَ أَخِي كَانَ شَعَرُ رَسُولِ اللَّهِ ﷺ أَكْثَرَ مِنْ شَعَرِكَ وَأَطْيَبَ.

١٢ ـ باب حكم ضَفَائر المُغْتَسِلَة

٥٨ ـ (٣٣٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَإِسْحاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَيُّوبَ بْنِ مُوسَىٰ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي امْرَأَةٌ أَشُدُّ ضَفْرَ رَأْسِي، فَأَنْقُضُهُ لِغُسْلِ الْجَنَابَةِ؟ قَالَ: «لا، إِنَّمَا يَكْفِيكِ أَنْ تَحْثِي عَلَى رَأْسِكِ ثَلاثَ حَثَيَاتٍ، ثُمَّ تُفِيضِينَ عَلَيْكِ الْمَاءَ فَتَطْهُرِينَ».

(...) ـ وحدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالا: أَخْبَرَنَا الثَّوْرِيُّ، عَنْ أَيُّوبَ بْنِ مُوسَىٰ، فِي هَذَا الإِسْنَادِ. وَفِي حَدِيثِ عَبْدِ الرَّزَّاقِ: فَأَنْقُضُهُ لِلْحَيْضَةِ وَالْجَنَابَةِ؟ فَقَالَ: «لا» ثُمَّ ذَكَرَ بِمَعْنَىٰ حَدِيثِ ابْنِ عُيَيْنَةَ.

(...) حَدَّثَنِيهِ أَحْمَدُ الدَّارِمِيُّ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ عَنْ رَوْحِ ابْنِ الْقَاسِمِ: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَىٰ، بِهَذَا الإِسْنَادِ. وَقَالَ: أَفَأَحُلُّهُ فَأَغْسِلُهُ مِنَ الْجَنَابَةِ؟ وَلَمْ يَذْكُرِ الْحَيْضَةَ.

٥٩ ـ (٣٣١) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعاً عَنِ ابْنِ عُلَيَّةَ. قَالَ يَحْيَىٰ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ. قَالَ: بَلَغَ عَائِشَةَ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَأْمُرُ النِّسَاءَ، إِذَا اغْتَسَلْنَ، أَنْ يَنْقُضْنَ رُؤُسَهُنَّ فَقَالَتْ: يَا عَجَباً لابْنِ عَمْرٍو هَذَا! يَأْمُرُ النِّسَاءَ، إِذَا اغْتَسَلْنَ، أَنْ يَنْقُضْنَ رُؤُسَهُنَّ، أَفَلا يَأْمُرُهُنَّ أَنْ يَحْلِقْنَ رُؤُسَهُنَّ، لَقَدْ كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، وَلا أَزِيدُ عَلَى أَنْ أُفْرِغَ عَلَى رَأْسِي ثَلاثَ إِفْرَاغَاتٍ.

[13] It is desirable for the one bathing from menses to apply a piece of cotton (or clothing) with musk to the trace of the blood

60-(332) A'isha narrated: A woman asked the Messenger of Allah "Allah's blessing and peace be upon him" how to wash herself from menses. She mentioned that he taught her how to take bath and then told her to take a piece of cotton (or clothing) with musk and purify herself.

She asked: "How should I purify myself with that?" He (the Prophet) said: "purify yourself with it. Glory be to Allah!" Then, he turned his face away. (Sufyan Ibn Uyaina gestured to us by covering his face, the same as the Prophet had done). A'isha resumed: I drew her to me, since I understood what the Messenger of Allah "Allah's blessing and peace be upon him" intended. Then, I said to her: "Apply this piece of cotton (or clothing) with musk to the trace of blood".

(...) A'isha narrated that a woman asked The Messenger of Allah "Allah's blessing and peace be upon him": "How would I take a bath to get clean (from menses)?" he said: "Take a piece of cotton (or clothing) with musk and purify yourself with it". (Then, he mentioned the Hadith, which is like that narrated by Sufyan).

61-(...) A'isha narrated: Asma (daughter of Shakal) asked The Messenger of Allah "Allah's blessing and peace be upon him" how to take a bath to get clean from menses. He said: "Let anyone of you use water mixed with (the leaves of) the lote tree and purify herself well. Then she should pour water on her head and rub it strongly till it reaches the roots of the hair. Then she should pour water on it. She should take a piece of cotton (or clothing) with musk and purify herself with it".

Asma asked: "How should she purify herself with it?" He (The Prophet) said: "Glory be to Allah! She should purify herself". A'isha said in a low tone that she should apply it to the trace of blood. She (Asma) then further asked about bathing from ceremonial impurity (because of sexual intercourse). He (The Prophet) said: "She should take water and purify herself well or complete the ablution. Then (she should pour water) on her head and rub it till it reaches the roots of the hair. Then she should pour water on her". A'isha said: "What good women those of Ansar are that their shyness does not prevent them from getting religious knowledge".

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmission, and said (that The Prophet had said): "Glory be to Allah! Purify yourself with it" and then he covered his face (because of shyness).

١٣ ـ بابُ اسْتِحْبَابِ اسْتِعْمَالِ الْمُغْتَسِلَةِ مِنَ الْحَيْضِ فِرْصَةً مِنْ مِسْكٍ فِي مَوْضِعِ الدَّمِ

٦٠ ـ (٣٣٢) ـ حدّثنا عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ وَابْنُ أَبِي عُمَرَ، جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، قَالَتْ: سَأَلَتِ امْرَأَةٌ النَّبِيَّ ﷺ: كَيْفَ تَغْتَسِلُ مِنْ حَيْضَتِهَا؟ قَالَ: فَذَكَرَتْ أَنَّهُ عَلَّمَهَا كَيْفَ تَغْتَسِلُ، ثُمَّ تَأْخُذُ فِرْصَةً مِنْ مِسْكٍ فَتَطَهَّرُ بِهَا، قَالَتْ: كَيْفَ أَتَطَهَّرُ بِهَا؟ قَالَ: «تَطَهَّرِي بِهَا، سُبْحَانَ اللَّهِ» وَاسْتَتَر ـ وَأَشَارَ لَنَا سُفْيَانُ بْنُ عُيَيْنَةَ بِيَدِهِ عَلَى وَجْهِهِ ـ قَالَ: قَالَتْ عَائِشَةُ: وَاجْتَذَبْتُهَا إِلَيَّ، وَعَرَفْتُ مَا أَرَادَ النَّبِيُّ ﷺ. فَقُلْتُ: تَتَبَّعِي بِهَا أَثَرَ الدَّمِ. وَقَالَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ: فَقُلْتُ: تَتَبَّعِي بِهَا آثَارَ الدَّمِ.

[البخاري: كتاب الحيض، باب ذلك المرأة نفسها إذا تطهرت...، رقم: ٣١٤].

(...) ـ وحدّثني أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مَنْصُورٌ عَنْ أُمِّهِ، عَنْ عَائِشَةَ: أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ: كَيْفَ أَغْتَسِلُ عِنْدَ الطُّهْرِ؟ فَقَالَ: «خُذِي فِرْصَةً مُمَسَّكَةً فَتَوَضَّئِي بِهَا...» ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ سُفْيَانَ.

٦١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، قَالَ: سَمِعْتُ صَفِيَّةَ تُحَدِّثُ عَنْ عَائِشَةَ: أَنَّ أَسْمَاءَ سَأَلَتِ النَّبِيَّ ﷺ عَنْ غُسْلِ الْمَحِيضِ؟ فَقَالَ: «تَأْخُذُ إِحْدَاكُنَّ مَاءَهَا وَسِدْرَتَهَا فَتَطَهَّرُ، فَتُحْسِنُ الطُّهُورَ، ثُمَّ تَصُبُّ عَلَى رَأْسِهَا فَتَدْلُكُهُ دَلْكاً شَدِيداً، حَتَّى تَبْلُغَ شُؤُنَ رَأْسِهَا، ثُمَّ تَصُبُّ عَلَيْهَا الْمَاءَ، ثُمَّ تَأْخُذُ فِرْصَةً مُمَسَّكَةً فَتَطَهَّرُ بِهَا» فَقَالَتْ أَسْمَاءُ: وَكَيْفَ تَطَهَّرُ بِهَا؟ فَقَالَ: «سُبْحَانَ اللَّهِ، تَطَهَّرِينَ بِهَا» فَقَالَتْ عَائِشَةُ. كَأَنَّهَا تُخْفِي ذَلِكَ، تَتَبَّعِينَ أَثَرَ الدَّمِ.

وَسَأَلَتْهُ عَنْ غُسْلِ الْجَنَابَةِ؟ فَقَالَ: «تَأْخُذُ مَاءً فَتَطَهَّرُ، فَتُحْسِنُ الطُّهُورَ ـ أَوْ تُبْلِغُ الطُّهُورَ ـ ثُمَّ تَصُبُّ عَلَى رَأْسِهَا فَتَدْلُكُهُ، حَتَّى تَبْلُغَ شُؤُنَ رَأْسِهَا، ثُمَّ تُفِيضُ عَلَيْهَا الْمَاءَ». فَقَالَتْ عَائِشَةُ: نِعْمَ النِّسَاءُ نِسَاءُ الأَنْصَارِ، لَمْ يَكُنْ يَمْنَعُهُنَّ الْحَيَاءُ أَنْ يَتَفَقَّهْنَ فِي الدِّينِ.

(...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، فِي هَذَا الإِسْنَادِ نَحْوَهُ. وَقَالَ: قَالَ: «سُبْحَانَ اللَّهِ، تَطَهَّرِي بِهَا» وَاسْتَتَرَ.

(...) A'isha narrated that once Asma Bint Shakal entered into The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! How would anyone of us take a bath to get clean from her menses?" (Then, he mentioned the Hadith, with the exception of bathing from the ceremonial impurity after sexual intercourse).

[14] What about the woman of persistent bleeding from uterus, concerning her bathing and prayer

62-(333) Hisham Ibn Urwa narrated from his father from A'isha: Fatima Bint "daughter of" Abu Hubaish came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it finishes wash the blood off yourself (by taking a bath) and offer your prayers".

(...) The same Hadith with its chain of transmitters was narrated on the authority of Hisham Ibn Urwa, which is like that of Waki. But, in the narration of Qutaiba from Jarir, she (A'isha) said: Fatima Bint Abu Hubaish Ibn Abd Al-Muttalib Ibn Asad, a woman from us, came. In the narration of Hammad Ibn Zaid, there is an addition, which we gave up mentioning it. (It is his (The Prophet's) saying: "and perform ablution" after his saying: "wash the blood off yourself". It seemed that Muslim did not mention it because it was narrated by Hammad solely).

63-(334) Urwa narrated that A'isha told: Once, Umm Habiba Bint Jahsh asked for the religious verdict of The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I get persistent bleeding from the uterus and do not become clean. (What would I do concerning the prayers?)" upon this, The Messenger of Allah said: "It is from a blood vessel and not the menses. So, you should take a bath and then perform the prayers". She used to take a bath at the time of every (obligatory) prayer.

Al-Laith Ibn Sa'd commented: Ibn Shihab did not mention that The Messenger of Allah "Allah's blessing and peace be upon him" had ordered Umm Habiba to take a bath at the time of every (obligatory) prayer. But, it was something she did optionally and voluntarily. Ibn Rumh said in his narration: Bint Jahsh, and did not say Umm Habiba.

64-(...) Urwa and Amra Bint Abd Ar-Rahman narrated that A'isha reported: Umm Habiba Bint Jahsh, the sister-in-law of The Messenger of Allah "Allah's blessing and peace be upon him" (because she was the

(...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، كِلاهُمَا عَنْ أَبِي الأَحْوَصِ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ. قَالَتْ: دَخَلَتْ أَسْمَاءُ بِنْتُ شَكَلٍ عَلَى رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، كَيْفَ تَغْتَسِلُ إِحْدَانَا إِذَا طَهُرَتْ مِنَ الْحَيْضِ؟ وَسَاقَ الْحَدِيثَ. وَلَمْ يَذْكُرْ فِيهِ غُسْلَ الْجَنَابَةِ.

١٤ ـ بابُ المُسْتَحَاضة وغُسْلِها وصَلاتِها

٦٢ ـ (٣٣٣) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلا أَطْهُرُ، أَفَأَدَعُ الصَّلاةَ؟ فَقَالَ: «لا، إِنَّمَا ذَلِكِ عِرْقٌ وَلَيْسَ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلاةَ، وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي».

(...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ وَأَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، بِمِثْلِ حَدِيثِ وَكِيعٍ وَإِسْنَادِهِ.

وَفِي حَدِيثِ قُتَيْبَةَ عَنْ جَرِيرٍ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ أَسَدٍ، وَهِيَ امْرَأَةٌ مِنَّا.

قَالَ: وَفِي حَدِيثِ حَمَّادِ بْنِ زَيْدٍ زِيَادَةُ حَرْفٍ، تَرَكْنَا ذِكْرَهُ.

[البخاري: كتاب الوضوء، باب غسل الدم، رقم: ٢٢٨].

٦٣ ـ (٣٣٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّهَا قَالَتْ: اسْتَفْتَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ رَسُولَ اللَّهِ ﷺ، فَقَالَتْ: إِنِّي أُسْتَحَاضُ، فَقَالَ: «إِنَّمَا ذَلِكِ عِرْقٌ فَاغْتَسِلِي، ثُمَّ صَلِّي».

فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلاةٍ.

قَالَ اللَّيْثُ بْنُ سَعْدٍ: لَمْ يَذْكُرِ ابْنُ شِهَابٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ أَنْ تَغْتَسِلَ عِنْدَ كُلِّ صَلاةٍ، وَلَكِنَّهُ شَيْءٌ فَعَلَتْهُ هِيَ.

وَقَالَ ابْنُ رُمْحٍ فِي رِوَايَتِهِ: ابْنَةُ جَحْشٍ. وَلَمْ يَذْكُرْ أُمَّ حَبِيبَةَ.

٦٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ خَتَنَةَ رَسُولِ اللَّهِ ﷺ، وَتَحْتَ

sister of Zainab Bint Jahsh the wife of The Messenger of Allah "Allah's blessing and peace be upon him"), and she was the wife of Abd Ar-Rahman Ibn Awf, got persistent bleeding from her uterus for seven years. She asked for the religious verdict of The Messenger of Allah "Allah's blessing and peace be upon him" concerning that matter. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "This (bleeding) is not menses, but it is from a blood vessel. So, take a bath (to purify yourself from the menses) and then perform the prayer".

A'isha resumed: She (Umm Habiba) used to take a bath in a washing tub at the chamber of her sister Zainab Bint Jahsh, and (the blood was so abundant that) the redness of the blood would prevail the water.

Ibn Shihab said: I narrated this (Hadith) to Abu Bakr Ibn Abd Ar-Rahman Ibn Al-Harith Ibn Hisham, who said: "Allah's mercy be upon Hind! Had she learnt such a religious verdict, by Allah, she would have kept weeping, because she used not to offer the prayers (because of this persistent bleeding from the uterus)".

(...)Amra Bint Abd Ar-Rahman narrated that A'isha reported: Umm Habiba Bint Jahsh came to The Messenger of Allah "Allah's blessing and peace be upon him", and she got persistent bleeding from her uterus for seven years. (And mentioned the like of the narration of Amr Ibn Al-Harith to A'isha's saying: (and the blood was so abundant that) the redness of the blood would prevail the water. He did not mention what is next to that).

(...) Amra narrated from A'isha that the daughter of Jahsh got persistent bleeding from her uterus for seven years (and mentioned the like of the previous narration).

65-(...) Urwa narrated from A'isha that Umm Habiba (daughter of Jahsh) asked The Messenger of Allah "Allah's blessing and peace be upon him" about the blood (which used to flow beyond the period of the menses). A'isha said: "I saw her washing tub (in which she used to take bath), and it was full of blood". Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Stay (without prayer) as long as your menses used to constrain you and then take a bath and perform the prayers".

66-(...)Urwa Ibn Az-Zubair narrated from A'isha, the wife of The Prophet "Allah's blessing and peace be upon him", that Umm Habiba, daughter of Jahsh, who was the wife of Abd Ar-Rahman Ibn Awf, complained to The Messenger of Allah "Allah's blessing and peace be upon him" about the blood (which used to flow beyond the course of the

عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، اسْتُحِيضَتْ سَبْعَ سِنِينَ، فَاسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ فِي ذَلِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هَٰذِهِ لَيْسَتْ بِالْحَيْضَةِ، وَلٰكِنَّ هَٰذَا عِرْقٌ، فَاغْتَسِلِي وَصَلِّي».

قَالَتْ عَائِشَةُ: فَكَانَتْ تَغْتَسِلُ فِي مِرْكَنٍ فِي حُجْرَةِ أُخْتِهَا زَيْنَبَ بِنْتِ جَحْشٍ، حَتَّى تَعْلُوَ حُمْرَةُ الدَّمِ الْمَاءَ.

قَالَ ابْنُ شِهَابٍ: فَحَدَّثْتُ بِذَلِكَ أَبَا بَكْرِ بْنَ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ. فَقَالَ: يَرْحَمُ اللَّهُ هِنْداً لَوْ سَمِعَتْ بِهٰذِهِ الْفُتْيَا، واللَّهِ، إِنْ كَانَتْ لَتَبْكِي، لأَنَّهَا كَانَتْ لا تُصَلِّي.

[البخاري: كتاب الحيض، باب عرق الاستحاضة، رقم: ٣٢٧].

(...) ـ وحدّثني أَبُو عِمْرَانَ مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ: أَخْبَرَنَا إِبْرَاهِيمُ ـ يَعْنِي ابْنَ سَعْدٍ ـ عَنِ ابْنِ شِهَابٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ، قَالَتْ: جَاءَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ إِلَى رَسُولِ اللَّهِ ﷺ، وَكَانَتِ اسْتُحِيضَتْ سَبْعَ سِنِينَ... بِمِثْلِ حَدِيثِ عَمْرِو بْنِ الْحَارِثِ إِلَى قَوْلِهِ: تَعْلُوَ حُمْرَةُ الدَّمِ الْمَاءَ. وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

(...) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ: أَنَّ ابْنَةَ جَحْشٍ كَانَتْ تُسْتَحَاضُ سَبْعَ سِنِينَ... بِنَحْوِ حَدِيثِهِمْ.

٦٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ جَعْفَرٍ، عَنْ عِرَاكٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّهَا قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الدَّمِ؟ فَقَالَتْ عَائِشَةُ: رَأَيْتُ مِرْكَنَهَا مَلآنَ دَماً. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «امْكُثِي قَدْرَ مَا كَانَتْ تَحْبِسُكِ حَيْضَتُكِ، ثُمَّ اغْتَسِلِي وَصَلِّي».

٦٦ ـ (...) ـ حدّثني مُوسَى بْنُ قُرَيْشٍ التَّمِيمِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرِ بْنِ مُضَرَ: حَدَّثَنِي أَبِي حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ: أَنَّهَا قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ ـ الَّتِي كَانَتْ تَحْتَ

menses). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Stay (without prayer) as long as your menses used to constrain you and then take a bath (and perform the prayers)". She used to take a bath at the time of every prayer.

[15] It is obligatory for the menstruating woman to observe the fasts of the days she missed during her menses, but this applies not to the prayer

67-(335) Mu'adha narrated that once a woman asked A'isha: "Is it obligatory for the woman to offer the prayers she missed during her menses?" A'isha asked her: "Are you from (the village of) Harura? Anyone of us would get her menses during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" but she used not to be ordered to offer them (the prayers missed during the menses)".

68-(...) Shu'ba narrated from Yazid that once Mu'adha asked A'isha: "Is it obligatory for the woman to offer the prayers she missed during her menses?" A'isha asked her: "Are you from (the village of) Harura? Anyone of us would get her menses during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", but did he order us to compensate for them (the prayers missed during the menses)?" Muhammad Ibn Ja'far (a sub-narrator) said: She meant to perform them.

69-(...) Mu'adha narrated: I asked A'isha: "Why does a woman observe the fasts (abandoned during the period of menses) and does not offer the prayers (she missed during such a period)?" A'isha asked her: "Are you from Harura?" she said: "No, I'm not from Harura. But I just inquire (about the matter)". Upon this A'isha said: "We used to get menses, and we used to be ordered to observe the fasts (missed during the period of menses) and not to offer the prayers (abandoned during such a period)".

[16] The bathing person screens himself with a garment or its like

70-(336) Abu Murra, the freed slave of Umm Hani, daughter of Abu Talib, narrated: I heard Umm Hani saying: On the day of the Conquest (of Mecca), I went to The Messenger of Allah "Allah's blessing and peace be upon him" and found him bathing, and his daughter Fatima was screening him with a mantle.

71-(...) Abu Murra, the freed slave of Aqil, narrated that Umm Hani told him that when it was the day of the Conquest (of Mecca), she went to The Messenger of Allah "Allah's blessing and peace be upon him", who was at the upper part of Mecca. The Messenger of Allah "Allah's blessing and peace be upon him" entered into his bathing place (to take a bath), while Fatima, his daughter was screening him. (When he finished) he took

عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ ـ شَكَتْ إِلَى رَسُولِ اللَّهِ ﷺ الدَّمَ. فَقَالَ لَهَا: «امْكُثِي قَدْرَ مَا كَانَتْ تَحْبِسُكِ حَيْضَتُكِ، ثُمَّ اغْتَسِلِي».

فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلاةٍ.

١٥ ـ بابُ وُجُوبِ قَضَاءِ الصَّوْمِ على الحائض دونَ الصلاة

٦٧ ـ (٣٣٥) ـ حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلابَةَ، عَنْ مُعَاذَةَ. (ح) وَحَدَّثَنَا حَمَّادٌ، عَنْ يَزِيدَ الرِّشْكِ، عَنْ مُعَاذَةَ: أَنَّ امْرَأَةً سَأَلَتْ عَائِشَةَ فَقَالَتْ: أَتَقْضِي إِحْدَانَا الصَّلاةَ أَيَّامَ مَحِيضِهَا؟ فَقَالَتْ عَائِشَةُ: أَحَرُورِيَّةٌ أَنْتِ؟ قَدْ كَانَتْ إِحْدَانَا تَحِيضُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ ثُمَّ لا تُؤْمَرُ بِقَضَاءٍ.

[البخاري: كتاب الحيض، باب لا تقضي الحائض الصلاة، رقم: ٣٢١].

٦٨ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ. قَالَ: سَمِعْتُ مُعَاذَةَ: أَنَّهَا سَأَلَتْ عَائِشَةَ: أَتَقْضِي الْحَائِضُ الصَّلاةَ؟ فَقَالَتْ عَائِشَةُ: أَحَرُورِيَّةٌ أَنْتِ؟ قَدْ كُنَّ نِسَاءُ رَسُولِ اللَّهِ ﷺ يَحِضْنَ، أَفَأَمَرَهُنَّ أَنْ يَجْزِينَ؟.

قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ: تَعْنِي يَقْضِينَ.

٦٩ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ عَاصِمٍ، عَنْ مُعَاذَةَ قَالَتْ: سَأَلْتُ عَائِشَةَ فَقُلْتُ: مَا بَالُ الْحَائِضِ تَقْضِي الصَّوْمَ وَلا تَقْضِي الصَّلاةَ؟ فَقَالَتْ: أَحَرُورِيَّةٌ أَنْتِ؟ قُلْتُ: لَسْتُ بِحَرُورِيَّةٍ، وَلَكِنِّي أَسْأَلُ. قَالَتْ: كَانَ يُصِيبُنَا ذٰلِكَ فَنُؤْمَرُ بِقَضَاءِ الصَّوْمِ وَلا نُؤْمَرُ بِقَضَاءِ الصَّلاةِ.

١٦ ـ باب تَسَتُّرِ الْمُغْتَسِلِ بثوبٍ ونحوه

٧٠ ـ (٣٣٦) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى: قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي النَّضْرِ: أَنَّ أَبَا مُرَّةَ ـ مَوْلَى أُمِّ هَانِىءٍ بِنْتِ أَبِي طَالِبٍ ـ أَخْبَرَهُ: أَنَّهُ سَمِعَ أُمَّ هَانِىءٍ بِنْتَ أَبِي طَالِبٍ تَقُولُ: ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ، فَوَجَدْتُهُ يَغْتَسِلُ. وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ بِثَوْبٍ.

[البخاري: كتاب الغسل، باب التستر في الغسل عند الناس، رقم: ٢٨٠].

٧١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ: أَنَّ أَبَا مُرَّةَ مَوْلَى عَقِيلٍ حَدَّثَهُ: أَنَّ أُمَّ هَانِىءٍ بِنْتَ أَبِي طَالِبٍ حَدَّثَتْهُ: أَنَّهُ لَمَّا كَانَ عَامُ الْفَتْحِ، أَتَتْ رَسُولَ اللَّهِ ﷺ وَهُوَ بِأَعْلَى مَكَّةَ. فَلَمَّا رَسُولُ اللَّهِ ﷺ إِلَى غُسْلِهِ، فَسَتَرَتْ عَلَيْهِ فَاطِمَةُ، ثُمَّ أَخَذَ ثَوْبَهُ فَالْتَحَفَ بِهِ، ثُمَّ صَلَّى

his garment, which he put on and offered eight Rak'as, the supererogatory prayer of the Forenoon.

72-(...) The same was narrated on the authority of Sa'id Ibn Abu Hind with the same chain of transmitters. He said in this narration: His daughter Fatima screened him with his garment, which he took and put on after he had finished bathing. Then he stood and offered eight Rak'as; and that was at forenoon.

73-(337) Ibn Abbas narrated from Maimuna: I placed some water to The Messenger of Allah "Allah's blessing and peace be upon him" and screened him and he took a bath.

[17] It is forbidden to look at the privates of another person

74-(338) Abd Ar-Rahman Ibn Abu Sa'id Al-Khudri narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No man should look at the privates of another man; and no woman should look at the privates of another woman. Furthermore, no man should lie with another man under one covering; and no woman should lie with another woman under one covering".

(...) The same was narrated on the authority of Ad-Dahhak Ibn Uthman.

[18] It is permissible to take a bath as naked in seclusion

75-(339) Hammam Ibn Munabbih narrated: This is what Abu Huraira narrated to us from The Messenger of Allah "Allah's blessing and peace be upon him" (and he mentioned many narrations, including the following): **Abu Huraira narrated: The Prophet said: "Israelites used to take bath naked (all together) looking at the privates of each other. The Prophet Moses used to take a bath alone in privacy. They said: "By Allah! Nothing prevents Moses from taking a bath with us except that he has a scrotal hernia. " So once Moses went out to take a bath and put his clothes over a stone which ran away with his clothes. Moses followed that stone saying: "My clothes, O stone! My clothes, O stone!" till the Israelites saw his privates and said: "By Allah, Moses has got no defect in his body". The stone stopped until they were be able to look at him. Moses took his clothes and began to beat the stone". Abu Huraira added: "By Allah! There are still six or seven marks present on the stone from that excessive beating of Moses".**

[19] One should be careful in keeping his privates

76-(340) Amr Ibn Dinar narrated that he heard Jaber Ibn Abdullah saying: When Ka'ba was being built, The Prophet "Allah's blessing and

ثَمَانَ رَكَعَاتٍ سُبْحَةَ الضُّحَىٰ.

٧٢ ـ (...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، بِهَٰذَا الإِسْنَادِ. وَقَالَ: فَسَتَرَتْهُ ابْنَتُهُ فَاطِمَةُ بِثَوْبِهِ، فَلَمَّا اغْتَسَلَ أَخَذَهُ فَالْتَحَفَ بِهِ، ثُمَّ قَامَ فَصَلَّى ثَمَانَ سَجَدَاتٍ. وَذَٰلِكَ ضُحًى.

٧٣ ـ (٣٣٧) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا مُوسَى الْقَارِئُ: حَدَّثَنَا زَائِدَةُ، عَنِ الأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ، قَالَتْ: وَضَعْتُ لِلنَّبِيِّ ﷺ مَاءً وَسَتَرْتُهُ فَاغْتَسَلَ.

١٧ ـ باب تَحْرِيمِ النَّظَرِ إِلَى الْعَوْرَاتِ

٧٤ ـ (٣٣٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، قَالَ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ، وَلا الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ، وَلا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي ثَوْبٍ وَاحِدٍ، وَلا تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي الثَّوْبِ الْوَاحِدِ».

(...) ـ وَحَدَّثَنِيهِ هَارُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ. قَالا: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ بْنُ عُثْمَانَ، بِهَٰذَا الإِسْنَادِ. وَقَالا مَكَانَ عَوْرَةِ عَوْرَةِ الرَّجُلِ وَعَوْرَةِ الْمَرْأَةِ.

١٨ ـ بابُ جَوَازِ الاغْتِسَالِ عرياناً في الخلوة

٧٥ ـ (٣٣٩) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا. وَقَالَ رَسُولُ اللَّهِ ﷺ: «كَانَتْ بَنُو إِسْرَائِيلَ يَغْتَسِلُونَ عُرَاةً، يَنْظُرُ بَعْضُهُمْ إِلَى سَوْأَةِ بَعْضٍ. وَكَانَ مُوسَىٰ عَلَيْهِ السَّلامُ يَغْتَسِلُ وَحْدَهُ، فَقَالُوا: وَاللَّهِ، مَا يَمْنَعُ مُوسَىٰ أَنْ يَغْتَسِلَ مَعَنَا إِلا أَنَّهُ آدُرُ، قَالَ: فَذَهَبَ مَرَّةً يَغْتَسِلُ. فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ. فَفَرَّ الْحَجَرُ بِثَوْبِهِ. قَالَ: فَجَمَحَ مُوسَىٰ بِإِثْرِهِ يَقُولُ: ثَوْبِي حَجَرُ، ثَوْبِي حَجَرُ، حَتَّى نَظَرَتْ بَنُو إِسْرَائِيلَ إِلَى سَوْأَةِ مُوسَىٰ. قَالُوا: وَاللَّهِ، مَا بِمُوسَىٰ مِنْ بَأْسٍ، فَقَامَ الْحَجَرُ حَتَّى نُظِرَ إِلَيْهِ. قَالَ: فَأَخَذَ ثَوْبَهُ فَطَفِقَ بِالْحَجَرِ ضَرْباً».

قَالَ أَبُو هُرَيْرَةَ: وَاللَّهِ، إِنَّهُ بِالْحَجَرِ نَدَبٌ سِتَّةٌ أَوْ سَبْعَةٌ. ضَرْبُ مُوسَىٰ بِالْحَجَرِ.

[البخاري: كتاب الغسل، باب من اغتسل عرياناً في الخلوة...، رقم ٢٧٨].

١٩ ـ بابُ الاعْتِنَاءِ بِحِفْظِ الْعَوْرَةِ

٧٦ ـ (٣٤٠) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَمُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، جَمِيعاً عَنْ مُحَمَّدِ بْنِ بَكْرٍ. قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. (ح) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ وَمُحَمَّدُ بْنُ رَافِعٍ ـ وَاللَّفْظُ لَهُمَا ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ:

peace be upon him" and Abbas (his paternal uncle) went to carry the stones. Abbas said to The Prophet: "Put your waist sheet upon your shoulder (so as to save you) from the stones". He did, and afterwards, he fell down to the ground, with his eyes rising up to the sky. Then, he got up and said: "My waist sheet! My waist sheet!" then, he tied his waist sheet upon him. (Muhammad Ibn Rafi said in his narration "On your neck" and not "on your shoulder").

77-(...) Amr Ibn Dinar narrated that he heard Jaber Ibn Abdullah saying: The Prophet "Allah's blessing and peace be upon him" went to carry the stones with the people for building Ka'ba. His paternal uncle Abbas said to The Prophet: "O my nephew! It would be better if you untie your waist sheet and put it upon your shoulder (so as to save you) from the stones". He did, and afterwards, he fell unconscious. From that day on, he had never been seen as naked.

78-(341) Al-Miswar Ibn Makhrama narrated: Once, I came carrying a heavy stone, and I was wearing a loose waist sheet, which slipped off while I was carrying the stone, which I could not put until I carried it to its proper place. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Return to your garment and take (and put on) it; and do not walk as naked".

[20] What one screens himself with to answer the call of nature

79-(342) Abdullah Ibn Ja'far narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" made me ride behind him, and told me something secret, of which I should not inform anyone. The Messenger of Allah "Allah's blessing and peace be upon him" used to like most to screen himself behind a lofty place or an enclosed cluster of date palms while answering the call of nature.

[21] Verily, the water (of bathing) is obligatory for orgasm

80-(343) Abd Ar-Rahman Ibn Abu Sa'id Al-Khudri narrated from his father: On a Monday, I set out with The Messenger of Allah "Allah's blessing and peace be upon him" until we came to the homes of Banu Salim, where The Messenger of Allah "Allah's blessing and peace be upon him" stood at the door of (the house of) Itban, and called him loudly (so as to get out to meet The Prophet). He came out, dragging his lower garment. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Have we put the man (meaning Itban) to haste (by having him depart from his wife before orgasm)?"

أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: لَمَّا بُنِيَتِ الْكَعْبَةُ ذَهَبَ النَّبِيُّ ﷺ وَعَبَّاسٌ يَنْقُلانِ حِجَارَةً. فَقَالَ الْعَبَّاسُ لِلنَّبِيِّ ﷺ: اجْعَلْ إِزَارَكَ عَلَى عَاتِقِكَ، مِنَ الْحِجَارَةِ، فَفَعَلَ، فَخَرَّ إِلَى الأَرْضِ، وَطَمَحَتْ عَيْنَاهُ إِلَى السَّمَاءِ، ثُمَّ قَامَ فَقَالَ: «إِزَارِي، إِزَارِي» فَشَدَّ عَلَيْهِ إِزَارَهُ.

قَالَ ابْنُ رَافِعٍ فِي رِوَايَتِهِ: عَلَى رَقَبَتِكَ. وَلَمْ يَقُلْ: عَلَى عَاتِقِكَ.

[البخاري: كتاب الحج، باب فضل مكة وبنيانها...، رقم: ١٥٨٢].

٧٧ ـ (...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْقُلُ مَعَهُمُ الْحِجَارَةَ لِلْكَعْبَةِ وَعَلَيْهِ إِزَارُهُ. فَقَالَ لَهُ الْعَبَّاسُ، عَمُّهُ: يَا ابْنَ أَخِي، لَوْ حَلَلْتَ إِزَارَكَ، فَجَعَلْتَهُ عَلَى مَنْكِبِكَ، دُونَ الْحِجَارَةِ. قَالَ: فَحَلَّهُ، فَجَعَلَهُ عَلَى مَنْكِبِهِ، فَسَقَطَ مَغْشِيًّا عَلَيْهِ. قَالَ: فَمَا رُؤِيَ بَعْدَ ذَلِكَ الْيَوْمِ عُرْيَانًا.

[البخاري: كتاب الصلاة، باب التعري في الصلاة وغيرها، رقم: ٣٦٤].

٧٨ ـ (٣٤١) ـ حدّثنا سَعِيدُ بْنُ يَحْيَى الأُمَوِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمِ بْنِ عَبَّادِ بْنِ حُنَيْفٍ الأَنْصَارِيُّ: أَخْبَرَنِي أَبُو أُمَامَةَ بْنُ سَهْلِ بْنِ حُنَيْفٍ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، قَالَ: أَقْبَلْتُ بِحَجَرٍ، أَحْمِلُهُ، ثَقِيلٍ وَعَلَيَّ إِزَارٌ خَفِيفٌ. قَالَ: فَانْحَلَّ إِزَارِي وَمَعِيَ الْحَجَرُ، لَمْ أَسْتَطِعْ أَنْ أَضَعَهُ حَتَّى بَلَغْتُ بِهِ إِلَى مَوْضِعِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ارْجِعْ إِلَى ثَوْبِكَ فَخُذْهُ، وَلا تَمْشُوا عُرَاةً».

٢٠ ـ باب ما يَستَتِرُ به لقضاءِ الحَاجة

٧٩ ـ (٣٤٢) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ، وَعَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ، قَالا: حَدَّثَنَا مَهْدِيٌّ ـ وَهُوَ ابْنُ مَيْمُونٍ ـ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ، عَنِ الْحَسَنِ بْنِ سَعْدٍ، مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، قَالَ: أَرْدَفَنِي رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ خَلْفَهُ، فَأَسَرَّ إِلَيَّ حَدِيثًا لا أُحَدِّثُ بِهِ أَحَدًا مِنَ النَّاسِ. وَكَانَ أَحَبَّ مَا اسْتَتَرَ بِهِ رَسُولُ اللَّهِ ﷺ لِحَاجَتِهِ، هَدَفٌ أَوْ حَائِشُ نَخْلٍ.

قَالَ ابْنُ أَسْمَاءَ فِي حَدِيثِهِ: يَعْنِي حَائِطَ نَخْلٍ.

٢١ ـ بابٌ: «إِنَّمَا الماءُ من الماءِ»

٨٠ ـ (٣٤٣) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنْ شَرِيكٍ ـ يَعْنِي ابْنَ أَبِي نَمِرٍ ـ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ؛ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ الاثْنَيْنِ إِلَى قُبَاءَ، حَتَّى إِذَا كُنَّا فِي بَنِي سَالِمٍ وَقَفَ رَسُولُ اللَّهِ ﷺ عَلَى بَابِ عِتْبَانَ، فَصَرَخَ بِهِ، فَخَرَجَ يَجُرُّ إِزَارَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ:

Itban asked: "O Messenger of Allah! What would a man do if he became in a hurry (and departed from his wife) and did not emit seamen?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the water (of bathing) is obligatory for orgasm".

81-(...) Abu Salama Ibn Abd Ar-Rahman narrated from Abu Sa'id Al-Khudri that The Prophet "Allah's blessing and peace be upon him" said: "Verily, the water (of bathing) is obligatory for orgasm".

82-(344) Abu Al-ala Ibn Ash-Shikhkhir narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used (sometimes) to abrogate some of his narrations, one by another, as well as The Holy Quran abrogated a part of it by another.

83-(345) Abu Sa'id Al-Khudri narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" passed by (the house of) a man from Ansar, for whom he sent. The man came out (so hastily that) sweat was dribbling from his head. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Perhaps we put you to haste (to the extent that you departed from your wife hurriedly before orgasm)?" the man answered in the affirmative. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you were put to haste or seamen was not emitted, then there would be no bathing obligatory for you, but you have to perform ablution".

84-(346) Ubai Ibn Ka'b narrated: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about the man, who (sometimes) has sexual intercourse with his wife but without emitting seamen. The Messenger of Allah "Allah's blessing and peace be upon him" said: "He should wash the secretion he got from the woman and then perform ablution and offer the prayer".

85-(...) Ubai Ibn Ka'b narrated from The Messenger of Allah "Allah's blessing and peace be upon him" concerning the man who has sexual intercourse with his wife but without emitting seamen: "He should wash his penis and then perform ablution".

86-(347) Zaid Ibn Khalid Al-Juhani narrated that he asked Uthman: "What would a man do if he had sexual intercourse with his wife and did not emit semen?" he said: "He should perform ablution like that offered for the prayer, and wash his penis". Uthman resumed: "I heard it from The Messenger of Allah "Allah's blessing and peace be upon him"".

(...) Abu Aiyub narrated that he had heard the same from The Messenger of Allah "Allah's blessing and peace be upon him".

«أَعْجَلْنَا الرَّجُلَ» فَقَالَ عِتْبَانُ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ الرَّجُلَ يُعْجَلُ عَنِ امْرَأَتِهِ وَلَمْ يُمْنِ، مَاذَا عَلَيْهِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْمَاءُ مِنَ الْمَاءِ».

٨١ ـ (...) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ حَدَّثَهُ: أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّمَا الْمَاءُ مِنَ الْمَاءِ».

٨٢ ـ (٣٤٤) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا الْمُعْتَمِرُ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو الْعَلاءِ ابْنُ الشِّخِّيرِ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَنْسَخُ حَدِيثُهُ بَعْضُهُ بَعْضاً، كَمَا يَنْسَخُ الْقُرْآنُ بَعْضُهُ بَعْضاً.

٨٣ ـ (٣٤٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى رَجُلٍ مِنَ الأَنْصَارِ فَأَرْسَلَ إِلَيْهِ، فَخَرَجَ وَرَأْسُهُ يَقْطُرُ. فَقَالَ: «لَعَلَّنَا أَعْجَلْنَاكَ؟» قَالَ: نَعَمْ. يَا رَسُولَ اللَّهِ. قَالَ: «إِذَا أُعْجِلْتَ ـ أَوْ أُقْحِطْتَ ـ فَلا غُسْلَ عَلَيْكَ، وَعَلَيْكَ الْوُضُوءُ».

وَقَالَ ابْنُ بَشَّارٍ: إِذَا أُعْجِلْتَ أَوْ أُقْحِطْتَ.

[البخاري: كتاب الوضوء، باب من لم ير الوضوء إلا من المخرجين...، رقم: ١٨٠].

٨٤ ـ (٣٤٦) ـ حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاءِ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ أَبِي أَيُّوبَ، عَنْ أُبَيِّ بْنِ كَعْبٍ، قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الرَّجُلِ يُصِيبُ مِنَ الْمَرْأَةِ ثُمَّ يُكْسِلُ؟ فَقَالَ: «يَغْسِلُ مَا أَصَابَهُ مِنَ الْمَرْأَةِ، ثُمَّ يَتَوَضَّأُ وَيُصَلِّي».

[البخاري: كتاب الغسل، باب غسل ما يصيب من فرج المرأة، رقم: ٢٩٣].

٨٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ: حَدَّثَنِي أَبِي، عَنِ الْمَلِيِّ، عَنِ الْمَلِيِّ ـ يَعْنِي بِقَوْلِهِ: الْمَلِيِّ عَنِ الْمَلِيِّ، أَبُو أَيُّوبَ ـ عَنْ أُبَيِّ بْنِ كَعْبٍ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ قَالَ فِي الرَّجُلِ يَأْتِي أَهْلَهُ ثُمَّ لا يُنْزِلُ قَالَ: «يَغْسِلُ ذَكَرَهُ وَيَتَوَضَّأُ».

٨٦ ـ (٣٤٧) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ، قَالا: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ. (ح) وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنِ الْحُسَيْنِ بْنِ ذَكْوَانَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: أَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ: أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ أَخْبَرَهُ: أَنَّهُ سَأَلَ عُثْمَانَ بْنَ عَفَّانَ. قَالَ: قُلْتُ: أَرَأَيْتَ إِذَا جَامَعَ الرَّجُلُ امْرَأَتَهُ وَلَمْ يُمْنِ؟ قَالَ عُثْمَانُ: «يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلاةِ، وَيَغْسِلُ ذَكَرَهُ». قَالَ عُثْمَانُ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الوضوء، باب من لم ير الوضوء إلا من المخرجين...، رقم: ١٧٩].

(...) ـ وحدّثنا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنِ الْحُسَيْنِ. قَالَ يَحْيَى: وَأَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ: أَنَّ أَبَا أَيُّوبَ أَخْبَرَهُ: أَنَّهُ سَمِعَ ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ.

[22] Abrogating (the prophet's saying) "The water (of bathing) is obligatory only for orgasm" and the fact that bathing is obligatory in case the two male and female organs contact each other

87-(348) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If he sat between her four parts (and had sexual intercourse with her), bathing would be obligatory for both (even if seamen was not emitted", as in the narration of Matar).

(...) The same was narrated on the authority of Shu'ba from Quatada, with the same chain of transmitters. But in the narration of Shu'ba he said: "and had sexual intercourse with her" and he did not mention "even if seamen was not emitted".

88-(349) Abu Burda narrated from Abu Musa: Some people from the Emigrants and the Ansar differed about this matter (of the obligation of bathing because of sexual intercourse even without orgasm). The Ansar said: "Bathing is not obligatory unless there is ejaculation or orgasm". But the Emigrants said: "Bathing is obligatory even if the two male and female organs contact each other". Abu Musa said: "I would satisfy you concerning this matter". I got up and asked permission to enter into A'isha, and I was admitted. I said to her: "O mother! (or O Mother of The Believers)! I want to ask you about something because of which I feel shy before you". She said: "Do not feel shy to ask me about anything about which you would ask your mother who begot you, for I'm your mother".

Upon this, I said: "What would cause bathing to be obligatory?" she said: "You happened to find such an expert (as me who knows well the matter). The Messenger of Allah "Allah's blessing and peace be upon him" said: "If he sat between her four parts and he entered his male organ into hers, then bathing would become obligatory (for both even if seamen was not emitted)".

89-(350) Jaber Ibn Abdullah narrated from Umm Kolthoom from A'isha that once a man asked The Messenger of Allah "Allah's blessing and peace be upon him": "If a man had sexual intercourse with his wife and did not emit seamen, would bathing be obligatory for both?" A'isha was sitting when The Messenger of Allah "Allah's blessing and peace be upon him" replied: "(Sometimes) I and this (lady) do that, after which we both take bath".

[23] Ablution is necessary when eating something cooked with fire

90-(351) Kharija Ibn Zaid Al-Ansari narrated from his father Zaid Ibn Thabit that The Messenger of Allah "Allah's blessing and peace be upon

٢٢ ـ بابُ نَسْخِ «المَاءُ مِنَ المَاءِ»، ووُجُوبِ الغُسْلِ بالْتِقَاءِ الخِتَانَيْنِ

٨٧ ـ (٣٤٨) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَأَبُو غَسَّانَ الْمِسْمَعِيُّ. (ح) وَحَدَّثَنَاه مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، قَالُوا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ وَمَطَرٍ، عَنِ الْحَسَنِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِذَا جَلَسَ بَيْنَ شُعَبِهَا الأَرْبَعِ ثُمَّ جَهَدَهَا، فَقَدْ وَجَبَ عَلَيْهِ الْغُسْلُ».

وَفِي حَدِيثِ مَطَرٍ: «وَإِنْ لَمْ يُنْزِلْ».

قَالَ زُهَيْرٌ مِنْ بَيْنِهِمْ: «بَيْنَ أَشْعُبِهَا الأَرْبَعِ».

[البخاري: كتاب الغسل، باب إذا التقى الختانان، رقم: ٢٩١].

(...) ـ حدّثنا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ، كِلاهُمَا عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ شُعْبَةَ: «ثُمَّ اجْتَهَدَ» وَلَمْ يَقُلْ: «وَإِنْ لَمْ يُنْزِلْ».

٨٨ ـ (٣٤٩) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ: حَدَّثَنَا حُمَيْدُ بْنُ هِلالٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ ـ وَهٰذَا حَدِيثُهُ ـ: حَدَّثَنَا هِشَامٌ، عَنْ حُمَيْدِ بْنِ هِلالٍ. قَالَ: وَلا أَعْلَمُهُ إِلا عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: اخْتَلَفَ فِي ذٰلِكَ رَهْطٌ مِنَ الْمُهَاجِرِينَ وَالأَنْصَارِ، فَقَالَ الأَنْصَارِيُّونَ: لا يَجِبُ الْغُسْلُ إِلا مِنَ الدَّفْقِ أَوْ مِنَ الْمَاءِ. وَقَالَ الْمُهَاجِرُونَ: بَلْ إِذَا خَالَطَ فَقَدْ وَجَبَ الْغُسْلُ.

قَالَ: قَالَ أَبُو مُوسَىٰ: فَأَنَا أَشْفِيكُمْ مِنْ ذٰلِكَ، فَقُمْتُ فَاسْتَأْذَنْتُ عَلَى عَائِشَةَ، فَأُذِنَ لِي، فَقُلْتُ لَهَا: يَا أُمَّاهْ ـ أَوْ يَا أُمَّ الْمُؤْمِنِينَ ـ إِنِّي أُرِيدُ أَنْ أَسْأَلَكِ عَنْ شَيْءٍ، وَإِنِّي أَسْتَحْيِيكِ، فَقَالَتْ لا تَسْتَحْيِي أَنْ تَسْأَلَنِي عَمَّا كُنْتَ سَائِلاً عَنْهُ أُمَّكَ الَّتِي وَلَدَتْكَ، فَإِنَّمَا أَنَا أُمُّكَ. قُلْتُ: فَمَا يُوجِبُ الْغُسْلَ؟ قَالَتْ: عَلَى الْخَبِيرِ سَقَطْتَ. قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَلَسَ بَيْنَ شُعَبِهَا الأَرْبَعِ، وَمَسَّ الْخِتَانُ الْخِتَانَ، فَقَدْ وَجَبَ الْغُسْلُ».

٨٩ ـ (٣٥٠) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، قَالا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عِيَاضُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ كُلْثُومٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ. قَالَتْ: إِنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الرَّجُلِ يُجَامِعُ أَهْلَهُ ثُمَّ يُكْسِلُ، هَلْ عَلَيْهِمَا الْغُسْلُ؟ وَعَائِشَةُ جَالِسَةٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لأَفْعَلُ ذٰلِكَ، أَنَا وَهٰذِهِ، ثُمَّ نَغْتَسِلُ».

٢٣ ـ باب الوضوءِ مما مَسَّت النارُ

٩٠ ـ (٣٥١) ـ وحدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ قَالَ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ: أَنَّ خَارِجَةَ بْنَ زَيْدٍ الأَنْصَارِيَّ أَخْبَرَهُ: أَنَّ أَبَاهُ زَيْدَ بْنَ

him" said: "Performing ablution is necessary when eating something touched (and cooked) with fire".

(352) Abdullah Ibn Ibrahim Ibn Qariz narrated that he found Abu Huraira performing ablution in the mosque. He said: "I'm performing ablution because of (the traces of) some pieces of dried butter I ate, for I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Performing ablution is necessary when eating something touched (and cooked) with fire".

(353) Ibn Shihab narrated that Sa'id Ibn Khalid Ibn Amr Ibn Uthman told me, while I was relating this Hadith to him, that he asked Urwa Ibn Az-Zubair about the obligation of performing ablution because of eating anything cooked with fire, and Urwa said that he heard A'isha, the wife of The Prophet "Allah's blessing and peace be upon him", saying that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform ablution after eating anything touched (and cooked) with fire".

[24] Abrogating (the command that) ablution is necessary when eating anything touched (and cooked) with fire

91-(354) Ibn Abbas narrated that once The Messenger of Allah "Allah's blessing and peace be upon him" ate the (cooked meat of) a goat's shoulder and then offered prayer without repeating the ablution.

(...) Ibn Abbas narrated that once The Messenger of Allah "Allah's blessing and peace be upon him" ate from a (cooked meat of a) bone covered with flesh (or meat) and then offered the prayer, without repeating ablution or even touching the water.

92-(355) Ja'far Ibn Amr Ibn Umaiyya Ad-Damari narrated from his father: I saw The Messenger of Allah "Allah's blessing and peace be upon him" cutting with the knife slices from a (cooked meat of a) shoulder of a goat, from which he ate. Then, he offered the prayer without repeating the ablution.

93-(...) Ja'far Ibn Amr Ibn Umaiyya Ad-Damari reported that his father told: I saw Allah's Apostle "Allah's blessing and peace be upon him" taking a piece of (cooked) mutton from the shoulder of a sheep when he was called for prayer. He put his knife down and offered the prayer without repeating ablution.

Ibn Shihab said: Ali Ibn Abdullah Ibn Abbas narrated the same to me from his father from The Messenger of Allah "Allah's blessing and peace be upon him".

ثَابِتٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْوُضُوءُ مِمَّا مَسَّتِ النَّارُ».

(٣٥٢) ـ قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: أَنَّ عَبْدَ اللَّهِ بْنَ إِبْرَاهِيمَ بْنِ قَارِظٍ أَخْبَرَهُ: أَنَّهُ وَجَدَ أَبَا هُرَيْرَةَ يَتَوَضَّأُ عَلَى الْمَسْجِدِ. فَقَالَ: إِنَّمَا أَتَوَضَّأُ مِنْ أَثْوَارِ أَقِطٍ أَكَلْتُهَا، لأَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَوَضَّأُوا مِمَّا مَسَّتِ النَّارُ».

(٣٥٣) ـ قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ خَالِدِ بْنِ عَمْرِو بْنِ عُثْمَانَ، وَأَنَا أُحَدِّثُهُ هَذَا الْحَدِيثَ؛ أَنَّهُ سَأَلَ عُرْوَةَ بْنَ الزُّبَيْرِ عَنِ الْوُضُوءِ مِمَّا مَسَّتِ النَّارُ؟ فَقَالَ عُرْوَةُ: سَمِعْتُ عَائِشَةَ، زَوْجَ النَّبِيِّ ﷺ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَوَضَّأُوا مِمَّا مَسَّتِ النَّارُ».

٢٤ ـ باب نسخ الوضوءِ مما مَسَّتِ النارُ

٩١ ـ (٣٥٤) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَكَلَ كَتِفَ شَاةٍ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

[البخاري: كتاب الوضوء، باب من لم يتوضأ من لحم الشاة والسويق، رقم: ٢٠٧].

(...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ: أَخْبَرَنِي وَهْبُ بْنُ كَيْسَانَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ.

(ح) وَحَدَّثَنِي الزُّهْرِيُّ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَكَلَ عَرْقاً، أَوْ لَحْماً، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ وَلَمْ يَمَسَّ مَاءً.

٩٢ ـ (٣٥٥) ـ وحدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ، عَنْ أَبِيهِ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يَحْتَزُّ مِنْ كَتِفٍ يَأْكُلُ مِنْهَا. ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

[البخاري: كتاب الوضوء، باب من لم يتوضأ من لحم الشاة والسويق، رقم: ٢٠٨].

٩٣ ـ (...) ـ حدّثني أَحْمَدُ بْنُ عِيسَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَحْتَزُّ مِنْ كَتِفِ شَاةٍ فَأَكَلَ مِنْهَا، فَدُعِيَ إِلَى الصَّلاةِ، فَقَامَ وَطَرَحَ السِّكِّينَ وَصَلَّى وَلَمْ يَتَوَضَّأْ.

قَالَ ابْنُ شِهَابٍ: وَحَدَّثَنِي عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ ﷺ بِذَلِكَ.

(356) Maimuna, the wife of The Prophet "Allah's blessing and peace be upon him", narrated that once The Messenger of Allah "Allah's blessing and peace be upon him" ate in her house a (cooked meat of a) shoulder (of a goat), and did not repeat the ablution (when he offered the prayer).

(...) The same was narrated on the authority of Maimuna.

94-(357) Abu Rafi narrated: I testify that I (sometimes) used to roast a goat's liver and contents to The Messenger of Allah "Allah's blessing and peace be upon him" from which he ate and did not repeat the ablution (when he offered the prayer).

95-(358) Ubaidullah Ibn Abdullah narrated from Ibn Abbas that once The Prophet "Allah's blessing and peace be upon him" drank some milk, and then he asked for water with which he rinsed his mouth and said: "Indeed, it (the milk) has fat".

(...) The same was narrated on the authority of Ibn Shihab with the transmission of Uqail from Az-Zuhri.

96-(359) Ibn Abbas narrated that once The Messenger of Allah "Allah's blessing and peace be upon him" put on his garment and then went out for the prayer. Then, he was given a gift containing bread and meat, from which he took three morsels. Then, he led the people in the prayer, without (repeating the ablution and even) touching the water.

(...) Muhammad Ibn Amr Ibn Ata reported: I was with Ibn Abbas (and mentioned the narration which is like that of Ibn Halhala, according to which, he said that Ibn Abbas witnessed that act from The Prophet "Allah's blessing and peace be upon him". He (Ibn Abbas) also said in this narration that he (The Prophet) "offered the prayer", and did not mention the phrase "with the people").

[25] Performing ablution after eating the meat of camels

97-(360) Jaber Ibn Samura narrated that a man asked The Prophet "Allah's blessing and peace be upon him": "Should I perform ablution after eating the meat of goats?" The Messenger of Allah said: "If you wanted, you could perform ablution, and if you wanted, you would not perform ablution". He asked once again: "Should I perform ablution after eating the meat of camels?" he (The Prophet) replied: "Yes, you should perform ablution after eating the meat of camels". The man asked: "Could I offer the prayer in the folds of sheep?" he (The Prophet) said: "Yes, you could do". The man asked again: "Could I offer the prayer in the kneeling places of camels?" he (The Prophet) said: "No, you could not do".

(٣٥٦) ـ قَالَ عَمْرٌو: وَحَدَّثَنِي بُكَيْرُ بْنُ الأَشَجِّ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ أَكَلَ عِنْدَهَا كَتِفاً ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

[البخاري: كتاب الوضوء، باب من مضمض من السويق ولم يتوضأ، رقم: ٢١٠].

(...) ـ قَالَ عَمْرٌو: وَحَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ يَعْقُوبَ بْنِ الأَشَجِّ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ بِذَلِكَ.

٩٤ ـ (٣٥٧) ـ قَالَ عَمْرٌو: وَحَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلالٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِي غَطَفَانَ، عَنْ أَبِي رَافِعٍ، قَالَ: أَشْهَدُ لَكُنْتُ أَشْوِي لِرَسُولِ اللَّهِ ﷺ بَطْنَ الشَّاةِ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

٩٥ ـ (٣٥٨) ـ حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ شَرِبَ لَبَناً، ثُمَّ دَعَا بِمَاءٍ فَتَمَضْمَضَ وَقَالَ: «إِنَّ لَهُ دَسَماً».

[البخاري: كتاب الوضوء، باب هل يمضمض من اللبن، رقم: ٢١١].

(...) ـ وحدثني أَحْمَدُ بْنُ عِيسَى: حَدَّثَنَا ابْنُ وَهْبٍ: وأَخْبَرَنِي عَمْرٌو. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ الأَوْزَاعِيِّ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ، كُلُّهُمْ عَنِ ابْنِ شِهَابٍ، بِإِسْنَادِ عُقَيْلٍ، عَنِ الزُّهْرِيِّ ... مِثْلَهُ.

٩٦ ـ (٣٥٩) ـ وحدثني عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ عَلَيْهِ ثِيَابَهُ ثُمَّ خَرَجَ إِلَى الصَّلاةِ، فَأُتِيَ بِهَدِيَّةٍ خُبْزٍ وَلَحْمٍ، فَأَكَلَ ثَلاثَ لُقَمٍ، ثُمَّ صَلَّى بِالنَّاسِ وَمَا مَسَّ مَاءً.

(...) وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ. قَالَ: كُنْتُ مَعَ ابْنِ عَبَّاسٍ... وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ ابْنِ حَلْحَلَةَ، وَفِيهِ: أَنَّ ابْنَ عَبَّاسٍ شَهِدَ ذَلِكَ مِنَ النَّبِيِّ ﷺ. وَقَالَ: صَلَّى. وَلَمْ يَقُلْ: بِالنَّاسِ.

٢٥ ـ بابُ الوُضوءِ من لحومِ الإبلِ

٩٧ ـ (٣٦٠) ـ حدثنا أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ: أَأَتَوَضَّأُ مِنْ لُحُومِ الْغَنَمِ؟ قَالَ: «إِنْ شِئْتَ فَتَوَضَّأْ، وَإِنْ شِئْتَ فَلا تَوَضَّأْ» قَالَ: أَتَوَضَّأُ مِنْ لُحُومِ الإِبِلِ؟ قَالَ: «نَعَمْ، فَتَوَضَّأْ مِنْ لُحُومِ الإِبِلِ» قَالَ: أُصَلِّي فِي مَرَابِضِ الْغَنَمِ؟ قَالَ: «نَعَمْ» قَالَ: أُصَلِّي فِي مَبَارِكِ الإِبِلِ؟ قَالَ: «لا».

(...) The like of the Hadith of Abu Kamil which he transmitted from Abu Awana was narrated on the authority of Ja'far Ibn Thawr from Jaber Ibn Samura from The Prophet "Allah's blessing and peace be upon him",.

[26] The proof that whoever was certain of his purification and then doubted that something happened which might break it, could offer the prayer safely without repeating ablution

98-(361) Abbad Ibn Tamim reported that his uncle had asked Allah's Apostle "Allah's blessing and peace be upon him" about a person who imagined to have passed wind during the prayer. Allah's Apostle "Allah's blessing and peace be upon him" replied: "He should not leave his prayer unless he hears sound or smells something".

99-(362) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you had pain in his abdomen and did not know whether he passed something (like wind),, he should not leave the mosque unless he hears sound or smells something".

[27] The cleanness of the skin of the dead animal by tanning it

100-(363) Ubaidullah Ibn Abdullah narrated that Ibn Abbas said: Once, a goat was given as a gift to a freed slave-girl of Maimuna, which died. Then, The Messenger of Allah "Allah's blessing and peace be upon him" passed by it and said: "Wouldn't you take its skin, then tan and make use of it?" they said: "It is dead". Upon this he (The Prophet) said: "What is prohibited is only to eat it". Both Abu Bakr and Ibn Abu Umar said in their narration: It is narrated from Maimuna "Allah be pleased with her".

101-(...) Ubaidullah Ibn Abdullah Ibn Utba narrated from Ibn Abbas that once The Messenger of Allah "Allah's blessing and peace be upon him" passed by a (dead body of a) goat, which was given in charity (before it died) to a freed slave-girl of Maimuna. He (The Prophet) said: "Wouldn't you make use of its skin?" they said: "It is dead". Upon this, he (The Prophet) said: "Only eating it is prohibited".

(...) The same Hadith, which is like that of Yunus, was narrated on the authority of Ibn Shihab, with the same chain of transmitters.

102-(...) Ibn Abbas narrated that once The Messenger of Allah "Allah's blessing and peace be upon him" passed by a goat thrown away (because of death), which was given in charity (before it died) to a freed slave-girl of Maimuna. He (The Prophet) said: "Wouldn't they took off its skin, tan and make use of it?"

(...) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنْ سِمَاكٍ. (ح) وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ شَيْبَانَ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، وَأَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، كُلُّهُمْ عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ أَبِي كَامِلٍ، عَنْ أَبِي عَوَانَةَ.

٢٦ ـ بابُ الدَّليل على أَنَّ مَنْ تيقَّنَ الطهارةَ ثم شَكَّ في الحَدَثِ فله أن يُصَلِّيَ بطهارته تلك

٩٨ ـ (٣٦١) ـ وحدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ وَعَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ؛ شُكِيَ إِلَى النَّبِيِّ ﷺ الرَّجُلُ، يُخَيَّلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّيْءَ فِي الصَّلاةِ. قَالَ: «لا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتاً، أَوْ يَجِدَ رِيحاً». قَالَ أَبُو بَكْرٍ وَزُهَيْرُ بْنُ حَرْبٍ فِي رِوَايَتِهِمَا: هُوَ عَبْدُ اللَّهِ بْنُ زَيْدٍ. [البخاري: كتاب الوضوء، باب لا يتوضأ من الشك حتى يستيقن، رقم: ١٣٧].

٩٩ ـ (٣٦٢) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَجَدَ أَحَدُكُمْ فِي بَطْنِهِ شَيْئاً فَأَشْكَلَ عَلَيْهِ، أَخَرَجَ مِنْهُ شَيْءٌ أَمْ لا، فَلا يَخْرُجَنَّ مِنَ الْمَسْجِدِ حَتَّى يَسْمَعَ صَوْتاً أَوْ يَجِدَ رِيحاً».

٢٧ ـ بابُ طَهَارَةِ جُلُودِ المَيْتَةِ بالدِّبَاغِ

١٠٠ ـ (٣٦٣) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَابْنُ أَبِي عُمَرَ، جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ، قَالَ يَحْيَىٰ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: تُصُدِّقَ عَلَى مَوْلاةٍ لِمَيْمُونَةَ بِشَاةٍ، فَمَاتَتْ، فَمَرَّ بِهَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «هَلا أَخَذْتُمْ إِهَابَهَا، فَدَبَغْتُمُوهُ، فَانْتَفَعْتُمْ بِهِ؟» فَقَالُوا: إِنَّهَا مَيْتَةٌ. فَقَالَ: «إِنَّمَا حَرُمَ أَكْلُهَا». [البخاري: كتاب الزكاة، باب الصدقة على موالي أزواج النبي ﷺ، رقم: ١٤٩٢].

قَالَ أَبُو بَكْرٍ وَابْنُ أَبِي عُمَرَ فِي حَدِيثِهِمَا: عَنْ مَيْمُونَةَ رضي اللَّهُ عَنْهَا.

١٠١ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ، قَالا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ وَجَدَ شَاةً مَيْتَةً، أُعْطِيَتْهَا مَوْلاةٌ لِمَيْمُونَةَ، مِنَ الصَّدَقَةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلا انْتَفَعْتُمْ بِجِلْدِهَا؟» قَالُوا: «إِنَّهَا مَيْتَةٌ» فَقَالَ: «إِنَّمَا حَرُمَ أَكْلُهَا».

(...) ـ حدّثنا حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعاً عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ... بِنَحْوِ رِوَايَةِ يُونُسَ.

١٠٢ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ ـ وَاللَّفْظُ لابْنِ أَبِي عُمَرَ ـ قَالا: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِشَاةٍ مَطْرُوحَةٍ، أُعْطِيَتْهَا مَوْلاةٌ لِمَيْمُونَةَ، مِنَ الصَّدَقَةِ. فَقَالَ النَّبِيُّ ﷺ: «أَلاَّ أَخَذُوا إِهَابَهَا فَدَبَغُوهُ فَانْتَفَعُوا بِهِ؟».

103-(364) Ibn Abbas narrated that Maimuna told him that there was a domestic animal owned by one of the wives of The Messenger of Allah "Allah's blessing and peace be upon him", and then it died. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wouldn't you take off and make use of its skin?"

104-(365) Ibn Abbas narrated that once The Prophet "Allah's blessing and peace be upon him" passed by a (dead) goat of a freed slave-girl of Maimuna, and said: "Wouldn't you make use of its skin?"

105-(366) Abdullah Ibn Abbas narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If the skin (of the dead animal) was tanned, then it would become clean".

(...) The same was narrated on the authority of Ibn Abbas, through another chain of transmitters.

106-(...) Abu Al-Khair narrated: I saw Ibn Wa'la As-Saba'i wearing a fur, which I touched. He said: Why are you touching it? I asked Ibn Abbas saying: "We are the inhabitants of the western regions, where there are with us Berbers and Magians, who bring with them rams which they slaughter. But we do not eat (the meat of the animals) slaughtered by them. Moreover, sometimes they come with skins full of fat". Upon that, Ibn Abbas said: We asked The Messenger of Allah "Allah's blessing and peace be upon him" about this, and he said: "Tanning it (the skin) makes it pure".

107-(...) Abu Al-Khair narrated that Ibn Wa'la As-Saba'i told me that he asked Ibn Abbas saying: "We are the inhabitants of the western regions, where Magians bring us skins full of water and fat". Ibn Abbas replied: "You could drink (from them)". I asked: "Is it your own opinion?" Ibn Abbas said: "I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Tanning it (the skin) makes it pure"".

[28] What about Tayammum

108-(367) A'isha narrated: We set out with Allah's Apostle "Allah's blessing and peace be upon him" on one of his journeys till we reached Al-Baida or Dhat Al-Jaish, where a necklace of mine was broken (and lost). Allah's Apostle "Allah's blessing and peace be upon him" stayed there in search for it, and so did the people along with him.

There was no water at that place, and they had no water with them, so the people went to Abu Bakr As-Siddiq and said: "Don't you see what A'isha has done? She has made Allah's Apostle "Allah's blessing and peace be upon him" and the people stay where there is no water and they have no

١٠٣ ـ (٣٦٤) ـ حدّثنا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَخْبَرَنِي عَطَاءٌ مُنْذُ حِينٍ. قَالَ: أَخْبَرَنِي ابْنُ عَبَّاسٍ: أَنَّ مَيْمُونَةَ أَخْبَرَتْهُ: أَنَّ دَاجِنَةً كَانَتْ لِبَعْضِ نِسَاءِ رَسُولِ اللَّهِ ﷺ، فَمَاتَتْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلاَّ أَخَذْتُمْ إِهَابَهَا فَاسْتَمْتَعْتُمْ بِهِ؟».

١٠٤ ـ (٣٦٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ بِشَاةٍ لِمَوْلاَةٍ لِمَيْمُونَةَ. فَقَالَ: «أَلاَ انْتَفَعْتُمْ بِإِهَابِهَا؟».

١٠٥ ـ (٣٦٦) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ وَعْلَةَ أَخْبَرَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا دُبِغَ الإِهَابُ فَقَدْ طَهُرَ».

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، قَالاَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ مُحَمَّدٍ ـ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ وَكِيعٍ، عَنْ سُفْيَانَ. كُلُّهُمْ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ وَعْلَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ، يَعْنِي حَدِيثَ يَحْيَى بْنِ يَحْيَى.

١٠٦ ـ (...) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا. وَقَالَ ابْنُ مَنْصُورٍ: أَخْبَرَنَا عَمْرُو بْنُ الرَّبِيعِ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ: أَنَّ أَبَا الْخَيْرِ حَدَّثَهُ، قَالَ: رَأَيْتُ عَلَى ابْنِ وَعْلَةَ السَّبَئِيِّ فَرْواً، فَمَسِسْتُهُ. فَقَالَ: مَالَكَ تَمَسُّهُ؟ قَدْ سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، قُلْتُ: إِنَّا نَكُونُ بِالْمَغْرِبِ وَمَعَنَا الْبَرْبَرُ وَالْمَجُوسُ، نُؤْتَى بِالْكَبْشِ، قَدْ ذَبَحُوهُ، وَنَحْنُ لاَ نَأْكُلُ ذَبَائِحَهُمْ. وَيَأْتُونَا بِالسِّقَاءِ يَجْعَلُونَ فِيهِ الْوَدَكَ. فَقَالَ ابْنُ عَبَّاسٍ: قَدْ سَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَقَالَ: «دِبَاغُهُ طَهُورُهُ».

١٠٧ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ، عَنْ عَمْرِو بْنِ الرَّبِيعِ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ أَبِي الْخَيْرِ: حَدَّثَهُ قَالَ: حَدَّثَنِي ابْنُ وَعْلَةَ السَّبَائِيُّ، قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، قُلْتُ: إِنَّا نَكُونُ بِالْمَغْرِبِ، فَيَأْتِينَا الْمَجُوسُ بِالأَسْقِيَةِ فِيهَا الْمَاءُ وَالْوَدَكُ. فَقَالَ: اشْرَبْ. فَقُلْتُ: أَرَأَيْتَ تَرَاهُ؟ فَقَالَ ابْنُ عَبَّاسٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «دِبَاغُهُ طَهُورُهُ».

٢٨ ـ باب التَّيمم

١٠٨ ـ (٣٦٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ: عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ بِذَاتِ الْجَيْشِ انْقَطَعَ عِقْدٌ لِي، فَأَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْتِمَاسِهِ، وَأَقَامَ النَّاسُ مَعَهُ وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ، فَأَتَى النَّاسُ إِلَى أَبِي بَكْرٍ فَقَالُوا: أَلاَ تَرَى إِلَى مَا صَنَعَتْ عَائِشَةُ؟ أَقَامَتْ بِرَسُولِ اللَّهِ ﷺ وَبِالنَّاسِ مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ

water with them". Abu Bakr came while Allah's Apostle "Allah's blessing and peace be upon him" was sleeping with his head on my thigh. He said to me: "You have detained Allah's Apostle "Allah's blessing and peace be upon him" and the people where there is no water and they have no water with them".

A'isha further added: So he admonished me, said what Allah wished him to say, and hit me on my flank with his hand. Nothing prevented me from moving (as a result of pain) but the position of Allah's Apostle "Allah's blessing and peace be upon him" on my thigh. Allah's Apostle "Allah's blessing and peace be upon him" got up when dawn broke and there was no water. So Allah revealed the Divine Verse of Tayammum. Accordingly, they all performed Tayammum. Usaid Ibn Hudair said: "O the family of Abu Bakr! This is not the first blessing of yours". A'isha further said: Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it.

109-(...) A'isha narrated: I borrowed a necklace from Asma and it was lost. So Allah's Apostle sent some men in search for it. Then the time of the prayer became due when there was no water. They prayed (without ablution) and complained to Allah's Apostle of it. So the verse of Tayammum was revealed". Usaid Ibn Hudair said to A'isha: "May Allah reward you! By Allah, whenever anything happened which you disliked, Allah brought in it good for you and for the Muslims".

110-(368) Shaqiq Ibn Salama narrated: I was sitting down with Abdullah (Ibn Mas'ud) and Abu Musa Al-Ash'ari when the latter asked the former: "If a person becomes in the state of ceremonial impurity and does not find water for one month, can he perform Tayammum and offer his prayer? "He replied in the negative. Abu Musa said: "What do you say about this verse from The Sura of Al-Ma'ida: "But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sands or earth, and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful" (Al-Ma'ida 6)? Abdullah replied: "If we allowed it, then they would probably perform Tayammum with clean earth, even though water was available but cold".

Abu Musa said: "Haven't you heard the statement of Ammar? He said: I was sent out by Allah's Apostle for some job and I became in the state of ritual impurity. I could not find water so I rolled myself over the dust (clean earth) like an animal does. When I told the Prophet of that he said: "Like this would have been sufficient. " The Prophet (while saying so)

مَعَهُمْ مَاءٌ، فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ ﷺ وَاضِعٌ رَأْسَهُ عَلَى فَخِذِي قَدْ نَامَ، فَقَالَ: حَبَسْتِ رَسُولَ اللَّهِ ﷺ وَالنَّاسَ، وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ، قَالَتْ فَعَاتَبَنِي أَبُو بَكْرٍ، وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، وَجَعَلَ يَطْعُنُ بِيَدِهِ فِي خَاصِرَتِي، فَلا يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلا مَكَانُ رَسُولِ اللَّهِ ﷺ عَلَى فَخِذِي، فَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّى أَصْبَحَ عَلَى غَيْرِ مَاءٍ. فَأَنْزَلَ اللَّهُ آيَةَ التَّيَمُّمِ فَتَيَمَّمُوا، فَقَالَ أُسَيْدُ بْنُ الْحُضَيْرِ ـ وَهُوَ أَحَدُ النُّقَبَاءِ ـ: مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ. فَقَالَتْ عَائِشَةُ: فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ، فَوَجَدْنَا الْعِقْدَ تَحْتَهُ.

[البخاري: كتاب التيمم، باب حدثنا عبد الله بن يوسف... رقم: ٣٣٤].

١٠٩ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ بِشْرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّهَا اسْتَعَارَتْ مِنْ أَسْمَاءَ قِلادَةً، فَهَلَكَتْ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ نَاساً مِنْ أَصْحَابِهِ فِي طَلَبِهَا، فَأَدْرَكَتْهُمُ الصَّلاةُ فَصَلَّوْا بِغَيْرِ وُضُوءٍ، فَلَمَّا أَتَوُا النَّبِيَّ ﷺ شَكَوْا ذَلِكَ إِلَيْهِ. فَنَزَلَتْ آيَةُ التَّيَمُّمِ، فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ: جَزَاكِ اللَّهُ خَيْراً، فَوَاللَّهِ، مَا نَزَلَ بِكِ أَمْرٌ قَطُّ إِلا جَعَلَ اللَّهُ لَكِ مِنْهُ مَخْرَجاً، وَجَعَلَ لِلْمُسْلِمِينَ فِيهِ بَرَكَةً.

[البخاري: كتاب النكاح، باب استعارة الثياب للعروس وغيرها، رقم: ٥١٦٤].

١١٠ ـ (٣٦٨) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ؛ قَالَ: كُنْتُ جَالِساً مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى. فَقَالَ أَبُو مُوسَى: يَا أَبَا عَبْدِ الرَّحْمَنِ، أَرَأَيْتَ لَوْ أَنَّ رَجُلاً أَجْنَبَ فَلَمْ يَجِدِ الْمَاءَ شَهْراً. كَيْفَ يَصْنَعُ بِالصَّلاةِ؟ فَقَالَ عَبْدُ اللَّهِ: لا يَتَيَمَّمُ وَإِنْ لَمْ يَجِدِ الْمَاءَ شَهْراً. فَقَالَ أَبُو مُوسَى: فَكَيْفَ بِهَذِهِ الآيَةِ فِي سُورَةِ الْمَائِدَةِ: ﴿فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾ [النساء: ٤٣] فَقَالَ عَبْدُ اللَّهِ: لَوْ رُخِّصَ لَهُمْ فِي هَذِهِ الآيَةِ، لأَوْشَكَ، إِذَا بَرَدَ عَلَيْهِمُ الْمَاءُ، أَنْ يَتَيَمَّمُوا بِالصَّعِيدِ. فَقَالَ أَبُو مُوسَى لِعَبْدِ اللَّهِ: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ فَأَجْنَبْتُ، فَلَمْ أَجِدِ الْمَاءَ، فَتَمَرَّغْتُ فِي الصَّعِيدِ كَمَا تَمَرَّغُ الدَّابَّةُ، ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ. فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ بِيَدَيْكَ هَكَذَا» ثُمَّ ضَرَبَ بِيَدَيْهِ الأَرْضَ

lightly struck the earth with his hand once, then passed his (left) hand over the back of his right hand and then wiped his palms and face". So Abdullah said to Abu Musa: "Don't you know that Umar was not satisfied with Ammar's statement?"

111-(...) Shaqiq Ibn Salama narrated: Abu Musa Al-Ash'ari said to Abdullah Ibn Mas'ud (and he mentioned the Hadith in full, which is like that narrated by Abu Mu'awiya. But he said in this narration that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Like this would have been sufficient". The Prophet (while saying so) lightly struck the earth with his hand once and blew it off, then he wiped his face and hands).

112-(...) Abd Ar-Rahman Ibn Abza reported: A man came to Umar Ibn Al-Khattab and said: "I became in a state of ceremonial impurity (after sexual intercourse); and I had no water (to take a bath and perform ablution)". Umar said to him: "Then do not offer the prayer (until you find water to take a bath and perform ablution)". Upon this, Ammar Ibn Yaser said to Umar Ibn Al-Khattab: "Do you remember, O Commander of The Believers, that you and I were together on a journey and we became in a state of ceremonial impurity (after sexual intercourse) and we had no water; and you didn't pray but I rolled myself on the ground and prayed? Then (when I informed The Prophet) The Messenger of Allah "Allah's blessing and peace be upon him" said: "It would have been sufficient for you to strike the earth with your hand once and blow it off, then wipe your face and hands"?" Umar said to Ammar: "Fear Allah O Ammar (and keep silent for perhaps you forgot because I was with you and did hear nothing of it)". Ammar replied: "If you like, I would not tell anyone of it".

The same was narrated by Al-Hakam, with the same chain of transmitters, but here he (Umar) said in the end: "We would make you responsible for what you said".

113-(...) Abd Ar-Rahman Ibn Abza narrated from his father that once a man came to Umar and said to him: "I became in a state of ceremonial impurity and had no water (to take bath or perform ablution) (and he mentioned the remaining of the Hadith, and told in the end that Ammar had said: "O Commander of The Believers! If you like, for the right Allah Almighty has made for you upon me, I would tell no one of it").

114-(369) Umair, the freed slave of Ibn Abbas, narrated that he heard him saying: I and Abd Ar-Rahman Ibn Yasar came to Abu Juhaim Ibn Al-Harith Al-Ansari who said to us: The Prophet "Allah's blessing and

ضَرْبَةً وَاحِدَةً، ثُمَّ مَسَحَ الشِّمَالَ عَلَى الْيَمِينِ، وَظَاهِرَ كَفَّيْهِ، وَوَجْهَهُ؟ فَقَالَ عَبْدُ اللَّهِ: أَوَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَوْلِ عَمَّارٍ؟.

[البخاري: كتاب التيمم، باب إذا خاف الجنب على نفسه المرض...، رقم: ٣٤٥].

١١١ ـ (...) ـ وحدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ قَالَ: قَالَ أَبُو مُوسَىٰ لِعَبْدِ اللَّهِ. وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ... نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ. غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ هَكَذَا» وَضَرَبَ بِيَدَيْهِ إِلَى الأَرْضِ، فَنَفَضَ يَدَيْهِ فَمَسَحَ وَجْهَهُ وَكَفَّيْهِ.

١١٢ ـ (...) ـ حدّثني عَبْدُ اللَّهِ بْنُ هَاشِمٍ الْعَبْدِيُّ: حَدَّثَنَا ـ يَحْيَىٰ يَعْنِي ابْنَ سَعِيدٍ الْقَطَّانَ ـ عَنْ شُعْبَةَ، قَالَ: حَدَّثَنِي الْحَكَمُ عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَىٰ، عَنْ أَبِيهِ: أَنَّ رَجُلاً أَتَى عُمَرَ فَقَالَ: إِنِّي أَجْنَبْتُ فَلَمْ أَجِدْ مَاءً. فَقَالَ: لا تُصَلِّ. فَقَالَ عَمَّارٌ: أَمَا تَذْكُرُ، يَا أَمِيرَ الْمُؤْمِنِينَ إِذْ أَنَا وَأَنْتَ فِي سَرِيَّةٍ فَأَجْنَبْنَا، فَلَمْ نَجِدْ مَاءً، فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ، وَأَمَّا أَنَا فَتَمَعَّكْتُ فِي التُّرَابِ وَصَلَّيْتُ. فَقَالَ النَّبِيُّ ﷺ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَضْرِبَ بِيَدَيْكَ الأَرْضَ، ثُمَّ تَنْفُخَ، ثُمَّ تَمْسَحَ بِهِمَا وَجْهَكَ وَكَفَّيْكَ» فَقَالَ عُمَرُ: اتَّقِ اللَّهَ يَا عَمَّارُ. قَالَ: إِنْ شِئْتَ لَمْ أُحَدِّثْ بِهِ.

قَالَ الْحَكَمُ: وَحَدَّثَنِيهِ ابْنُ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَىٰ عَنْ أَبِيهِ، مِثْلَ حَدِيثِ ذَرٍّ. قَالَ: وَحَدَّثَنِي سَلَمَةُ، عَنْ ذَرٍّ، فِي هٰذَا الإِسْنَادِ الَّذِي ذَكَرَ الْحَكَمُ. فَقَالَ عُمَرُ: نُوَلِّيكَ مَا تَوَلَّيْتَ.

[البخاري: كتاب التيمم، باب المتيمم هل ينفخ فيهما، رقم: ٣٣٨].

١١٣ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا شُعْبَةُ، عَنِ الْحَكَمِ قَالَ: سَمِعْتُ ذَرًّا، عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَىٰ. قَالَ: قَالَ الْحَكَمُ: وَقَدْ سَمِعْتُهُ مِنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَىٰ، عَنْ أَبِيهِ: أَنَّ رَجُلاً أَتَى عُمَرَ فَقَالَ: إِنِّي أَجْنَبْتُ فَلَمْ أَجِدْ مَاءً. وَسَاقَ الْحَدِيثَ. وَزَادَ فِيهِ: قَالَ عَمَّارٌ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنْ شِئْتَ ـ لِمَا جَعَلَ اللَّهُ عَلَيَّ مِنْ حَقِّكَ ـ لا أُحَدِّثْ بِهِ أَحَداً وَلَمْ يَذْكُرْ: حَدَّثَنِي سَلَمَةُ، عَنْ ذَرٍّ.

١١٤ ـ (٣٦٩) ـ قَالَ مُسْلِمٌ: وَرَوَى اللَّيْثُ بْنُ سَعْدٍ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ هُرْمُزَ، عَنْ عُمَيْرٍ مَوْلَى ابْنِ عَبَّاسٍ: أَنَّهُ سَمِعَهُ يَقُولُ: أَقْبَلْتُ أَنَا وَعَبْدُ الرَّحْمٰنِ بْنُ يَسَارٍ، مَوْلَى مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ، حَتَّى دَخَلْنَا عَلَى أَبِي الْجَهْمِ بْنِ الْحَارِثِ بْنِ الصِّمَّةِ الأَنْصَارِيِّ. فَقَالَ أَبُو الْجَهْمِ: أَقْبَلَ رَسُولُ اللَّهِ ﷺ مِنْ نَحْوِ بِئْرِ جَمَلٍ،

peace be upon him" came from the direction of Bir-Jamal. A man met him as greeting. But he did not reply till he went to a (mud) wall and smeared his hands and face with its dust (as performing Tayammum) and then returned back the greeting.

115-(370) Nafi, the freed slave of Ibn Umar, narrated from Ibn Umar that once, a man passed by The Messenger of Allah "Allah's blessing and peace be upon him" who was urinating. The man greeted him, but he (The Prophet) did not return back the greeting.

[29] The proof that the Muslim never becomes impure

(371) Abu Huraira narrated: The Prophet "Allah's blessing and peace be upon him" came beside me in one of the streets of Medina and at that time I was in a state of ceremonial impurity (after sexual intercourse). So I slipped away from him and went to take a bath. Sometime later, The Messenger of Allah "Allah's blessing and peace be upon him" looked for me and did not find me. (On my return) The Prophet "Allah's blessing and peace be upon him" said: "O Abu Huraira! Where have you been?" I replied: "I was in a state of ceremonial impurity (after sexual intercourse), so I disliked to sit in your company". The Prophet "Allah's blessing and peace be upon him" said: "Glory be to Allah! A Muslim never gets impure".

116-(372) Abu Wa'il narrated from Hudhaifa that once, The Messenger of Allah "Allah's blessing and peace be upon him" met him while he (Hudhaifa) was in a state of ceremonial impurity (after sexual intercourse). So, he turned away from him and went and took a bath. When he returned he said (to The Prophet): "I was in a state of ceremonial impurity (after sexual intercourse)". Upon this he (The Prophet) said: "Verily, a Muslim never gets impure".

[30] Celebrating Allah Almighty while being in a state of ceremonial impurity (after sexual intercourse) or in any state else

117-(373) Urwa narrated from A'isha that The Prophet "Allah's blessing and peace be upon him" used to celebrate Allah at any time (and in any state he was).

[31] It is permissible for the one who broke his ablution to eat without performing ablution, since there is no revulsion in it, and it is not obligatory for him to perform ablution immediately (after breaking it)

118-(374) Ibn Abbas narrated that once The Prophet "Allah's blessing and peace be upon him" came out of a privy and then food was brought to

فَلَقِيَهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ رَسُولُ اللَّهِ ﷺ عَلَيْهِ، حَتَّى أَقْبَلَ عَلَى الْجِدَارِ فَمَسَحَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ رَدَّ عَلَيْهِ السَّلَامَ.

[البخاري: كتاب التيمم، باب التيمم في الحضر إذا لم يجد الماء...، رقم: ٣٢٩].

١١٥ ـ (٣٧٠) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلاً مَرَّ، وَرَسُولُ اللَّهِ ﷺ يَبُولُ، فَسَلَّمَ، فَلَمْ يَرُدَّ عَلَيْهِ.

٢٩ ـ باب الدليل على أن المُسلمَ لا يَنْجُس

(٣٧١) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى ـ يَعْنِي ابْنَ سَعِيدٍ ـ قَالَ: حُمَيْدٌ حَدَّثَنَا. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ لَقِيَهُ النَّبِيُّ ﷺ فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ وَهُوَ جُنُبٌ، فَانْسَلَّ فَذَهَبَ فَاغْتَسَلَ. فَتَفَقَّدَهُ النَّبِيُّ ﷺ، فَلَمَّا جَاءَهُ قَالَ «أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ؟» قَالَ: يَا رَسُولَ اللَّهِ، لَقِيتَنِي وَأَنَا جُنُبٌ، فَكَرِهْتُ أَنْ أُجَالِسَكَ حَتَّى أَغْتَسِلَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «سُبْحَانَ اللَّهِ، إِنَّ الْمُؤْمِنَ لا يَنْجُسُ».

[البخاري: كتاب الغسل، باب عرق الجنب، وأن المسلم لا ينجس، رقم: ٢٨٣].

١١٦ ـ (٣٧٢) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالا: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ لَقِيَهُ وَهُوَ جُنُبٌ، فَحَادَ عَنْهُ فَاغْتَسَلَ، ثُمَّ جَاءَ فَقَالَ: كُنْتُ جُنُباً. قَالَ: «إِنَّ الْمُسْلِمَ لا يَنْجُسُ».

٣٠ ـ بابُ ذِكْرِ الله تعالى في حال الجَنَابَةِ وغيرها

١١٧ ـ (٣٧٣) ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاءِ وَإِبْرَاهِيمُ بْنُ مُوسَى، قَالا: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ خَالِدِ بْنِ سَلَمَةَ، عَنِ الْبَهِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ ﷺ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ.

[البخاري: كتاب الأذان، باب هل يتتبع المؤذن فاه ها هنا...، رقم: ٦٣٤].

٣١ ـ بابُ جَوَازِ أَكْلِ المُحْدِثِ الطَّعَامَ وأنه لا كراهة في ذلك، وأنَّ الوُضُوءَ ليس على الفَوْرِ

١١٨ ـ (٣٧٤) ـ حدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، قَالَ يَحْيَى: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ. وَقَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ

him. When they (the companions) mentioned ablution to him, he said: "Would I intend to offer the prayer now so that I would perform ablution?"

119-(...) Ibn Abbas narrated: We were in the house of The Prophet "Allah's blessing and peace be upon him" who came out of a privy and then food was brought to him. They (the companions) said to him: "Shouldn't you perform ablution?" He said: "Why? Am I going to offer the prayer now so that I would perform ablution?"

120-(...) Abdullah Ibn Abbas narrated: The Prophet "Allah's blessing and peace be upon him" went to a privy (to answer the call of nature). When he returned, food was brought to him. They (the companions) said to him: "O Messenger of Allah! Shouldn't you perform ablution?" He said: "Why? Am I going to offer the prayer now to perform ablution?"

121-(...) Ibn Abbas narrated that once The Prophet "Allah's blessing and peace be upon him" answered the call of nature, then the food was served to him, from which he ate without (performing ablution and even) touching water. Amr Ibn Dinar added from Sa'id Ibn Huwairith that he (The Prophet) was asked: "Wouldn't you perform ablution?" he replied: "I don't intend to pray now to perform ablution".

[32] What one says if he intends to enter into the privy

122-(375) Anas narrated that whenever The Messenger of Allah "Allah's blessing and peace be upon him" intended to enter the privy (or the lavatory, according to the narration of Hushaim), he used to say: "O Allah! I seek refuge with you from devils and evil spirits".

(...) The same was narrated on the authority of Abd Al-Aziz, with the same chain of transmitters, according to which he (The Prophet) said: "I seek refuge with Allah from devils and evil spirits".

[33] The proof that one's dozing while sitting does not break ablution

123-(376) Anas narrated: Once, the prayer was established while The Messenger of Allah "Allah's blessing and peace be upon him" was speaking privately to somebody until the people slumbered (while sitting).

124-(...) Anas narrated: Once, the prayer was established while The Messenger of Allah "Allah's blessing and peace be upon him" was speaking privately to somebody. He kept talking to him privately until his companions slumbered (while sitting). Then, (after finishing the talk) he came and led them in the prayer.

سَعِيدِ بْنِ الْحُوَيْرِثِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنَ الْخَلاَءِ، فَأُتِيَ بِطَعَامٍ، فَذَكَرُوا لَهُ الْوُضُوءَ فَقَالَ: «أُرِيدُ أَنْ أُصَلِّيَ فَأَتَوَضَّأُ؟».

١١٩ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَجَاءَ مِنَ الْغَائِطِ، وَأُتِيَ بِطَعَامٍ، فَقِيلَ لَهُ: أَلا تَوَضَّأُ؟ فَقَالَ: «لِمَ؟ أَأُصَلِّي فَأَتَوَضَّأُ؟».

١٢٠ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا مُحَمَّدُ بْنُ مُسْلِمٍ الطَّائِفِيُّ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، مَوْلَى آلِ السَّائِبِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ: ذَهَبَ رَسُولُ اللَّهِ ﷺ إِلَى الْغَائِطِ، فَلَمَّا جَاءَ قُدِّمَ لَهُ طَعَامٌ، فَقِيلَ: يَا رَسُولَ اللَّهِ، أَلاَ تَوَضَّأُ؟ قَالَ: «لِمَ، أَلِلصَّلاَةِ؟».

١٢١ ـ (...) ـ وَحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ حُوَيْرِثٍ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: إِنَّ النَّبِيَّ ﷺ قَضَى حَاجَتَهُ مِنَ الْخَلاَءِ فَقُرِّبَ إِلَيْهِ طَعَامٌ فَأَكَلَ وَلَمْ يَمَسَّ مَاءً.

قَالَ: وَزَادَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ: أَنَّ النَّبِيَّ ﷺ قِيلَ لَهُ: إِنَّكَ لَمْ تَوَضَّأْ؟ قَالَ: «مَا أَرَدْتُ صَلاَةً فَأَتَوَضَّأَ».

وَزَعَمَ عَمْرٌو أَنَّهُ سَمِعَ مِنْ سَعِيدِ بْنِ الْحُوَيْرِثِ.

٣٢ ـ باب ما يقولُ إذا أرادَ دخولَ الخَلاءِ

١٢٢ ـ (٣٧٥) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، وَقَالَ يَحْيَى أَيْضاً: أَخْبَرَنَا هُشَيْمٌ، كِلاَهُمَا عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ. فِي حَدِيثِ حَمَّادٍ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْخَلاَءَ. وَفِي حَدِيثِ هُشَيْمٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا دَخَلَ الْكَنِيفَ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ».

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ عُلَيَّةَ ـ عَنْ عَبْدِ الْعَزِيزِ، بِهَذَا الإِسْنَادِ. وَقَالَ: «أَعُوذُ بِاللَّهِ مِنَ الْخُبُثِ وَالْخَبَائِثِ».

٣٣ ـ بابُ الدَّليل على أنَّ نَوْمَ الجَالِسِ لا يَنْقُضُ الوُضُوءَ

١٢٣ ـ (٣٧٦) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ. (ح) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، كِلاَهُمَا عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، قَالَ: أُقِيمَتِ الصَّلاَةُ وَرَسُولُ اللَّهِ ﷺ نَجِيٌّ لِرَجُلٍ ـ وَفِي حَدِيثِ عَبْدِ الْوَارِثِ: وَنَبِيُّ اللَّهِ ﷺ يُنَاجِي الرَّجُلَ ـ، فَمَا قَامَ إِلَى الصَّلاَةِ حَتَّى نَامَ الْقَوْمُ.

١٢٤ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، سَمِعَ أَنَسَ بْنَ مَالِكٍ قَالَ: أُقِيمَتِ الصَّلاَةُ وَالنَّبِيُّ ﷺ يُنَاجِي رَجُلاً، فَلَمْ يَزَلْ يُنَاجِيهِ حَتَّى نَامَ أَصْحَابُهُ، ثُمَّ جَاءَ فَصَلَّى بِهِمْ.

[البخاري: كتاب الاستئذان، باب طول النجوى، رقم: ٦١٩٢].

125-(...) Quatada narrated that he heard Anas saying: The companions of The Messenger of Allah "Allah's blessing and peace be upon him" used to slumber and then offer the prayer without repeating the ablution. He (Quatada) was asked: "Did you really hear it from Anas?" he replied: "Yes, by Allah".

126-(...) Thabit narrated from Anas: Once, the Isha prayer was established, and then somebody said (to The Prophet): "I've a certain problem". The Prophet "Allah's blessing and peace be upon him" stood up and spoke to him privately until the people (or some of the people) dozed. Then they offered the prayer (without repeating the ablution).

١٢٥ ـ (...) ـ وحدّثني يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ وَهُوَ ابْنُ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ. قَالَ: سَمِعْتُ أَنَساً يَقُولُ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ يَنَامُونَ، ثُمَّ يُصَلُّونَ وَلا يَتَوَضَّؤُونَ.

قَالَ: قُلْتُ: سَمِعْتَهُ مِنْ أَنَسٍ؟ قَالَ: إِي وَاللَّهِ!

١٢٦ ـ (...) ـ حدّثني أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّهُ قَالَ: أُقِيمَتْ صَلاَةُ الْعِشَاءِ، فَقَالَ رَجُلٌ: لِي حَاجَةٌ، فَقَامَ النَّبِيُّ ﷺ يُنَاجِيهِ، حَتَّى نَامَ الْقَوْمُ، أَوْ بَعْضُ الْقَوْمِ، ثُمَّ صَلَّوْا.

(4) The Book Of Prayer

[1] The beginning of (the emergence of) the call for prayer

1-(377) Nafi, the freed slave of Ibn Umar, narrated that Abdullah Ibn Umar said: When the Muslims arrived in Medina, they used to assemble for the prayer (i.e. they used to guess the time for it). During those days, the practice of Adhan for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested using a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but Umar was the first to suggest: "Might not you order a man to call for the prayer!" so Allah's Apostle "Allah's blessing and peace be upon him" said: "O Bilal! Get up and call for the prayer".

[2] The order to repeat the wording of the call for prayer (Adhan) twice, and recite the call for prayer establishment (Iqama) once

2-(378) Anas narrated: Bilal was ordered (by The Prophet) to repeat the wording of the call for prayer (Adhan) twice, and pronounce the wording of the call for prayer establishment (Iqama) once.

Yahya added: I (the narrator) mentioned this to Abu Aiyub, who commented: "Except for the phrase: "The prayer has been established"" (which is to be repeated twice).

3-(...) Anas narrated: They (the Muslims) talked about (the possibility of) discriminating the prayer times with something they know. They talked about (the possibility of) setting fire or ringing a bill. However, Bilal was ordered to repeat the wording of the Adhan for prayers twice, and to pronounce the wording of establishing prayer (Iqama) once.

4-(...) The same was narrated by Khalid Al-Hadhdha with the same chain of transmitters, with the beginning: When they (the Muslims) grew more, they discussed the possibility of discriminating (the time of the prayer) (and mentioned the remaining of the narration).

5-(...) Anas narrated: Bilal was ordered (by The Prophet) to repeat the wording of the call for prayer (Adhan) twice, and pronounce the wording of the call for prayer establishment (Iqama) once.

[3] The way of pronouncing the Adhan

6-(379) Abdullah Ibn Muhairiz narrated from Abu Mahdhura that The Prophet of Allah "Allah's blessing and peace be upon him" taught him (the wording of) Adhan as follows: "Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I

٤ ـ كِتَابُ الصَّلاةِ

١ ـ باب بَدْءِ الأذانِ

١ ـ (٣٧٧) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالا: أَخْبَرَنَا ابْنُ جُرَيْجٍ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ ـ وَاللَّفْظُ لَهُ ـ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ مَوْلَى ابْنِ عُمَرَ: عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّهُ قَالَ: كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ، فَيَتَحَيَّنُونَ الصَّلَوَاتِ. وَلَيْسَ يُنَادِي بِهَا أَحَدٌ، فَتَكَلَّمُوا يَوْماً فِي ذٰلِكَ. فَقَالَ بَعْضُهُمْ: اتَّخِذُوا نَاقُوساً مِثْلَ نَاقُوسِ النَّصَارَى. وَقَالَ بَعْضُهُمْ: قَرْناً مِثْلَ قَرْنِ الْيَهُودِ. فَقَالَ عُمَرُ: أَوَلا تَبْعَثُونَ رَجُلاً يُنَادِي بِالصَّلاَةِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «يَا بِلاَلُ، قُمْ فَنَادِ بِالصَّلاَةِ».

[البخاري: كتاب الأذان، باب بدء الأذان، رقم: ٦٠٤].

٢ ـ باب الأمرِ بشفعِ الأذان وإيتارِ الإقامة

٢ ـ (٣٧٨) ـ حدّثنا خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، جَمِيعاً عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ قَالَ: أُمِرَ بِلاَلٌ أَنْ يَشْفَعَ الأَذَانَ، وَيُوتِرَ الإِقَامَةَ.

زَادَ يَحْيَى فِي حَدِيثِهِ عَنِ ابْنِ عُلَيَّةَ: فَحَدَّثْتُ بِهِ أَيُّوبَ، فَقَالَ: إِلا الإِقَامَةَ.

[البخاري: كتاب الأذان، باب بدء الأذان، رقم: ٦٠٣].

٣ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: ذَكَرُوا أَنْ يُعْلِمُوا وَقْتَ الصَّلاَةِ بِشَيْءٍ يَعْرِفُونَهُ، فَذَكَرُوا أَنْ يُنَوِّرُوا نَاراً أَوْ يَضْرِبُوا نَاقُوساً، فَأُمِرَ بِلاَلٌ أَنْ يَشْفَعَ الأَذَانَ وَيُوتِرَ الإِقَامَةَ.

٤ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، بِهٰذَا الإِسْنَادِ: لَمَّا كَثُرَ النَّاسُ ذَكَرُوا أَنْ يُعْلِمُوا... بِمِثْلِ حَدِيثِ الثَّقَفِيِّ، غَيْرَ أَنَّهُ قَالَ: أَنْ يُورُوا نَاراً.

[البخاري: كتاب الأذان، باب بدء الأذان، رقم: ٦٠٣].

٥ ـ (...) ـ وحدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ وَعَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ، قَالا: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ قَالَ: أُمِرَ بِلاَلٌ أَنْ يَشْفَعَ الأَذَانَ، وَيُوتِرَ الإِقَامَةَ.

٣ ـ باب صفةِ الأذانِ

٦ ـ (٣٧٩) ـ حدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ مَالِكُ بْنُ عَبْدِ الْوَاحِدِ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ أَبُو غَسَّانَ: حَدَّثَنَا مُعَاذٌ. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ صَاحِبُ الدَّسْتَوَائِيِّ، وَحَدَّثَنِي أَبِي عَنْ عَامِرٍ الأَحْوَلِ، عَنْ مَكْحُولٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَيْرِيزٍ، عَنْ أَبِي مَحْذُورَةَ: أَنَّ

testify that Muhammad Is The Messenger of Allah! I testify that Muhammad is The Messenger of Allah! (Then, it should be repeated): I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is The Messenger of Allah! I testify that Muhammad is The Messenger of Allah! Come to the prayer! (twice) Come to success! (twice). (Ishaq added): Allah is greater! Allah is greater! there is no god but Allah".

[4] It is desirable to have two callers of the prayer for a mosque

7-(380) Nafi narrated from Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" had two callers for the prayer: Bilal and (Abdullah) Ibn Umm Maktum, the blind.

(...) The same was narrated on the authority of Al-Qasim from A'isha.

[5] It is permissible for a blind man to pronounce the call for the prayer in case he has a sighted person with him

8-(381) Hisham narrated from his father from A'isha: Ibn Umm Maktum, and he was blind, used to pronounce the call of the prayers for The Messenger "Allah's blessing and peace be upon him".

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters.

[6] Refraining from attacking the people in the homeland of unbelief on hearing the Adhan from them

9-(382) Anas Ibn Malik reported: The Messenger of Allah "Allah's blessing and peace be upon him" used to attack the enemy at the time of dawn. He used to listen to Adhan: If he heard an Adhan, he would stop, otherwise he would attack it. Once on hearing a man saying: "Allah is greater! Allah is greater!" The Messenger of Allah "Allah's blessing and peace be upon him" commented: "He is following the true religion (of Islam)". Then on hearing him saying: "I testify that there is no god but Allah! I testify that there is no god but Allah!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "You came out of the (Hell) Fire". Looked at him, they found that he was a goat shepherd.

[7] It is desirable to repeat whatever the Mu'adhdhin says, on hearing him, and then invoke for Allah's blessing and peace upon The Prophet, and ask Allah to give him the access (of intercession)

10-(383) Abu Sa'id Al-Khudri narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you heard the call (for prayer) you should say what the Mu'adhdhin says".

نَبِيَّ اللَّهِ ﷺ عَلَّمَهُ هَذَا الأَذَانَ: «اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ». ثُمَّ يَعُودُ فَيَقُولُ: أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ. حَيَّ عَلَى الصَّلاَةِ، مَرَّتَيْنِ، حَيَّ عَلَى الْفَلاَحِ، مَرَّتَيْنِ. زَادَ إِسْحَاقُ «اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لا إِلَهَ إِلا اللَّهُ».

٤ ـ بابُ اسْتِحْبَابِ اتِّخَاذِ مؤذِّنَيْنِ للمَسْجِدِ الوَاحِدِ

٧ ـ (٣٨٠) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ لِرَسُولِ اللَّهِ ﷺ مُؤَذِّنَانِ: بِلاَلٌ وَابْنُ أُمِّ مَكْتُومٍ الأَعْمَى.

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنَا الْقَاسِمُ، عَنْ عَائِشَةَ... مِثْلَهُ.

[البخاري: كتاب الأذان، باب الأذان قبل الفجر، رقم: ٦٢٢].

٥ ـ باب جواز أذانِ الأعْمَى إذا كان معه بَصِيرٌ

٨ ـ (٣٨١) ـ حدّثني أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ مَخْلَدٍ ـ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ ابْنُ أُمِّ مَكْتُومٍ يُؤَذِّنُ لِرَسُولِ اللَّهِ ﷺ، وَهُوَ أَعْمَى.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ وَسَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

٦ ـ باب الإمساكِ عن الإغارَةِ على قومٍ في دَارِ الكُفْرِ إذا سُمِعَ فيهم الأذانُ

٩ ـ (٣٨٢) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى ـ يَعْنِي ابْنَ سَعِيدٍ ـ عَنْ حَمَّادِ بْنِ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُغِيرُ إِذَا طَلَعَ الْفَجْرُ، وَكَانَ يَسْتَمِعُ الأَذَانَ، فَإِنْ سَمِعَ أَذَاناً أَمْسَكَ وَإِلا أَغَارَ، فَسَمِعَ رَجُلاً يَقُولُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَلَى الْفِطْرَةِ» ثُمَّ قَالَ: أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ. فَقَالَ: رَسُولُ اللَّهِ ﷺ: «خَرَجْتَ مِنَ النَّارِ» فَنَظَرُوا فَإِذَا هُوَ رَاعِي مِعْزًى.

٧ ـ باب اسْتِحْبَابِ القول مِثْل قَوْلِ المُؤَذِّن لمن سَمِعَهُ، ثم يُصَلِّي على النبي ﷺ ثم يسأل الله له الوَسِيلَةَ

١٠ ـ (٣٨٣) ـ حَدَّثَنِي يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَمِعْتُمُ النِّدَاءَ، فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ».

[البخاري: كتاب الأذان، باب ما يقول إذا سمع المنادي، رقم: ٦١١].

11-(384) Abdullah Ibn Amr Ibn Al-Ass narrated that he heard The Prophet "Allah's blessing and peace be upon him" saying: "If you heard the call (for prayer) then you should say what the Mu'adhdhin says, and then invoke for Allah's blessing and peace upon me. Indeed, he, who invoked for Allah's blessing and peace upon me once, Allah would bless him ten times. Then, you should ask Allah to give me the access (of intercession). Verily, it is a (high) position in Paradise, which none except one of Allah's slaves would get, and I hope I would be that slave. He, who asked Allah to give me the access of intercession, then my intercession would be obligatory for him".

12-(385) Hafs Ibn Asim Ibn Umar Ibn Al-Khattab narrated from his father from his grandfather Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the Mu'adhdhin said: "Allah is greater, Allah is greater" and anyone of you responded to him saying: "Allah is greater, Allah is greater" then he (the Mu'adhdhin) said: "I testify that there is no god but Allah", and he responded to him saying: "I testify that there is no god but Allah", then he (the Mu'adhdhin) said: "I testify that Muhammad is The Messenger of Allah", and he responded to him saying: "I testify that Muhammad is The Messenger of Allah", then he (the Mu'adhdhin) said: "Come to the prayer", and he responded to him saying: "There is neither might nor power except with Allah", and he (the Mu'adhdhin) said: "Come to success", and he responded to him saying: "There is neither might nor power except with Allah", then he (the Mu'adhdhin) said: "Allah is greater, Allah is greater", and he responded to him saying: "Allah is greater, Allah is greater", and then he (the Mu'adhdhin) said: "There is no god but Allah", and he responded to him saying: "There is no god but Allah", (and in all of that he responded to the Mu'adhdhin) from his heart, he would be admitted in Paradise".

13-(386) Amer Ibn Sa'd Ibn Abu Waqqas narrated from his father Sa'd Ibn Abu Waqqas that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who said, on hearing the Mu'adhdhin: "I testify that there is no god but Allah, The One and Only, with Whom there is no partner, and that Muhammad is His slave and Messenger; I accepted Allah as (my) Lord, Muhammad as (my) Prophet, and Islam as (my) religion", then all his sins would be forgiven for him".

Ibn Rumh said in his narration: "And I testify", but Qutaiba did not mention "and I" in his narration.

١١ ـ (٣٨٤) ـ حدّثنا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ حَيْوَةَ وَسَعِيدِ بْنِ أَبِي أَيُّوبَ وَغَيْرِهِمَا، عَنْ كَعْبِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلاَةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْراً، ثُمَّ سَلُوا اللَّهَ لِيَ الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لا تَنْبَغِي إِلا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِيَ الْوَسِيلَةَ حَلَّتْ لَهُ الشَّفَاعَةُ».

١٢ ـ (٣٨٥) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ جَهْضَمٍ الثَّقَفِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ إِسَافٍ، عَنْ حَفْصِ بْنِ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَالَ الْمُؤَذِّنُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. فَقَالَ أَحَدُكُمْ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. ثُمَّ قَالَ: أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ. قَالَ: أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ. ثُمَّ قَالَ: أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ. قَالَ: أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ. ثُمَّ قَالَ: حَيَّ عَلَى الصَّلاَةِ. قَالَ: لا حَوْلَ وَلاَ قُوَّةَ إِلا بِاللَّهِ. ثُمَّ قَالَ: حَيَّ عَلَى الْفَلاَحِ. قَالَ: لا حَوْلَ وَلا قُوَّةَ إِلا بِاللَّهِ. ثُمَّ قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. ثُمَّ قَالَ: لا إِلَهَ إِلا اللَّهُ. قَالَ: لا إِلَهَ إِلا اللَّهُ مِنْ قَلْبِهِ، دَخَلَ الْجَنَّةَ».

١٣ ـ (٣٨٦) ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ الْحُكَيْمِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ الْقُرَشِيِّ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ الْحُكَيْمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولاً، وَبِالإِسْلاَمِ دِيناً، غُفِرَ لَهُ ذَنْبُهُ».

قَالَ ابْنُ رُمْحٍ فِي رِوَايَتِهِ: «مَنْ قَالَ، حِينَ يَسْمَعُ الْمُؤَذِّنَ: وَأَنَا أَشْهَدُ» وَلَمْ يَذْكُرْ قُتَيْبَةُ قَوْلَهُ: وَأَنَا.

[8] The merit of the call for prayer, and Satan's flight on hearing it

14-(387) Yahya narrated from his uncle that he was sitting with Mu'awiya Ibn Abu Sufyan, when the Mu'adhdhin called for the prayer. Mu'awiya said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The callers for prayers would have the longest necks on The Day of Judgement". (i.e. they would be the most looking forward to the mercy of Allah Almighty in view of the abundance of His rewards they would see; or, according to another interpretation, when the sweat reaches up to the ears of the people, their necks would prolong so that such distress and sweat would not befall them).

(...) The same was narrated on the authority of Isa Ibn Talha, who said: I heard Mu'awiya saying (the same).

15-(388) Jaber narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "If Satan heard the call for prayer, he would flee away (as long as the distance from Medina) to (the place of) Rawha". (Sulaiman, a sub-narrator, said: I asked him about Rawha, and he replied: It is thirty-six miles from Medina).

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

16-(389) Abu Huraira narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the Adhan is pronounced Satan turns on his heels and passes wind with noise during his flight in order not to hear the Adhan. When the Adhan reaches its end he comes back and distracts (the minds of those in prayer). When the prayer establishment (Iqama) is pronounced he turns on his heels in order not to hear its sounding. (After its completion) he returns and distracts (the minds of those in prayer)".

17-(...) Abu Huraira narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the Adhan is pronounced, Satan turns on his heels excitedly".

18-(...) Suhail narrated that his father sent him to Banu Haritha with a boy or a man. Somebody called him by his name from an enclosure. He (the narrator) said: The person with me looked towards the enclosure, but saw nothing. I mentioned that to my father who said: had I known that you would meet such a situation, I would have never sent you (there). However, whenever you hear such a call (from the devil), pronounce the Adhan, for I heard Abu Huraira saying that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whenever Adhan is proclaimed, Satan turns back excitedly (breaking wind)".

٨ ـ بابُ فَضْلِ الأَذَانِ، وهَرَبِ الشَّيْطَانِ عند سَمَاعِهِ

١٤ ـ (٣٨٧) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدَةُ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ، عَنْ عَمِّهِ، قَالَ: كُنْتُ عِنْدَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، فَجَاءَهُ الْمُؤَذِّنُ يَدْعُوهُ إِلَى الصَّلاَةِ، فَقَالَ مُعَاوِيَةُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقاً يَوْمَ الْقِيَامَةِ».

(...) ـ وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو عَامِرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ، عَنْ عِيسَى بْنِ طَلْحَةَ قَالَ: سَمِعْتُ مُعَاوِيَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ.

١٥ ـ (٣٨٨) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا ـ جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ الشَّيْطَانَ إِذَا سَمِعَ النِّدَاءَ بِالصَّلاَةِ، ذَهَبَ حَتَّى يَكُونَ مَكَانَ الرَّوْحَاءِ».

قَالَ سُلَيْمَانُ: فَسَأَلْتُهُ عَنِ الرَّوْحَاءِ؟ فَقَالَ: هِيَ مِنَ الْمَدِينَةِ سِتَّةٌ وَثَلاَثُونَ مِيلاً.

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ.

١٦ ـ (٣٨٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لِقُتَيْبَةَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الشَّيْطَانَ إِذَا سَمِعَ النِّدَاءَ بِالصَّلاَةِ أَحَالَ لَهُ ضُرَاطٌ حَتَّى لا يَسْمَعَ صَوْتَهُ، فَإِذَا سَكَتَ رَجَعَ فَوَسْوَسَ، فَإِذَا سَمِعَ الإِقَامَةَ ذَهَبَ حَتَّى لا يَسْمَعَ صَوْتَهُ، فَإِذَا سَكَتَ رَجَعَ فَوَسْوَسَ».

١٧ ـ (...) ـ حدّثني عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ عَبْدِ اللَّهِ ـ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَذَّنَ الْمُؤَذِّنُ أَدْبَرَ الشَّيْطَانُ وَلَهُ حُصَاصٌ».

١٨ ـ (...) ـ حدّثني أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ: حَدَّثَنَا رَوْحٌ، عَنْ سُهَيْلٍ. قَالَ: أَرْسَلَنِي أَبِي إِلَى بَنِي حَارِثَةَ. قَالَ: وَمَعِي غُلاَمٌ لَنَا، أَوْ صَاحِبٌ لَنَا، فَنَادَاهُ مُنَادٍ مِنْ حَائِطٍ بِاسْمِهِ. قَالَ: وَأَشْرَفَ الَّذِي مَعِي عَلَى الْحَائِطِ فَلَمْ يَرَ شَيْئاً، فَذَكَرْتُ ذٰلِكَ لأَبِي فَقَالَ: لَوْ شَعَرْتُ أَنَّكَ تَلْقَىٰ هٰذَا لَمْ أُرْسِلْكَ، وَلٰكِنْ إِذَا سَمِعْتَ صَوْتاً فَنَادِ بِالصَّلاَةِ، فَإِنِّي سَمِعْتُ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ: «إِنَّ الشَّيْطَانَ، إِذَا نُودِيَ بِالصَّلاَةِ، وَلَّى وَلَهُ حُصَاصٌ».

19-(...) Abu Huraira narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the Adhan is pronounced, Satan turns on his heels and passes wind with noise during his flight in order not to hear the Adhan. When the Adhan reaches its end he comes back and again turns on his heels when the prayer establishment (Iqama) is pronounced. After its completion he returns again till he whispers into the heart of the person (to divert his attention from his prayer) saying to him: "Remember such-and-such a thing, and such-and-such a thing", making him remember things, which he has not recalled to his mind before the prayer to the extent that he would forget how much he has prayed".

20-(...) Hammam Ibn Munabbih narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" the same, but he said in the end: "to the extent that he would forget how he has prayed".

[9] It is desirable to raise one's hands up to the level of the shoulders, at the (Ihram)magnification of starting the prayer, as well as at bowing, and at raising from bowing, but not from prostration

21-(390) Salim narrated from his father: I saw The Messenger of Allah "Allah's blessing and peace be upon him" raising his hands up to the level of his shoulders, whenever he started the prayer, before he bowed, and whenever he raised his head from bowing; but not between the two prostrations.

22-(...) Salim Ibn Abdullah narrated from Ibn Umar: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" got up (and started) the prayer, he used to raise his hands up to the level of his shoulders and then magnify Allah. He used to do the same whenever he intended to bow, and whenever he raised his head from bowing he used to do the same too. But he would not do whenever he raised his head from prostration.

23-(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters. Ibn Juraij said in his narration: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" got up for the prayer, he would raise his hands up to the level of his shoulders, and then magnify Allah.

24-(391) Abu Qilaba narrated that he saw Malik Ibn Al-Huwairith, whenever he intended to pray, he would magnify Allah and then raise his hands, whenever he intended to bow, he would raise his hands, and whenever he raised his head from bowing, he would also raise his hands. He (Malik) told that The Messenger of Allah "Allah's blessing and peace be upon him" used to do the same.

١٩ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ ـ يَعْنِي الْحِزَامِيَّ ـ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا نُودِيَ لِلصَّلاَةِ أَدْبَرَ الشَّيْطَانُ لَهُ ضُرَاطٌ حَتَّى لا يَسْمَعَ التَّأْذِينَ، فَإِذَا قُضِيَ التَّأْذِينُ أَقْبَلَ، حَتَّى إِذَا ثُوِّبَ بِالصَّلاَةِ أَدْبَرَ، حَتَّى إِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ، حَتَّى يَخْطِرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ. يَقُولُ لَهُ: اذْكُرْ كَذَا وَاذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ مِنْ قَبْلُ. حَتَّى يَظَلَّ الرَّجُلُ مَا يَدْرِي كَمْ صَلَّى».

٢٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «حَتَّى يَظَلَّ الرَّجُلُ إِنْ يَدْرِي كَيْفَ صَلَّى».

٩ ـ بابُ اسْتِحْبَابِ رَفْعِ الْيَدَيْنِ حَذْوَ الْمَنْكِبَيْنِ مع تكبيرة الإحرام والرُّكُوعِ، وفي الرَّفْعِ مِنَ الرُّكُوعِ، وأنّه لا يفعله إذا رَفَعَ من السُّجُودِ

٢١ ـ (٣٩٠) ـ حدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَسَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. كُلُّهُمْ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ ـ وَاللَّفْظُ لِيَحْيَى ـ قَالَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا افْتَتَحَ الصَّلاَةَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ مَنْكِبَيْهِ، وَقَبْلَ أَنْ يَرْكَعَ، وَإِذَا رَفَعَ مِنَ الرُّكُوعِ، وَلا يَرْفَعُهُمَا بَيْنَ السَّجْدَتَيْنِ.

٢٢ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّ ابْنَ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا قَامَ لِلصَّلاَةِ، رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ، ثُمَّ كَبَّرَ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ فَعَلَ مِثْلَ ذَلِكَ، وَإِذَا رَفَعَ مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذَلِكَ، وَلا يَفْعَلُهُ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ.

٢٣ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ ـ وَهُوَ ابْنُ الْمُثَنَّى ـ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ: حَدَّثَنَا سَلَمَةُ بْنُ سُلَيْمَانَ: أَخْبَرَنَا يُونُسُ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ. كَمَا قَالَ ابْنُ جُرَيْجٍ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ لِلصَّلاَةِ، رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ، ثُمَّ كَبَّرَ.

[البخاري: كتاب الأذان، باب رفع اليدين إذا كبر وإذا ركع...، رقم: ٧٣٦].

٢٤ ـ (٣٩١) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ: أَنَّهُ رَأَى مَالِكَ بْنَ الْحُوَيْرِثِ، إِذَا صَلَّى كَبَّرَ، ثُمَّ رَفَعَ يَدَيْهِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدَيْهِ، وَحَدَّثَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُ هَكَذَا.

[البخاري: كتاب الأذان، باب رفع اليدين إذا كبر وإذا ركع...، رقم: ٧٣٧].

25-(...) Nasr Ibn Asim narrated from Malik Ibn Al-Huwairith that whenever The Messenger of Allah "Allah's blessing and peace be upon him" magnified Allah (at the beginning of the prayer), he would raise his hands up to the level of his ears, and whenever he intended to bow, he would raise his hands up to the level of his ears, and whenever he raised his head from bowing and said: "Allah hears him, who sends praises to Him", he would do the same.

26-(...) The same was narrated on the authority of Quatada, with the same chain of narrators, and he said (that the narrator told that) he saw The Messenger of Allah "Allah's blessing and peace be upon him" raising his hands up until he reached them at the level of his ears.

[10] Affirming the magnification of Allah at every moving down or up in the prayer, except at raising from bowing, in which one should say: "Allah hears him, who sends praises to Him"

27-(392) Abu Salama Ibn Abd Ar-Rahman narrated that once Abu Huraira led the people in the prayer. He would magnify Allah whenever he lowered or raised (his head). After he had finished he said: "By Allah! I'm the nearest of you to The Messenger of Allah "Allah's blessing and peace be upon him" in the (way of) prayer".

28-(...) Abu Bakr Ibn Abd Ar-Rahman narrated that he heard Abu Huraira saying: "If The Messenger of Allah "Allah's blessing and peace be upon him" got up for the prayer, he would magnify Allah whenever he stood up, then would magnify Allah whenever he bowed, then would say: "Allah hears him, who sends praises to Him" whenever he raised his head from bowing, then would say: "O our Lord! All praises be to You!" while standing, then would magnify Allah whenever he fell in prostration, then would magnify Allah whenever he raised his head from prostration, then would magnify Allah whenever he prostrated once again, and would magnify Allah whenever he raised his head from prostration. He used to do the same in his prayer until he finished it. He also used to magnify Allah whenever he stood up after the second Rak'a and sitting (for reciting half the declaration)". Abu Huraira said: "I'm the nearest of you to The Messenger of Allah "Allah's blessing and peace be upon him" in the (way of) prayer".

29-(...) Abu Bakr Ibn Abd Ar-Rahman Ibn Al-Harith narrated that he heard Abu Huraira saying: "If The Messenger of Allah "Allah's blessing and peace be upon him" got up for the prayer" (and he mentioned the same Hadith of Ibn Juraij, but without the commenting phrase of Abu Huraira:

٢٥ ـ (...) ـ حدّثني أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا أُذُنَيْهِ، وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا أُذُنَيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، فَعَلَ مِثْلَ ذٰلِكَ.

٢٦ ـ (...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ؛ أَنَّهُ رَأَى نَبِيَّ اللَّهِ ﷺ. وَقَالَ: حَتَّى يُحَاذِيَ بِهِمَا فُرُوعَ أُذُنَيْهِ.

١٠ ـ باب إثباتِ التَّكبيرِ في كلِّ خَفْضٍ ورَفْعٍ في الصلاة، إلا رفعهُ من الركوع فيقول فيه: سَمِعَ اللَّهُ لمن حمده

٢٧ ـ (٣٩٢) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ كَانَ يُصَلِّي لَهُمْ فَيُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ، فَلَمَّا انْصَرَفَ قَالَ: وَاللَّهِ، إِنِّي لأَشْبَهُكُمْ صَلاةً بِرَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الأذان، باب إتمام التكبير في الركوع، رقم: ٧٨٥].

٢٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلاةِ يُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرُّكُوعِ، ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: «رَبَّنَا وَلَكَ الْحَمْدُ»، ثُمَّ يُكَبِّرُ حِينَ يَهْوِي سَاجِداً، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يَفْعَلُ مِثْلَ ذٰلِكَ فِي الصَّلاةِ كُلِّهَا حَتَّى يَقْضِيَهَا، وَيُكَبِّرُ حِينَ يَقُومُ مِنَ الْمَثْنَى بَعْدَ الْجُلُوسِ.

ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: إِنِّي لأَشْبَهُكُمْ صَلاةً بِرَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الأذان، باب التكبير إذا قام من السجود، رقم: ٧٨٩].

٢٩ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلاةِ يُكَبِّرُ حِينَ يَقُومُ... بِمِثْلِ حَدِيثِ ابْنِ

"I'm the nearest of you to The Messenger of Allah "Allah's blessing and peace be upon him" in the (way of) prayer").

30-(...) Abu Salama Ibn Abd Ar-Rahman narrated that whenever Marwan appointed Abu Huraira to succeed him as the governor of Medina, and he (Abu Huraira) got up for the obligatory prayer, he would magnify Allah (and he mentioned the same narration of Ibn Juraij. But here he told that whenever Abu Huraira finished it with the end salutation "Taslim" he would face the people in the mosque and say: "By Him, in Whose hand the soul of Abu Huraira is! I'm the nearest of you to The Messenger of Allah "Allah's blessing and peace be upon him" in the (way of) prayer").

31-(...) Abu Salama narrated that Abu Huraira used to magnify Allah whenever he lowered or raised (his head) in the prayer. We asked him: "O Abu Huraira! What about this magnification?" he said: "That is the prayer of The Messenger of Allah "Allah's blessing and peace be upon him"".

32-(...) Suhail narrated that Abu Huraira used to magnify Allah in the prayer whenever he lowered or raised his head. He told that The Messenger of Allah "Allah's blessing and peace be upon him" used to do the same (in the prayer).

33-(393) Mutarrif narrated: Imran Ibn Husain and I offered the prayer behind Ali Ibn Abu Talib. He magnified Allah when he prostrated, then magnified Allah when he raised his head, and then magnified Allah when he rose up at the end of the two Rak'as (after sitting for reciting the first declaration). After we had finished our prayer, Imran caught hold of my hand and said: "He (Ali) led prayer like that of (The Prophet) Muhammad "Allah's blessing and peace be upon him"", or he said: "He recalled to my memory the prayer of (The Prophet) Muhammad "Allah's blessing and peace be upon him"".

[11] The obligation of reciting the Opening Sura "Al-Fatiha" in every Rak'a of the prayer, and if one is not able to recite or hear it well, he could recite whatever available to him from The Holy Quran

34-(394) Mahmud Ibn Ar-Rabie narrated from Ubada Ibn As-Samit that The Prophet "Allah's blessing and peace be upon him" said: "No prayer would be considered as valid for him, who did not recite Al-Fatiha".

35-(...) Mahmud Ibn Ar-Rabie narrated from Ubada Ibn As-Samit that The Prophet "Allah's blessing and peace be upon him" said: "No prayer would be considered as valid for him, who did not recite The Mother of The Quran (i.e. Al-Fatiha)".

جُرَيْجٍ. وَلَمْ يَذْكُرْ قَوْلَ أَبِي هُرَيْرَةَ: إِنِّي أَشْبَهُكُمْ صَلاةً بِرَسُولِ اللَّهِ ﷺ.

٣٠ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ كَانَ حِينَ يَسْتَخْلِفُهُ مَرْوَانُ عَلَى الْمَدِينَةِ، إِذَا قَامَ لِلصَّلاةِ الْمَكْتُوبَةِ كَبَّرَ... فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ جُرَيْجٍ. وَفِي حَدِيثِهِ: فَإِذَا قَضَاهَا وَسَلَّمَ أَقْبَلَ عَلَى أَهْلِ الْمَسْجِدِ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لأَشْبَهُكُمْ صَلاةً بِرَسُولِ اللَّهِ ﷺ.

٣١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ كَانَ يُكَبِّرُ فِي الصَّلاةِ كُلَّمَا رَفَعَ وَوَضَعَ. فَقُلْنَا: يَا أَبَا هُرَيْرَةَ، مَا هَذَا التَّكْبِيرُ؟ قَالَ: إِنَّهَا لَصَلاةُ رَسُولِ اللَّهِ ﷺ.

٣٢ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ ـ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ كَانَ يُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ. وَيُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُ ذَلِكَ.

٣٣ ـ (٣٩٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَخَلَفُ بْنُ هِشَامٍ، جَمِيعاً عَنْ حَمَّادٍ. قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ غَيْلاَنَ، عَنْ مُطَرِّفٍ، قَالَ: صَلَّيْتُ أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ خَلْفَ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَكَانَ إِذَا سَجَدَ كَبَّرَ، وَإِذَا رَفَعَ رَأْسَهُ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ، فَلَمَّا انْصَرَفْنَا مِنَ الصَّلاةِ قَالَ: أَخَذَ عِمْرَانُ بِيَدِي ثُمَّ قَالَ: لَقَدْ صَلَّى بِنَا هَذَا صَلاةَ مُحَمَّدٍ ﷺ، أَوْ قَالَ: قَدْ ذَكَّرَنِي هَذَا صَلاةَ مُحَمَّدٍ ﷺ.

[البخاري: كتاب الأذان، باب إتمام التكبير في السجود، رقم: ٧٨٦].

١١ ـ بابُ وُجُوبِ قراءةِ الفاتحة في كل رَكْعَةٍ، وأنّه إذا لم يُحْسِنِ الفَاتِحَةَ ولا أَمْكَنَهُ تَعَلُّمُها قَرَأَ مَا تَيَسَّرَ له من غيرها

٣٤ ـ (٣٩٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ سُفْيَانَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ: «لا صَلاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ».

[البخاري: كتاب الأذان، باب وجوب القراءة للإمام والمأموم...، رقم: ٧٥٦].

٣٥ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ. (ح) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا صَلاةَ لِمَنْ لَمْ يَقْرَأْ بِأُمِّ الْقُرْآنِ».

[البخاري: كتاب الأذان، باب وجوب القراءة للإمام والمأموم...، رقم: ٧٥٦].

36-(...) Mahmud Ibn Ar-Rabie on whose face The Messenger of Allah "Allah's blessing and peace be upon him" squirted water from the well, narrated from Ubada Ibn As-Samit that The Prophet "Allah's blessing and peace be upon him" said: "No prayer would be considered as valid for him, who did not recite The Mother of The Quran (i.e. Al-Fatiha)".

37-(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters, and he added: "And more".

38-(395) Al-Ala narrated from his father from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offered a prayer in which he did not recite The Mother of The Book "Al-Fatiha", then his prayer would be regarded as deficient and incomplete" (and he said it thrice).

Abu Huraira was asked: "We (offer the prayer while we) are behind the imam (how would we recite it?)" Abu Huraira said: Recite it in yourself, for I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah Almighty said: "I divided (Al-Fatiha recited in) the prayer into two parts between Me and My slave, and he would have whatever he asked for". If the slave said: "Praise be to Allah", Allah Almighty would say: "My slave praised me". If he said: "The Most Gracious, The Most Merciful", Allah Almighty would say: "My slave commended Me". If he said: "The Cherisher of The Day of Judgement", Allah Almighty would say: "My slave glorified Me" or: "My slave entrusted to me (his matter)". If he said: "Thy we worship and from Thy we seek for help", Allah Almighty would say: "This is something between Me and My slave, and he would have whatever he asked for". If he said: "Guide us to the straight path; the path of those upon whom You have bestowed grace, and not those upon whom wrath falls, nor those who are perverse", Allah Almighty would say: "This is for My slave, and he would get whatever he asked for"".

39-(...) The same was narrated on the authority of Al-Ala Ibn Abd Ar-Rahman from Abu As-Sa'ib, the freed slave of Hisham Ibn Zuhra, who told: I heard Abu Huraira saying: The Messenger of Allah "Allah's blessing and peace be upon him" said.

40-(...) The same, which is like that of Sufyan, was narrated on the authority of Al-Ala Ibn Abd Ar-Rahman Ibn Ya'qub, from Abu As-Sa'ib, the freed slave of the sons of Abdullah Ibn Hisham Ibn Zuhra, who told that he heard Abu Huraira saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offered a prayer, in which

٣٦ ـ (...) ـ حدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَنَّ مَحْمُودَ بْنَ الرَّبِيعِ ـ الَّذِي مَجَّ رَسُولُ اللَّهِ ﷺ فِي وَجْهِهِ مِنْ بِئْرِهِمْ ـ أَخْبَرَهُ: أَنَّ عُبَادَةَ بْنَ الصَّامِتِ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لا صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِأُمِّ الْقُرْآنِ».

٣٧ ـ (...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ... مِثْلَهُ. وَزَاد: فَصَاعِداً.

٣٨ ـ (٣٩٥) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى صَلاَةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ، فَهِيَ خِدَاجٌ» ثَلاَثاً، غَيْرُ تَمَامٍ.

فَقِيلَ لأَبِي هُرَيْرَةَ: إِنَّا نَكُونُ وَرَاءَ الإِمَامِ. فَقَالَ: اقْرَأْ بِهَا فِي نَفْسِكَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ تَعَالَى: قَسَمْتُ الصَّلاَةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ الْعَبْدُ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾. قَالَ اللَّهُ تَعَالَى: حَمِدَنِي عَبْدِي، وَإِذَا قَالَ: ﴿الرَّحْمَنِ الرَّحِيمِ﴾. قَالَ اللَّهُ تَعَالَى: أَثْنَى عَلَيَّ عَبْدِي، وَإِذَا قَالَ: ﴿مَالِكِ يَوْمِ الدِّينِ﴾. قَالَ: مَجَّدَنِي عَبْدِي. وَقَالَ مَرَّةً: فَوَّضَ إِلَيَّ عَبْدِي، فَإِذَا قَالَ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾. قَالَ: هَذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: ﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلا الضَّالِّينَ﴾. قَالَ: هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ».

قَالَ سُفْيَانُ: حَدَّثَنِي بِهِ الْعَلاَءُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ. دَخَلْتُ عَلَيْهِ وَهُوَ مَرِيضٌ فِي بَيْتِهِ، فَسَأَلْتُهُ أَنَا عَنْهُ.

٣٩ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمِعَ أَبَا السَّائِبِ، مَوْلَى هِشَامِ بْنِ زُهْرَةَ، يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ...

٤٠ ـ (...) ـ (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي الْعَلاَءُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ: أَنَّ أَبَا السَّائِبِ، مَوْلَى بَنِي عَبْدِ اللَّهِ بْنِ هِشَامِ بْنِ زُهْرَةَ، أَخْبَرَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ:

he did not recite The Mother of The Book "Al-Fatiha" (and completed the narration, in which Allah Almighty said: "I divided (Al-Fatiha recited in) the prayer into two parts: a part for Me and a part for My slave").

41-(...) Al-Ala narrated: I heard from both my father and Abu As-Sa'ib, who were sitting with Abu Huraira, that Abu Huraira told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offered a prayer in which he did not recite The Mother of The Book "Al-Fatiha", then his prayer would be regarded as deficient and incomplete" (and he said it thrice).

42-(396) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No prayer would be considered as valid without reciting (anything of The Quran)". Abu Huraira commented: "We informed you of what The Messenger of Allah "Allah's blessing and peace be upon him" told, and we concealed from you what he did not mention".

43-(...) Ata narrated that Abu Huraira said: "In every prayer, one must recite (whatever available to him from The Quran). We informed you of what The Messenger of Allah "Allah's blessing and peace be upon him" told, and we concealed from you what he did not tell". A man asked him: "But, what would it be if I did not recite more than Al-Fatiha?" Abu Huraira said: "If you recited more than it, it would be better, but if you recited it only, that would be sufficient for you".

44-(...) Ata narrated that Abu Huraira said: "In every prayer, one must recite (whatever available to him from The Quran). We informed you of what The Messenger of Allah "Allah's blessing and peace be upon him" told us, and we concealed from you what he did not mention to us. Whoever recited only The Mother of The Book "Al-Fatiha", that would be sufficient for him, and whoever recited more than it, it would be better".

45-(397) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" entered the mosque and a person also entered therein and offered the Prayer, and then came and paid salutation to the Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" returned his salutation and said: "Go back and pray, for you have not offered the Prayer". He again prayed as he had prayed before, and came to the Messenger of Allah "Allah's blessing and peace be upon him" and saluted him. The Messenger of Allah "Allah's blessing and peace be upon him" returned the salutation and said: "Go back and perform the Prayer, for you have not offered the Prayer". This (act of repeating the Prayer) was done

«مَنْ صَلَّى صَلاةً فَلَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ...» بِمِثْلِ حَدِيثِ سُفْيَانَ. وَفِي حَدِيثِهِما: «قَالَ اللَّهُ تَعَالَى: قَسَمْتُ الصَّلاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ. فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي».

٤١ ـ (...) ـ حدّثني أَحْمَدُ بْنُ جَعْفَرٍ الْمَعْقِرِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُوَيْسٍ: أَخْبَرَنِي الْعَلاءُ. قَالَ: سَمِعْتُ مِنْ أَبِي وَمِنْ أَبِي السَّائِبِ، وَكَانَا جَلِيسَيْ أَبِي هُرَيْرَةَ، قَالا: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى صَلاةً لَمْ يَقْرَأْ فِيهَا بِفَاتِحَةِ الْكِتَابِ فَهِيَ خِدَاجٌ» يَقُولُهَا ثَلاثاً... بِمِثْلِ حَدِيثِهِمْ.

٤٢ ـ (٣٩٦) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، قَالَ: سَمِعْتُ عَطَاءً يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لا صَلاةَ إِلا بِقِرَاءَةٍ».

قَالَ أَبُو هُرَيْرَةَ: فَمَا أَعْلَنَ رَسُولُ اللَّهِ ﷺ أَعْلَنَّاهُ لَكُمْ، وَمَا أَخْفَاهُ أَخْفَيْنَاهُ لَكُمْ.

٤٣ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لِعَمْرٍو ـ قَالا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: فِي كُلِّ الصَّلاةِ يُقْرَأُ، فَمَا أَسْمَعَنَا رَسُولُ اللَّهِ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَى مِنَّا أَخْفَيْنَا مِنْكُمْ. فَقَالَ لَهُ رَجُلٌ: إِنْ لَمْ أَزِدْ عَلَى أُمِّ الْقُرْآنِ؟ فَقَالَ: إِنْ زِدْتَ عَلَيْهَا فَهُوَ خَيْرٌ، وَإِنِ انْتَهَيْتَ إِلَيْهَا أَجْزَأَتْ عَنْكَ.

[البخاري: كتاب الأذان، باب القراءة في الفجر، رقم: ٧٧٢].

٤٤ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ عَنْ حَبِيبٍ الْمُعَلِّمِ، عَنْ عَطَاءٍ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: فِي كُلِّ صَلاةٍ قِرَاءَةٌ، فَمَا أَسْمَعَنَا النَّبِيُّ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَى مِنَّا أَخْفَيْنَاهُ مِنْكُمْ. وَمَنْ قَرَأَ بِأُمِّ الْكِتَابِ فَقَدْ أَجْزَأَتْ عَنْهُ، وَمَنْ زَادَ فَهُوَ أَفْضَلُ.

٤٥ ـ (٣٩٧) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ﷺ، فَرَدَّ رَسُولُ اللَّهِ ﷺ السَّلامَ. قَالَ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ» فَرَجَعَ الرَّجُلُ فَصَلَّى كَمَا كَانَ صَلَّى، ثُمَّ

thrice. Upon this the person said: "By Him, Who has sent you with the Truth! I could do no better than this. So, please teach me".

He (the Prophet) said: "When you get up to pray, magnify Allah, and then recite whatever available to you from The Quran, then bow down until you feel at ease in that position, then raise yourself and stand erect: then prostrate yourself until you feel at ease in that position, then, raise yourself and sit until you feel at ease while sitting; and do that in all your Prayers".

46-(...) Abu Huraira narrated that once a man entered the mosque, and then offered the prayer, while The Messenger of Allah "Allah's blessing and peace be upon him" was sitting in one of its corners. (Then, he mentioned the same previous narration, with the following addition: "If you got up for the prayer, perform ablution perfectly, then face the Qibla, and then magnify Allah").

[12] The one led in prayer is forbidden to recite loudly behind his imam

47-(398) Imran Ibn Husain narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Dhuhr (or Asr) prayer. Then he said (after ending the prayer): "Who amongst you recited behind me (the Sura of) "Glorify the name of your Lord, The Highest"?" a man said: "I did, and I did want nothing with it but good". He (The Prophet) said: "I felt that one of you was disputing me in it (i.e. taking it from my tongue)".

48-(...) Imran Ibn Husain narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" led the Dhuhr prayer. One of the praying people behind him recited (loudly) (the Sura of) "Glorify the name of your Lord, The Most High". After he had finished from the prayer he (The Prophet) asked: "Who amongst you recited (or who was the reciter behind me)?" a man said: "It was I". He (The Prophet) said: "I thought that one of you was disputing me in it (i.e. taking it from my tongue)".

49-(...) it was narrated on the authority of Quatada, with the same chain of transmitters, in which he said: The Messenger of Allah "Allah's blessing and peace be upon him" led the Dhuhr prayer and then said: "I felt that one of you was disputing me in it".

[13] The proof of the one who said that one should not recite loudly: "In the name of Allah, The Most Gracious, The Most Merciful"

50-(399) Quatada narrated from Anas: I offered the prayer with The Prophet "Allah's blessing and peace be upon him", Abu Bakr, Umar and

جَاءَ إِلَى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ السَّلامُ». ثُمَّ قَالَ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ» حَتَّى فَعَلَ ذَلِكَ ثَلاثَ مَرَّاتٍ. فَقَالَ الرَّجُلُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا أُحْسِنُ غَيْرَ هَذَا، عَلِّمْنِي. قَالَ: «إِذَا قُمْتَ إِلَى الصَّلاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعاً، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِماً، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِداً، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِساً، ثُمَّ افْعَلْ ذَلِكَ فِي صَلاتِكَ كُلِّهَا».

[البخاري: كتاب الأذان، باب وجوب القراءة للإمام والمأموم...، رقم: ٧٥٧].

٤٦ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، قَالا: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلاً دَخَلَ الْمَسْجِدَ فَصَلَّى، وَرَسُولُ اللَّهِ ﷺ فِي نَاحِيَةٍ. وَسَاقَا الْحَدِيثَ بِمِثْلِ هَذِهِ الْقِصَّةِ، وَزَادَا فِيهِ: «إِذَا قُمْتَ إِلَى الصَّلاةِ فَأَسْبِغِ الْوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ».

[البخاري: كتاب الاستئذان، باب من رد فقال: عليك السلام، رقم: ٦٢٥١].

١٢ ـ باب نهي المأموم عن جَهْرِه بالقراءة خلفَ إمامِهِ

٤٧ ـ (٣٩٨) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلاهُمَا عَنْ أَبِي عَوَانَةَ. قَالَ سَعِيدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلاةَ الظُّهْرِ أَوِ الْعَصْرِ فَقَالَ: أَيُّكُمْ قَرَأَ خَلْفِي بِـ: ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ۝١﴾ [الأعلى: ١] فَقَالَ رَجُلٌ: أَنَا، وَلَمْ أُرِدْ بِهَا إِلاَّ الْخَيْرَ. قَالَ: «قَدْ عَلِمْتُ أَنْ بَعْضَكُمْ خَالَجَنِيهَا».

٤٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ زُرَارَةَ بْنَ أَوْفَى يُحَدِّثُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ، فَجَعَلَ رَجُلٌ يَقْرَأُ خَلْفَهُ بِـ: ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ۝١﴾ [الأعلى: ١]. فَلَمَّا انْصَرَفَ قَالَ: «أَيُّكُمْ قَرَأَ» ـ أَوْ «أَيُّكُمُ الْقَارِئُ» ـ فَقَالَ رَجُلٌ: أَنَا. فَقَالَ: «قَدْ ظَنَنْتُ أَنَّ بَعْضَكُمْ خَالَجَنِيهَا».

٤٩ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلاهُمَا عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ وَقَالَ: «قَدْ عَلِمْتُ أَنَّ بَعْضَكُمْ خَالَجَنِيهَا».

١٣ ـ بابُ حُجَّةِ مَنْ قال: لا يُجْهَرُ بالبَسْمَلَةِ

٥٠ ـ (٣٩٩) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، كِلاهُمَا عَنْ غُنْدَرٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ قَالَ:

then Uthman, and I heard none reciting (loudly) (the Verse): "In the name of Allah, The Most Gracious, The Most Merciful".

51-(...) The same was narrated on the authority of Shu'ba from Quatada, with the same chain of narrators, but he added here that Shu'ba asked Quatada: "Did you really hear it from Anas?" he replied: "Yes, we asked him about it".

52-(...) Abda narrated that Umar Ibn Al-Khattab used to recite loudly those words: "Glory be to You, o Allah, and with Your praise (I glorify You)! Blessed be Your Name, and exalted be Your Power! And there is no god but You".

Quatada narrated from Anas: I offered the prayer with The Prophet "Allah's blessing and peace be upon him", Abu Bakr, Umar and then Uthman, all of whom used to start recitation with "Praise be to Allah, the Lord of worlds", and none of them used to start (loudly) with (the Verse): "In the name of Allah, The Most Gracious, The Most Merciful", either in the beginning or in the end of recitation.

(...) Ishaq Ibn Abdullah Ibn Abu Talha narrated that he heard Anas mentioning the same.

[14] The proof of the one who claimed that (the Verse) "In the name of Allah, The Most Gracious, The Most Merciful" is an essential Verse in the beginning of any Sura except that of the Disavowal

53-(400) Anas Ibn Malik narrated: One day The Messenger of Allah "Allah's blessing and peace be upon him" was sitting among us when he slumbered (for a while) after which he then raised his head while smiling. We asked: "What does cause you to smile, O Messenger of Allah?" He said: "A Sura has just been revealed to me. He then recited: "In the name of Allah, the Most Gracious, the Most Merciful. Verily We have given you the Fount of Abundance. Therefore turn to thy Lord for the Prayer and offer sacrifice, and surely thy enemy is cut off (from goodness".

Then he (the Prophet) asked: "Do you know what the Fount of Abundance is?" We said: "Allah and His Messenger know best". The Prophet "Allah's blessing and peace be upon him" said: "It is a river, my Lord "Exalted and Glorified be He" has promised me, in which there is an abundance of goodness. It is a fount, to which my followers would come on the Day of Judgement. Its utensils would be as numerous as the stars. A certain slave (of my followers) would be turned away from it, and I would say: "O My Lord! He is one of my followers!" He (Allah) would reply: "You don't know what he innovated (of bad things in religion) after you"".

صَلَّيْتُ مَع رَسُولِ اللَّهِ ﷺ، وَأَبِي بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ، فَلَمْ أَسْمَعْ أَحَداً مِنْهُمْ يَقْرَأُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

[البخاري: كتاب الأذان، باب ما يقول بعد التكبير، رقم: ٤٧٣].

٥١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، فِي هَذَا الإِسْنَادِ. وَزَادَ: قَالَ شُعْبَةُ: فَقُلْتُ لِقَتَادَةَ: أَسَمِعْتَهُ مِنْ أَنَسٍ؟ قَالَ: نَعَمْ، نَحْنُ سَأَلْنَاهُ عَنْهُ.

٥٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ عَبْدَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَجْهَرُ بِهَؤُلاءِ الْكَلِمَاتِ يَقُولُ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، تَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ، وَلا إِلَهَ غَيْرُكَ.

وَعَنْ قَتَادَةَ أَنَّهُ كَتَبَ إِلَيْهِ يُخْبِرُهُ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ حَدَّثَهُ قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ، وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، فَكَانُوا يَسْتَفْتِحُونَ بِـ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾. لا يَذْكُرُونَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي أَوَّلِ قِرَاءَةٍ، وَلا فِي آخِرِهَا.

(...) ـ حدّثنا مُحَمَّدُ بْنُ مِهْرَانَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ: أَخْبَرَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَذْكُرُ ذَلِكَ.

١٤ ـ بَابُ حُجَّةِ مَنْ قَالَ: الْبَسْمَلَةُ آيَةٌ مِنْ أَوَّلِ كُلِّ سُورَةٍ، سِوَى بَرَاءَةَ

٥٣ ـ (٤٠٠) ـ حدّثنا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا الْمُخْتَارُ بْنُ فُلْفُلٍ عَنْ أَنَسِ بْنِ مَالِكٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْمُخْتَارِ عَنْ أَنَسٍ: قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ بَيْنَ أَظْهُرِنَا، إِذْ أَغْفَى إِغْفَاءَةً، ثُمَّ رَفَعَ رَأْسَهُ مُتَبَسِّماً، فَقُلْنَا: مَا أَضْحَكَكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «أُنْزِلَتْ عَلَيَّ آنِفاً سُورَةٌ»، فَقَرَأَ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ۝١ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ۝٢ إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ۝٣﴾ ثُمَّ قَالَ: «أَتَدْرُونَ مَا الْكَوْثَرُ؟» فَقُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ نَهْرٌ وَعَدَنِيهِ رَبِّي عَزَّ وَجَلَّ، عَلَيْهِ خَيْرٌ كَثِيرٌ ـ هُوَ حَوْضٌ تَرِدُ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ ـ آنِيَتُهُ عَدَدُ النُّجُومِ، فَيُخْتَلَجُ الْعَبْدُ مِنْهُمْ، فَأَقُولُ: رَبِّ، إِنَّهُ مِنْ أُمَّتِي، فَيَقُولُ: مَا تَدْرِي مَا أَحْدَثَتْ بَعْدَكَ».

زَادَ ابْنُ حُجْرٍ فِي حَدِيثِهِ: بَيْنَ أَظْهُرِنَا فِي الْمَسْجِدِ. وَقَالَ: «مَا أَحْدَثَ بَعْدَكَ».

(...) The same which is like that of Ibn Muzhir was narrated on the authority of Anas Ibn Malik, with the following change: "It is a river, which my Lord "Exalted and glorified be He" has promised me in Paradise, on which there lies a Fount". He did not mention that its utensils would be as numerous as the stars.

[15] Putting one's right hand over the left hand under the chest and over the umbilicus, just after the magnification of assuming the prayer, and putting both hands on the ground at the level of the shoulders in prostration

54-(401) Wa'il Ibn Hajar narrated that he saw The Prophet "Allah's blessing and peace be upon him" having raised his hands when he assumed the prayer and magnified Allah, up to the level of his ears (according to Hammam's description). Then, he wrapped himself in his garment, putting his right hand on his left hand. When he intended to kneel down in bowing, he took out his hands from the (sleeves of the) garment and raised them and magnified Allah. Then, he knelt down in bowing. When he said: "Allah hears him, who praises Him", he raised his hands. When he fell down in prostration, he prostrated (putting his head) between his palms.

[16] The testification "Tashahhud" in the prayer

55-(402) Abu Wa'il narrated from Abdullah: Whenever we prayed behind The Prophet "Allah's blessing and peace be upon him" we used to recite (in sitting): "Peace be on Allah, peace be on so-and-so and so-and-so". Once Allah's Apostle "Allah's blessing and peace be upon him" looked back at us and said: "Allah Himself is the Peace, and if anyone of you prays then he should say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are on you, O Prophet. Peace be on us an on the pious slaves of Allah. (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka aiyuhan-nabiyu warahmatollahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin).

(The Prophet added: "If you say that, it will reach all the righteous slaves in the heaven and the earth"). I testify that there is no god but Allah, and I testify that Muhammad is His slave and His Apostle". (Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh). Then he would ask Allah for whatever he wanted".

56-(...) The same was narrated by Shu'ba from Mansur, with the exception of "Then he would ask for whatever he wanted".

(...) ـ حدّثنا أَبو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاءِ: أَخْبَرَنَا ابْنُ فُضَيْلٍ، عَنْ مُخْتَارِ بْنِ فُلْفُلٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: أَغْفَى رَسُولُ اللَّهِ ﷺ إِغْفَاءَةً... بِنَحْوِ حَدِيثِ ابْنِ مُسْهِرٍ. غَيْرَ أَنَّهُ قَالَ: «نَهْرٌ وَعَدَنِيهِ رَبِّي عَزَّ وَجَلَّ فِي الْجَنَّةِ، عَلَيْهِ حَوْضٌ» وَلَمْ يَذْكُرْ: «آنِيَتُهُ عَدَدُ النُّجُومِ».

١٥ ـ بابُ وَضْعِ يَدِهِ اليُمنى على اليُسرى بعد تكبيرةِ الإحرام، تحت صدره فوق سُرَّتِهِ، ووضعهما في السجود على الأرض حَذْوَ منكبيه

٥٤ ـ (٤٠١) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ: حَدَّثَنِي عَبْدُ الْجَبَّارِ بْنُ وَائِلٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، وَمَوْلًى لَهُمْ؛ أَنَّهُمَا حَدَّثَاهُ عَنْ أَبِيهِ وَائِلِ بْنِ حُجْرٍ: أَنَّهُ رَأَى النَّبِيَّ ﷺ رَفَعَ يَدَيْهِ حِينَ دَخَلَ فِي الصَّلاةِ كَبَّرَ ـ وَصَفَ هَمَّامٌ حِيَالَ أُذُنَيْهِ ـ ثُمَّ الْتَحَفَ بِثَوْبِهِ، ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى، فَلَمَّا أَرَادَ أَنْ يَرْكَعَ أَخْرَجَ يَدَيْهِ مِنَ الثَّوْبِ. ثُمَّ رَفَعَهُمَا، ثُمَّ كَبَّرَ فَرَكَعَ، فَلَمَّا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» رَفَعَ يَدَيْهِ، فَلَمَّا سَجَدَ، سَجَدَ بَيْنَ كَفَّيْهِ.

١٦ ـ باب التَّشهُّدِ في الصلاة

٥٥ ـ (٤٠٢) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحاقُ بْنُ إِبْرَاهِيمَ ـ قَالَ إِسْحاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ ـ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: كُنَّا نَقُولُ فِي الصَّلاةِ خَلْفَ رَسُولِ اللَّهِ ﷺ: السَّلامُ عَلَى اللَّهِ. السَّلامُ عَلَى فُلانٍ، فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ: «إِنَّ اللَّهَ هُوَ السَّلامُ، فَإِذَا قَعَدَ أَحَدُكُمْ فِي الصَّلاةِ فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ـ فَإِذَا قَالَهَا أَصَابَتْ كُلَّ عَبْدٍ لِلَّهِ صَالِحٍ، فِي السَّمَاءِ وَالأَرْضِ ـ أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. ثُمَّ يَتَخَيَّرُ مِنَ الْمَسْأَلَةِ مَا شَاءَ».

[البخاري: كتاب الدعوات، باب الدعاء في الصلاة، رقم: ٦٣٨].

٥٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ... مِثْلَهُ. وَلَمْ يَذْكُرْ: «ثُمَّ يَتَخَيَّرُ مِنَ الْمَسْأَلَةِ مَا شَاءَ».

57-(...) The same was narrated by Za'ida from Mansur, and added: "Then he would ask for whatever he wanted or liked".

58-(...) Abdullah Ibn Mas'ud narrated: Whenever we were sitting in the prayer with The Prophet "Allah's blessing and peace be upon him" (and mentioned the same narration of Mansur, with the ending phrase: "Then, he would choose whatever supplication (he liked)").

59-(...) Abdullah Ibn Mas'ud narrated: The Prophet "Allah's blessing and peace be upon him" taught me the testification "Tashahhud", with my hand in his hands, in the same way he used to teach me a Sura of The Holy Quran. (Then, he mentioned it "Tashahhud" as they narrated it).

60-(403) Ibn Abbas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" taught us the testification "Tashahhud" in the same way he taught us a Sura of The Holy Quran. He said: "All the blessed compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are on you, O Prophet. Peace be on us an on the pious slaves of Allah. I testify that there is no god but Allah, and I testify that Muhammad is The Messenger of Allah". (At-tahiyyatu Al-mubarakat, was-salawatu at-taiyyibat lillah. As-Salamu alayka aiyuhan-nabiyu warahmatollahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan rasulullah).

61-(...) Tawus narrated from Ibn Abbas: The Messenger of Allah "Allah's blessing and peace be upon him" taught us the testification "Tashahhud" in the same way he taught us a Sura of The Holy Quran.

62-(404) Hattan Ibn Abdullah Ar-Raqishi narrated: I offered prayer with Abu Musa Al-Ash'ari and when he was in the sitting posture (after the second Rak'a), one from the people said: "The prayer has been made obligatory along with piety and charity". After Abu Musa had finished the prayer with the end salutation, he faced (the people) and said: "Who amongst you said such-and-such a thing?" The people kept silent. He again said: "Who amongst you said such-and-such a thing?" The people kept silent. He said: "O Hattan! Perhaps it is you who uttered it!" He (Hattan) said: "No. I did not utter it. I feared that you might blame me for it".

A person amongst the people said: "It is I who uttered it, with which I intended nothing but goodness". Abu Musa said: "Don't you know what you should recite in your prayers? Verily The Messenger of Allah "Allah's blessing and peace be upon him" addressed us and explained to us all Its aspects and taught us how to offer prayer (properly). He (The Prophet) said: "When you offer the prayer, make your rows straight and let anyone

٥٧ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ. بِهَذَا الإِسْنَادِ، مِثْلَ حَدِيثِهِمَا. وَذَكَرَ فِي الْحَدِيثِ: «ثُمَّ لْيَتَخَيَّرْ بَعْدُ مِنَ الْمَسْأَلَةِ مَا شَاءَ أَوْ مَا أَحَبَّ».

٥٨ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ. قَالَ: كُنَّا إِذَا جَلَسْنَا مَعَ النَّبِيِّ ﷺ فِي الصَّلاةِ بِمِثْلِ حَدِيثِ مَنْصُورٍ. وَقَالَ: «ثُمَّ يَتَخَيَّرُ، بَعْدُ، مِنَ الدُّعَاءِ».

[البخاري: كتاب الأذان، باب التشهد في الآخرة، رقم: ٨٣١].

٥٩ ـ (...) ـ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سَيْفُ بْنُ سُلَيْمَانَ. قَالَ: سَمِعْتُ مُجَاهِداً يَقُولُ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَخْبَرَةَ؛ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ التَّشَهُّدَ. كَفِّي بَيْنَ كَفَّيْهِ. كَمَا يُعَلِّمُنِي السُّورَةَ مِنَ الْقُرْآنِ... وَاقْتَصَّ التَّشَهُّدَ بِمِثْلِ مَا اقْتَصُّوا.

[البخاري: كتاب الاستئذان، باب الأخذ باليد، رقم: ٦٢٦٥].

٦٠ ـ (٤٠٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَعَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ، فَكَانَ يَقُولُ: «التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، السَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ».

وَفِي رِوَايَةِ ابْنِ رُمْحٍ: كَمَا يُعَلِّمُنَا الْقُرْآنَ.

٦١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ حُمَيْدٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ.

٦٢ ـ (٤٠٤) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو كَامِلٍ الْجَحْدَرِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ ـ وَاللَّفْظُ لأَبِي كَامِلٍ ـ قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ؛ قَالَ: صَلَّيْتُ مَعَ أَبِي مُوسَى الأَشْعَرِيِّ صَلاةً، فَلَمَّا كَانَ عِنْدَ الْقَعْدَةِ قَالَ رَجُلٌ مِنَ الْقَوْمِ: أُقِرَّتِ الصَّلاةُ بِالْبِرِّ وَالزَّكَاةِ. قَالَ: فَلَمَّا قَضَى أَبُو مُوسَى الصَّلاةَ وَسَلَّمَ انْصَرَفَ فَقَالَ: أَيُّكُمُ الْقَائِلُ كَلِمَةَ كَذَا وَكَذَا؟ قَالَ: فَأَرَمَّ الْقَوْمُ. ثُمَّ قَالَ: أَيُّكُمُ الْقَائِلُ كَلِمَةَ كَذَا وَكَذَا؟ فَأَرَمَّ الْقَوْمُ، فَقَالَ: لَعَلَّكَ يَا حِطَّانُ قُلْتَهَا؟ قَالَ: مَا قُلْتُهَا. وَلَقَدْ رَهِبْتُ أَنْ تَبْكَعَنِي بِهَا، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا قُلْتُهَا. وَلَمْ أُرِدْ بِهَا إِلاَّ الْخَيْرَ. فَقَالَ أَبُو مُوسَى: أَمَا تَعْلَمُونَ كَيْفَ تَقُولُونَ فِي صَلاتِكُمْ؟ إِنَّ رَسُولَ اللَّهِ ﷺ خَطَبَنَا

amongst you lead you. Recite the Takbir when he recites it. When he recites: "Not of those upon whom wrath falls, nor those who are perverse", say: "Amen". Verily, Allah would respond to you.

When he (the imam) magnifies Allah and kneels down in bowing, you should also magnify Allah and bow, for the imam bows before you and raises himself before you". Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one is equal to the other" (i.e. the one moment with which the imam preceded you in bowing is equal to the moment in which you bowed after him, and in this way, his bowing becomes equivalent to yours). "When he says: "Allah hears him who send praises to Him", you should say: "Allah, our Lord, to Thee be the praise", for Allah "Exalted and Glorified be He" would listen (and respond) to you, because he has said, through the tongue of His Prophet "Allah's blessing and peace be upon him" that "Allah hears him who send praises to Him".

When he (the imam) recites the Takbir and prostrates, you should also recite the Takbir and prostrate, for the imam prostrates before you and raises himself before you". The Messenger' of Allah "Allah's blessing and peace be upon him" said: "The one is equal to the other". "When he (the imam) comes to the sitting posture (after the second Rak'a for Tashahhud) the first words of every one amongst you should be:

"All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious slaves of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His slave and His Messenger". (At-tahiyyatu, was-salawatu wat-taiyyibat lillah. As-Salamu alayka aiyuhan-nabiyu warahmatollahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh).

63-(...) A Hadith like this was narrated on the authority of Quatada, with another chain of transmitters. In the narration transmitted by Jarir on the authority of Sulaiman, Quatada added: "When (the Quran) is recited (in prayer), you should keep silent". No narration except that transmitted by Abu Kamil who heard it from Abu Awana, had a mention of those words: "Verily Allah said through the tongue of His Prophet "Allah's blessing and peace be upon him": "Allah hears him who send praises to Him"".

Abu Ishaq said: Abu Bakr the son of Abu An-Nadr's sister criticized this Hadith. Imam Muslim said: "Which transmitter of Hadith can you find more authentic than Sulaiman?" Abu Bakr said to him: "What about the

فَبَيِّنْ لَنَا سُنَّتَنَا وَعَلِّمْنَا صَلاتَنَا، فَقَالَ: «إِذَا صَلَّيْتُمْ فَأَقِيمُوا صُفُوفَكُمْ، ثُمَّ لِيَؤُمَّكُمْ أَحَدُكُمْ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَالَ: ﴿غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾ [الفاتحة: ٦]، فَقُولُوا: آمِينَ. يُجِبْكُمُ اللَّهُ، فَإِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا، فَإِنَّ الإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ».

فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَتِلْكَ بِتِلْكَ، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، يَسْمَعُ اللَّهُ لَكُمْ، فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ عَلَى لِسَانِ نَبِيِّهِ ﷺ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، وَإِذَا كَبَّرَ وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا، فَإِنَّ الإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ».

فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَتِلْكَ بِتِلْكَ، وَإِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِ أَحَدِكُمْ: التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ، السَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ».

٦٣ ـ (...) ـ **حدثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ. (ح) وَحَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ. كُلُّ هَؤُلاءِ عَنْ قَتَادَةَ، فِي هَذَا الإِسْنَادِ... بِمِثْلِهِ.

وَفِي حَدِيثِ جَرِيرٍ عَنْ سُلَيْمَانَ، عَنْ قَتَادَةَ، مِنَ الزِّيَادَةِ: «وَإِذَا قَرَأَ فَأَنْصِتُوا».

وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ: «فَإِنَّ اللَّهَ قَالَ عَلَى لِسَانِ نَبِيِّهِ ﷺ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» إِلاَّ فِي رِوَايَةِ أَبِي كَامِلٍ وَحْدَهُ عَنْ أَبِي عَوَانَةَ.

قَالَ أَبُو إِسْحَاقَ: قَالَ أَبُو بَكْرِ بْنُ أُخْتِ أَبِي النَّضْرِ فِي هَذَا الْحَدِيثِ. فَقَالَ مُسْلِمٌ: تُرِيدُ أَحْفَظَ مِنْ سُلَيْمَانَ؟ فَقَالَ لَهُ أَبُو بَكْرٍ: فَحَدِيثُ أَبِي هُرَيْرَةَ؟ فَقَالَ: هُوَ

Hadith narrated by Abu Huraira, i.e. "When the Quran is recited (in prayer) you should keep silent"? Why have you not included it (in your compilation)?" He (Imam Muslim) said: "I have not included in this (compilation) every Hadith I regard as authentic. I have written down only those narrations which are agreed upon (among all the narrators)".

64-(...) The same was narrated on the authority of Quatada, with the same chain of transmitters, in which he said: "Verily Allah said through the tongue of His Prophet "Allah's blessing and peace be upon him": "Allah hears him who send praises to Him"".

[17] Invoking for Allah's blessing upon The Prophet "Allah's blessing and peace be upon him" after reciting Tashahhud

65-(405) Abu Mas'ud Al-Ansari narrated: The Messenger of Allah "Allah's blessing and peace be upon him" came to us, while we were sitting with Sa'd Ibn Ubada. Bashir Ibn Sa'd said to him: "O Messenger of Allah! Allah ordered us to invoke for His blessing upon you. Then, how could we invoke for His blessing upon you?" The Messenger of Allah "Allah's blessing and peace be upon him" kept so silent that we hoped he (Bashir) might not have asked him. Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "You could say: "O Allah! Bestow Your prayer upon Muhammad and upon the family of Muhammad, as you've bestowed Your prayer upon the family of Abraham, and bestow Your blessing upon Muhammad and upon the family of Muhammad as You've bestowed Your blessing upon the family of Abraham in the worlds, You are Praiseworthy and Glorious". As for salutation it is as you learnt" (from Allah in the declaration, i.e. "Peace and Allah's mercy and blessings be upon you, O Prophet").

66-(406) Abd Ar-Rahman Ibn Abu Laila narrated: Ka'b Ibn Ujra met me and said: "Won't I present to you something I got from The Prophet "Allah's blessing and peace be upon him"?" Abd Ar-Rahman said: "Yes, give it to me". Ka'b said: "We asked The Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Allah's Apostle! How should one (ask Allah to) send blessings on you, the Members of the Family, for Allah has taught us how to salute you (in the prayer)?" He said: "Say: "O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You've sent Your prayer upon the family of Abraham, indeed, You are Praiseworthy and Glorious. O Allah! Send Your Blessings upon Muhammad and upon the family of Muhammad, as You've sent Your Blessings upon the family of Abraham, indeed, You are Praiseworthy and Glorious"".

صَحِيحٌ؛ يَعْنِي: «وَإِذَا قَرَأَ فَأَنْصِتُوا». فَقَالَ: هُوَ عِنْدِي صَحِيحٌ. فَقَالَ: لِمَ لَمْ تَضَعْهُ هَاهُنَا؟ قَالَ: لَيْسَ كُلُّ شَيْءٍ عِنْدِي، صَحِيحٍ وَضَعْتُهُ هَاهُنَا، إِنَّمَا وَضَعْتُ هَاهُنَا مَا أَجْمَعُوا عَلَيْهِ.

٦٤ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ بِهٰذَا الإِسْنَادِ. وَقَالَ فِي الْحَدِيثِ: «فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَضَىٰ عَلَى لِسَانِ نَبِيِّهِ ﷺ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ».

١٧ ـ بابُ الصلاةِ على النَّبيِّ ﷺ بعد التشهد

٦٥ ـ (٤٠٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ التَّمِيمِيُّ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ: أَنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ زَيْدٍ الأَنْصَارِيَّ، وَعَبْدُ اللَّهِ بْنُ زَيْدٍ هُو الَّذِي كَانَ أُرِيَ النِّدَاءَ بِالصَّلاةِ، أَخْبَرَهُ عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ؛ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ، فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ: أَمَرَنَا اللَّهُ تَعَالَى أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللَّهِ، فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ، حَتَّى تَمَنَّيْنَا أَنَّهُ لَمْ يَسْأَلْهُ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَىٰ آلِ إِبْرَاهِيمَ، فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ. وَالسَّلامُ كَمَا قَدْ عَلِمْتُمْ».

٦٦ ـ (٤٠٦) ـ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ ـ وَاللَّفْظُ لابْنِ الْمُثَنَّىٰ ـ قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ. قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَىٰ. قَالَ: لَقِيَنِي كَعْبُ بْنُ عُجْرَةَ فَقَالَ: أَلا أُهْدِي لَكَ هَدِيَّةً؟ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، فَقُلْنَا: قَدْ عَرَفْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ. كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا موسى بن إسماعيل... رقم: ٣٣٧٠].

67-(...) The same was narrated on the authority of Al-Hakam, with the same chain of transmitters, and in the narration of Mis'ar, there is no mention of: "Wouldn't I give you a present?"

68-(...) The same was narrated on the authority of Al-Hakam, with the same chain of transmitters. But here he said: "Send Your blessings upon Muhammad" and did not mention "O Allah".

69-(407) Abu Humaid As-Sa'idi narrated: We said: "O Messenger of Allah! How should we invoke for Allah's blessing upon you?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "O Allah! Send Your prayer upon Muhammad, his wives and offspring, as You've sent Your prayer upon Abraham. O Allah! Send Your Blessings upon Muhammad, his wives and offspring, as You sent Your Blessings upon the family of Abraham, indeed, You are Praiseworthy and Glorious"".

70-(408) Al-Ala narrated from his father from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever invoked for Allah's prayer and blessing upon me once, Allah would bless him ten times".

[18] Saying: "Allah listens to him who praises Him", "O our Lord! All praises be to You", and "Amen"

71-(409) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the imam said: "Allah listens to him who praises Him", you should reply: "O our Lord! All praises be to You", for if the saying of anyone of you coincided with the saying of the angels, his previous sins would be forgiven for him".

(...) The same was narrated on the authority of Abu Huraira from The Prophet "Allah's blessing and peace be upon him".

72-(410) Both of Sa'id Ibn Al-Musaiyyab and Abu Salama Ibn Abd Ar-Rahman narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the imam said "amen" you should say "amen" for if the "amen" of anyone of you coincided with the "amen" of the angels, his previous sins would be forgiven for him".

(Ibn Shihab, a sub-narrator, said that The Messenger of Allah "Allah's blessing and peace be upon him" used to say "amen").

73-(...) Abu Huraira narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying (the same narration of Malik, and he did not mention in this Hadith the comment of Ibn Shihab).

٦٧ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ، قَالا: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ وَمِسْعَرٍ، عَنِ الْحَكَمِ. بِهَذَا الإِسْنَادِ... مِثْلَهُ. وَلَيْسَ فِي حَدِيثِ مِسْعَرٍ: أَلا أُهْدِي لَكَ هَدِيَّةً.

٦٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَكَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنِ الأَعْمَشِ، وَعَنْ مِسْعَرٍ، وَعَنْ مَالِكِ بْنِ مِغْوَلٍ، كُلُّهُمْ عَنِ الْحَكَمِ، بِهَذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: «وَبَارِكْ عَلَى مُحَمَّدٍ» وَلَمْ يَقُلْ: «اللَّهُمَّ».

٦٩ ـ (٤٠٧) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا رَوْحٌ وَعَبْدُ اللَّهِ بْنُ نَافِعٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لَهُ ـ قَالَ: أَخْبَرَنَا رَوْحٌ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ؛ أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ. كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ».

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا موسى بن إسماعيل... رقم: ٣٣٦٩].

٧٠ ـ (٤٠٨) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنِ الْعَلاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَلَّى عَلَيَّ وَاحِدَةً، صَلَّى اللَّهُ عَلَيْهِ عَشْراً».

١٨ ـ بابُ التَّسْمِيعِ والتَّحْمِيدِ والتَّأْمِينِ

٧١ ـ (٤٠٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الإِمَامُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلائِكَةِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ ـ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمَعْنَى حَدِيثِ سُمَيٍّ.

[البخاري: كتاب الأذان، باب فضل اللهم لك الحمد، رقم: ٧٩٦].

٧٢ ـ (٤١٠) ـ حدّثنا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّهُمَا أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَمَّنَ الإِمَامُ فَأَمِّنُوا، فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلائِكَةِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». قَالَ ابْنُ شِهَابٍ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «آمِينَ».

[البخاري: كتاب الأذان، باب جهر الإمام بالتأمين، رقم: ٧٨٠].

٧٣ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي ابْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ... بِمِثْلِ حَدِيثِ مَالِكٍ. وَلَمْ يَذْكُرْ قَوْلَ ابْنِ شِهَابٍ.

74-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you said "amen" in the prayer, at the time the angels said in the heaven "amen", and the "amen" of both coincided with one another, his previous sins would be forgiven for him".

75-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you said "amen" in the prayer, at the time the angels said in the heaven "amen", and then they coincided with one another, his previous sins would be forgiven for him".

(...) Hammam Ibn Munabbih narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" (the same).

76-(...) Suhail narrated from his father from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the reciter (i.e. the imam in the prayer) said: "And not of those, upon whom wrath falls, nor those who are perverse", and the one (who is praying) behind him said "amen", and his saying coincided with the saying of the inhabitants of the heaven, his previous sins would be forgiven for him".

[19] The one led in the prayer should follow the imam

77-(411) Anas Ibn Malik narrated: Once Allah's Apostle fell down from a horse and the right side (of his body) was injured. We visited him in order to inquire about his health. Then, the time of the prayer was due, and he offered the prayer while sitting and we also prayed behind him sitting. When he completed the prayer, he said: "The Imam is to be followed. Magnify Allah if he magnifies Allah, fall down in prostration if he falls down in prostration, and rise when he rises; and if he says: Allah hears him who sends praises to him, say then: O our lord! All praises be to you. Pray sitting if he prays sitting".

78-(...) Anas Ibn Malik narrated: Once Allah's Apostle fell down from a horse and he was injured. (When we came to visit him) he led us in the prayer as sitting, (and mentioned the same).

79-(...) Anas Ibn Malik narrated: Once Allah's Apostle fell down from a horse and the right side (of his body) was injured. (Then, he mentioned the same narration and added: "And pray standing if he prays standing").

80-(...) Anas narrated: Once Allah's Apostle rode a horse and fell down and the right side (of his body) was injured. (Then, he mentioned the same narration and added: "And pray standing if he prays standing").

٧٤ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو: أَنَّ أَبَا يُونُسَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ أَحَدُكُمْ فِي الصَّلاةِ: آمِينَ، وَالْمَلائِكَةُ فِي السَّمَاءِ: آمِينَ. فَوَافَقَ إِحْدَاهُمَا الأُخْرَى، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

٧٥ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا الْمُغِيرَةُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَالَ أَحَدُكُمْ: آمِينَ وَالْمَلائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَتْ إِحْدَاهُمَا الأُخْرَى. غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٧٦ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ ـ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الْقَارِئُ: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلا الضَّالِّينَ﴾. فَقَالَ مَنْ خَلْفَهُ: آمِينَ، فَوَافَقَ قَوْلُهُ قَوْلَ أَهْلِ السَّمَاءِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

١٩ ـ بابُ ائْتِمَامِ الْمَأْمُومِ بالإمام

٧٧ ـ (٤١١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، وَأَبُو كُرَيْبٍ، جَمِيعاً عَنْ سُفْيَانَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَقَطَ النَّبِيُّ ﷺ عَنْ فَرَسٍ، فَجُحِشَ شِقُّهُ الأَيْمَنُ، فَدَخَلْنَا عَلَيْهِ نَعُودُهُ. فَحَضَرَتِ الصَّلاةُ، فَصَلَّى بِنَا قَاعِداً، فَصَلَّيْنَا وَرَاءَهُ قُعُوداً. فَلَمَّا قَضَى الصَّلاةَ قَالَ: «إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا صَلَّى قَاعِداً فَصَلُّوا قُعُوداً أَجْمَعُونَ».

[البخاري: كتاب الأذان، باب يهوي بالتكبير حين يسجد، رقم: ٨٠٥].

٧٨ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: خَرَّ رَسُولُ اللَّهِ ﷺ عَنْ فَرَسٍ، فَجُحِشَ، فَصَلَّى لَنَا قَاعِداً ثُمَّ ذَكَرَ نَحْوَهُ.

[البخاري: كتاب الأذان، باب إيجاب التكبير وافتتاح الصلاة، رقم: ٧٣٣].

٧٩ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صُرِعَ عَنْ فَرَسٍ، فَجُحِشَ شِقُّهُ الأَيْمَنُ بِنَحْوِ حَدِيثِهِمَا. وَزَادَ: «فَإِذَا صَلَّى قَائِماً، فَصَلُّوا قِيَاماً».

[البخاري: كتاب تقصير الصلاة، باب صلاة القاعد، رقم: ١١١٤].

٨٠ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَعْنُ بْنُ عِيسَىٰ، عَنْ مَالِكِ بْنِ أَنَسٍ: عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ فَرَساً فَصُرِعَ عَنْهُ، فَجُحِشَ شِقُّهُ الأَيْمَنُ بِنَحْوِ حَدِيثِهِمْ. وَفِيهِ: «إِذَا صَلَّى قَائِماً، فَصَلُّوا قِيَاماً».

[البخاري: كتاب الأذان، باب إنما جعل الإمام ليؤتم به، رقم: ٦٨٩].

81-(...) Anas Ibn Malik narrated: Once Allah's Apostle fell down from a horse and the right side (of his body) was injured. (Then, he mentioned the same narration without the addition of Malik and Yunus).

82-(412) A'isha narrated: Allah's Apostle "Allah's blessing and peace be upon him" became ill, whereas some people entered into him to visit him (and inquire about his health). The Messenger of Allah "Allah's blessing and peace be upon him" offered the prayer as sitting, and they prayed behind him as standing. The Prophet "Allah's blessing and peace be upon him" beckoned to them to sit down. Following the prayer, he said: "The Imam is to be followed: bow when he bows, raise up your heads when he raises his head, and If he prays sitting then pray sitting".

83-(...) The same was narrated on the authority of Hisham Ibn Urwa, with the same chain of transmitters.

84-(413) Jaber narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" became ill, he led the prayer while he was sitting, and we offered the prayer behind him. Abu Bakr was magnifying loudly so that the people (praying behind The Prophet) would listen. When he (The Prophet) turned to us, he saw us standing. He beckoned to us (to pray as sitting) and we sat and prayed following him while sitting. When he finished with the end salutation, he said: "A while ago, you were about to do the same as the Persians and the Romans used to do: i.e. to stand for their kings who were sitting. So, do not do that, and follow your imams. If he (your imam) prayed standing, then you should pray standing; and if he prayed sitting, then you should pray sitting".

85-(...) Jaber narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" led us in the prayer (while he was sitting), and Abu Bakr was behind him. Whenever The Messenger of Allah "Allah's blessing and peace be upon him" magnified Allah, Abu Bakr would magnify Allah loudly so that the people would listen. (and the remaining is like the Hadith of Al-Laith).

86-(414) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Imam is to be followed, so do not be at variance with him. Recite Takbir when he recites it; bow when he bows and when he says: "Allah listens to him who send praises to Him", say: "O Allah, our Lord, to You be all the Praises". Prostrate when he prostrates; and if he offers Prayer sitting you all should offer it sitting".

(...) Hammam Ibn Munabbih narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" the same.

٨١ ـ (...) ـ حدّثنا عَبْدِ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَنَسٌ: أَنَّ النَّبِيَّ ﷺ سَقَطَ مِنْ فَرَسِهِ، فَجُحِشَ شِقُّهُ الأَيْمَنُ... وَسَاقَ الْحَدِيثَ. وَلَيْسَ فِيهِ زِيَادَةُ يُونُسَ وَمَالِكٍ.

٨٢ ـ (٤١٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتِ: اشْتَكَى رَسُولُ اللَّهِ ﷺ. فَدَخَلَ عَلَيْهِ نَاسٌ مِنْ أَصْحَابِهِ يَعُودُونَهُ، فَصَلَّى رَسُولُ اللَّهِ ﷺ جَالِساً. فَصَلَّوْا بِصَلاتِهِ قِيَاماً، فَأَشَارَ إِلَيْهِمْ: أَنِ اجْلِسُوا، فَجَلَسُوا، فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا صَلَّى جَالِساً فَصَلُّوا جُلُوساً».

٨٣ ـ (...) ـ حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالا: حَدَّثَنَا ابْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا أَبِي، جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

٨٤ ـ (٤١٣) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: اشْتَكَى رَسُولُ اللَّهِ ﷺ. فَصَلَّيْنَا وَرَاءَهُ وَهُوَ قَاعِدٌ. وَأَبُو بَكْرٍ يُسْمِعُ النَّاسَ تَكْبِيرَهُ، فَالْتَفَتَ إِلَيْنَا فَرَآنَا قِيَاماً، فَأَشَارَ إِلَيْنَا فَقَعَدْنَا، فَصَلَّيْنَا بِصَلاتِهِ قُعُوداً. فَلَمَّا سَلَّمَ قَالَ: «إِنْ كِدْتُمْ آنِفاً لَتَفْعَلُونَ فِعْلَ فَارِسَ وَالرُّومِ، يَقُومُونَ عَلَى مُلُوكِهِمْ وَهُمْ قُعُودٌ، فَلا تَفْعَلُوا، ائْتَمُّوا بِأَئِمَّتِكُمْ. إِنْ صَلَّى قَائِماً فَصَلُّوا قِيَاماً، وَإِنْ صَلَّى قَاعِداً فَصَلُّوا قُعُوداً».

٨٥ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرُّؤَاسِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ خَلْفَهُ، فَإِذَا كَبَّرَ رَسُولُ اللَّهِ ﷺ كَبَّرَ أَبُو بَكْرٍ. لِيُسْمِعَنَا. ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ اللَّيْثِ.

[البخاري: كتاب الأذان، باب الائتمام بمن يأتم بالإمام، رقم: ٧٩٧].

٨٦ ـ (٤١٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ ـ يَعْنِي الْحِزَامِيَّ ـ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا الإِمَامُ لِيُؤْتَمَّ بِهِ، فَلا تَخْتَلِفُوا عَلَيْهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى جَالِساً فَصَلُّوا جُلُوساً أَجْمَعُونَ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.... بِمِثْلِهِ.

[البخاري: كتاب الأذان، باب إقامة الصف من تمام الصلاة، رقم: ٧٢٢].

[20] It is forbidden to take the initiative of saying the Takbir or doing anything (in the prayer) before the imam

87-(415) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to instruct us saying: "Do not take the initiative (of anything in the prayer) before the imam: When he says Takbir, then say Takbir, and when he says: "And not those who are perverse" say: "amen". When he bows, then bow, and when he says: "Allah listens to him, who praises Him", then say (in reply): "O Allah, our Lord! To You be all the praises"".

(...) The same was narrated on the authority of Abu Huraira from The Prophet "Allah's blessing and peace be upon him" except for the words: "When he says: "And not those who are perverse", then say: "amen". But, he added in this narration: "And do not raise yourselves before he does".

88-(416) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The imam is a shield: If he prayed sitting then you should pray sitting. If he said: "Allah listens to him, who send praises to Him", you should say: "O Allah, our Lord! To You be all the praises". Indeed, if such a saying of the people of the earth coincided with the saying of the inhabitants of the heaven, then all the previous sins of the one (who replied as such to the imam) would be forgiven for him".

89-(417) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Imam is to be followed. Recite Takbir when he recites it; bow when he bows and when he says: "Allah listens to him who send praises to Him", say: "O Allah, our Lord, to You be all the Praises". If he offered the prayer standing, you should offer the prayer standing, and if he offers the Prayer sitting you all should offer the prayer sitting".

[21] The imam is permitted to appoint one as his deputy if he has such excuses as illness or journey etc., and if an imam leads the prayer sitting as he cannot offer it standing, his followers should offer the prayer standing on condition they can do it in view of the abrogation of offering the prayer sitting when the imam offers the prayer sitting

90-(418) Ubaidullah Ibn Abdullah Ibn Utba narrated: I visited A'isha whom I asked to tell me about the illness of The Messenger of Allah "Allah's blessing and peace be upon him". She agreed and said: The Prophet "Allah's blessing and peace be upon him" became fatally ill and he asked whether the people had prayed. We said: "No, they are waiting for you, O Messenger of Allah". He said: "Put some water in the tub for

٢٠ ـ بابُ النَّهْيِ عَنْ مُبَادَرَةِ الإمام بالتَّكْبِيرِ وغيره

٨٧ ـ (٤١٥) ـ حدّثنا إِسْحاقُ بْنُ إِبْرَاهِيمَ وَابْنُ خَشْرَمٍ، قَالا: أَخْبَرَنَا عِيسَىٰ بْنُ يُونُسَ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا. يَقُولُ: «لا تُبَادِرُوا الإِمَامَ: إِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَالَ: ﴿وَلا الضَّالِّينَ﴾، فَقُولُوا: آمِينَ، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ».

(...) ـ حدّثنا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ. إِلاَّ قَوْلَهُ: ﴿وَلا الضَّالِّينَ﴾ فَقُولُوا: «آمِينَ» وَزَادَ: «وَلا تَرْفَعُوا قَبْلَهُ».

٨٨ ـ (٤١٦) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ يَعْلَىٰ ـ وَهُوَ ابْنُ عَطَاءٍ ـ سَمِعَ أَبَا عَلْقَمَةَ، سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الإِمَامُ جُنَّةٌ، فَإِذَا صَلَّى قَاعِداً فَصَلُّوا قُعُوداً، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، فَإِذَا وَافَقَ قَوْلُ أَهْلِ الأَرْضِ قَوْلَ أَهْلِ السَّمَاءِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

٨٩ ـ (٤١٧) ـ حدّثني أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ حَيْوَةَ: أَنَّ أَبَا يُونُسَ مَوْلَىٰ أَبِي هُرَيْرَةَ حَدَّثَهُ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ قَالَ: «إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، وَإِذَا صَلَّى قَائِماً فَصَلُّوا قِيَاماً، وَإِذَا صَلَّى قَاعِداً فَصَلُّوا قُعُوداً أَجْمَعُونَ».

٢١ ـ بابُ اسْتِخْلاف الإمام إذ عَرَضَ له عُذْرٌ من مَرَضٍ وسَفَرٍ وغيرهما من يُصَلِّي بالناس وأنَّ مَنْ صَلَّى خلف إمام جالس لعَجْزِهِ عن القيام لَزِمَهُ القيامُ إذا قَدَرَ عليه، ونَسْخِ القُعُودِ خَلْفَ القاعد في حَقِّ مَنْ قَدَرَ على القيام

٩٠ ـ (٤١٨) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ لَهَا: أَلا تُحَدِّثِينِي عَنْ مَرَضِ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: بَلَىٰ. ثَقُلَ النَّبِيُّ ﷺ. فَقَالَ: «أَصَلَّى النَّاسُ؟» قُلْنَا: لا، وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ، قَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ» فَفَعَلْنَا، فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ؟» قُلْنَا: لا، وَهُمْ يَنْتَظِرُونَكَ، يَا رَسُولَ اللَّهِ، فَقَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ» فَفَعَلْنَا فَاغْتَسَلَ. ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ

me". We did accordingly and he took a bath. When he was about to move with difficulty, he fell unconscious. When he recovered, he again asked: "Did the people perform the Prayer?" We said: "No, they are waiting for you, O Messenger of Allah". He said: "Put some water for me in the tub". We did accordingly and he took a bath. When he was about to move with difficulty, he fell unconscious. When he recovered, he asked: "Did the people offer the prayer?" We said: "No, they are waiting for you, O Messenger of Allah". He said: "Put some water for me in the tub". We did accordingly and he took a bath. When he was about to move with difficulty he fell unconscious. When he came to senses, he asked: "Did the people offer the Prayer?" We said: "No, they are waiting for you, O Messenger of Allah".

However, The people were staying in the mosque and waiting for The Messenger of Allah "Allah's blessing and peace be upon him" to lead the last (Isha) Prayer. The Messenger of Allah "Allah's blessing and peace be upon him" sent to Abu Bakr to lead the people in the Prayer. When the envoy came, he said to him (Abu Bakr): "The Messenger of Allah "Allah's blessing and peace be upon him" orders you to lead the people in the Prayer". Abu Bakr, a man of smooth feelings, asked Umar to lead the Prayer. Umar said: "You have more right to do that".

Abu Bakr led the Prayers during those days. Sometime later, The Messenger of Allah "Allah's blessing and peace be upon him" felt some relief and, consequently, he went out, supported by two men, one of them was Al-Abbas, to the Noon (Dhuhr) Prayer. Abu Bakr was leading the people in the Prayer. Saw him, Abu Bakr began to return back, but the Messenger of Allah "Allah's blessing and peace be upon him" beckoned to him not to return. He told his two (companions) to seat him down beside him (Abu Bakr). He was seated beside Abu Bakr.

Abu Bakr offered the Prayer standing while following the Prayer of the Prophet "Allah's blessing and peace be upon him", and the people performed the Prayer as standing, following the Prayer of Abu Bakr. The Prophet "Allah's blessing and peace be upon him" was sitting.

Ubaidullah resumed: I entered into Abdullah Ibn Abbas and said to him: "Would I relate to you what A'isha told me about the illness of The Messenger of Allah "Allah's blessing and peace be upon him"?" he replied in the affirmative. I told him the narration of A'isha, of which he denied nothing, but he asked me: "Did she named to you the other man who was with Abbas?" I answered in the negative. He said: "He was Ali".

عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ؟» قُلْنَا: لا، وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ فَقَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ» فَفَعَلْنَا، فَاغْتَسَلَ ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ؟» فَقُلْنَا: لاَ، وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ.

قَالَتْ وَالنَّاسُ عُكُوفٌ فِي الْمَسْجِدِ يَنْتَظِرُونَ رَسُولَ اللَّهِ ﷺ لِصَلاةِ الْعِشَاءِ الآخِرَةِ. قَالَتْ: فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى أَبِي بَكْرٍ، أَنْ يُصَلِّيَ بِالنَّاسِ، فَأَتَاه الرَّسُولُ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ.

فَقَالَ أَبُو بَكْرٍ، وَكَانَ رَجُلاً رَقِيقاً: يَا عُمَرُ صَلِّ بِالنَّاسِ. قَالَ: فَقَالَ عُمَرُ: أَنْتَ أَحَقُّ بِذَلِكَ.

قَالَتْ: فَصَلَّى بِهِمْ أَبُو بَكْرٍ تِلْكَ الأَيَّامَ. ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ وَجَدَ مِنْ نَفْسِهِ خِفَّةً فَخَرَجَ بَيْنَ رَجُلَيْنِ ـ أَحَدُهُمَا الْعَبَّاسُ ـ لِصَلاةِ الظُّهْرِ، وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ، فَلَمَّا رَآهُ أَبُو بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ، فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ أَنْ لا يَتَأَخَّرَ.

وَقَالَ لَهُمَا: «أَجْلِسَانِي إِلَى جَنْبِهِ»، فَأَجْلَسَاهُ إِلَى جَنْبِ أَبِي بَكْرٍ.

وَكَانَ أَبُو بَكْرٍ يُصَلِّي وَهُوَ قَائِمٌ بِصَلاةِ النَّبِيِّ ﷺ، وَالنَّاسُ يُصَلُّونَ بِصَلاةِ أَبِي بَكْرٍ. وَالنَّبِيُّ ﷺ قَاعِدٌ.

قَالَ عُبَيْدُ اللَّهِ: فَدَخَلْتُ عَلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فَقُلْتُ لَهُ: أَلا أَعْرِضُ عَلَيْكَ مَا حَدَّثَتْنِي عَائِشَةُ عَنْ مَرَضِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: هَاتِ، فَعَرَضْتُ حَدِيثَهَا عَلَيْهِ فَمَا أَنْكَرَ مِنْهُ شَيْئاً. غَيْرَ أَنَّهُ قَالَ: أَسَمَّتْ لَكَ الرَّجُلَ الَّذِي كَانَ مَعَ الْعَبَّاسِ؟ قُلْتُ: لا. قَالَ: هُوَ عَلِيٌّ.

[البخاري: كتاب الأذان، باب إنما جعل الإمام ليؤتم به، رقم: ٦٨٧].

91-(...) Ubaidullah Ibn Abdullah narrated: A'isha said: "When The Prophet "Allah's blessing and peace be upon him" became seriously ill, he was in the house of Maimuna. He requested his wives to allow him to be treated in my house, and they allowed him. He came out leaning on two men, Al-Fadl Ibn Abbas and another one, while his feet were dragging on the ground. Ubaidullah said: "When I informed Ibn Abbas of what A'isha had said, he asked me: "Do you know who was the second man whom A'isha had not named? He was Ali (Ibn Abu Talib)"".

92-(...) Ubaidullah Ibn Abdullah Ibn Utba Ibn Mas'ud narrated: A'isha, the wife of The Prophet "Allah's blessing and peace be upon him", said: "When The Prophet "Allah's blessing and peace be upon him" became seriously ill, he requested his wives to allow him to be treated in my house, and they allowed him. He came out leaning on two men while his feet were dragging on the ground. He was walking between Al-Abbas and another man". Ubaidullah said: "When I informed Ibn Abbas of what A'isha had said, he asked me: "Do you know who was the second man whom A'isha had not named?" I replied: "No". He said: "He was Ali"".

93-(...) Ubaidullah Ibn Abdullah Ibn Utba Ibn Mas'ud narrated: A'isha, the wife of The Prophet "Allah's blessing and peace be upon him" said: "I asked The Messenger of Allah "Allah's blessing and peace be upon him" to change his mind concerning this matter (of having Abu Bakr lead the prayers during the period of The Prophet's illness), just because I expected that the people would never love such a man as standing in his (The Prophet's) position (of leading the Muslims). Furthermore, I thought that anyone standing in his position would cause the people to be pessimistic of him (because that would remind them of the death of The Prophet). So, I wanted that The Messenger of Allah "Allah's blessing and peace be upon him" would divert from (choosing) Abu Bakr".

94-(...) A'isha narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" (fell ill and) entered into my house, he ordered that Abu Bakr should lead the people in the prayer. I said to him: "O Messenger of Allah! Abu Bakr is a softhearted man, who could not help weeping if he read The Holy Quran (with the result that the people might not be able to hear him). So, why would you not order another man to lead the prayer?" she said: "By Allah! I felt nothing but that the people might be pessimistic from the first man who would stand in the position of The Messenger of Allah "Allah's blessing and peace be upon him"". So, I asked him (The Prophet) to change his mind twice or thrice, after which he

٩١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ وعَبْدُ بْنُ حُمَيْدٍ ـ وَاللَّفْظُ لابْنِ رَافِعٍ ـ قَالا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، قَالَ: قَالَ الزُّهْرِيُّ: وَأَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ قَالَتْ: أَوَّلُ مَا اشْتَكَى رَسُولُ اللَّهِ ﷺ فِي بَيْتِ مَيْمُونَةَ، فَاسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ فِي بَيْتِهَا. وَأَذِنَّ لَهُ. قَالَتْ: فَخَرَجَ وَيَدٌ لَهُ عَلَى الْفَضْلِ بْنِ عَبَّاسٍ. وَيَدٌ لَهُ عَلَى رَجُلٍ آخَرَ. وَهُوَ يَخُطُّ بِرِجْلَيْهِ فِي الأَرْضِ.

فَقَالَ عُبَيْدُ اللَّهِ: فَحَدَّثْتُ بِهِ ابْنَ عَبَّاسٍ. فَقَالَ: أَتَدْرِي مَنِ الرَّجُلُ الَّذِي لَمْ تُسَمِّ عَائِشَةُ؟ هُوَ عَلِيٌّ. [البخاري: كتاب الوضوء، باب الغسل والوضوء من المخضب...، رقم: ١٩٨].

٩٢ ـ (...) ـ حدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي. قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِاللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ. أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللَّهِ ﷺ وَاشْتَدَّ بِهِ وَجَعُهُ، اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ فِي بَيْتِي، فَأَذِنَّ لَهُ فَخَرَجَ بَيْنَ رَجُلَيْنِ، تَخُطُّ رِجْلاهُ فِي الأَرْضِ. بَيْنَ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ وَبَيْنَ رَجُلٍ آخَرَ.

قَالَ عُبَيْدُ اللَّهِ: فَأَخْبَرْتُ عَبْدَاللَّهِ بِالَّذِي قَالَتْ عَائِشَةُ. فَقَالَ لِي عَبْدُاللَّهِ بْنُ عَبَّاسٍ: هَلْ تَدْرِي مَنِ الرَّجُلُ الآخَرُ الَّذِي لَمْ تُسَمِّ عَائِشَةُ؟ قَالَ: قُلْتُ: لا، قَالَ: ابْنُ عَبَّاسٍ: هُوَ عَلِيٌّ.

٩٣ ـ (...) ـ حدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ ابْنُ خَالِدٍ. قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَقَدْ رَاجَعْتُ رَسُولَ اللَّهِ ﷺ فِي ذَلِكَ. وَمَا حَمَلَنِي عَلَى كَثْرَةِ مُرَاجَعَتِهِ إلا أَنَّهُ لَمْ يَقَعْ فِي قَلْبِي أَنْ يُحِبَّ النَّاسُ بَعْدَهُ رَجُلاً قَامَ مَقَامَهُ أَبداً، وَإِلاَّ أَنِّي كُنْتُ أَرَى أَنَّهُ لَنْ يَقُومَ مَقَامَهُ أَحَدٌ إلا تَشَاءَمَ النَّاسُ بِهِ، فَأَرَدْتُ أَنْ يَعْدِلَ ذَلِكَ رَسُولُ اللَّهِ ﷺ عَنْ أَبِي بَكْرٍ.

[البخاري: كتاب المغازي، باب مرض النبي ﷺ ووفاته، رقم: ٤٤٤٥].

٩٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ ـ وَاللَّفْظُ لابْنِ رَافِعٍ ـ قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. قَالَ الزُّهْرِيُّ: وَأَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَائِشَةَ، قَالَتْ: لَمَّا دَخَلَ رَسُولُ اللَّهِ ﷺ بَيْتِي، قَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ، إِذَا قَرَأَ الْقُرآنَ لا يَمْلِكُ دَمْعَهُ، فَلَوْ أَمَرْتَ غَيْرَ أَبِي بَكْرٍ، قَالَتْ: وَاللَّهِ، مَا بِي إلا كَرَاهِيَةُ أَنْ يَتَشَاءَمَ النَّاسُ بِأَوَّلِ مَنْ يَقُومُ فِي مَقَامِ رَسُولِ اللَّهِ ﷺ. قَالَتْ:

said: "Let Abu Bakr lead the people in the prayer! Verily, you (women) are (behaving like) the women who were around Joseph".

95-(...) A'isha narrated: When Allah's Apostle became seriously ill, Bilal came to him for the prayer. He said: "Tell Abu Bakr to lead the people in the prayer". I said: "O Allah's Apostle! Abu Bakr is a softhearted man and if he stands in your place, he would not be able to make the people hear him. Would you order Umar (to lead the prayer)?" The Prophet said: "Tell Abu Bakr to lead the people in the prayer". Then I said to Hafsa: "Tell him that Abu Bakr is a softhearted man and if he stands in his place, he would not be able to make the people hear him. Would you order Umar to lead the prayer? " Hafsa did so. The Prophet said: "Verily you are (behaving like) the women who were around Joseph. Tell Abu Bakr to lead the people in the prayer".

So Abu Bakr stood for the prayer. In the meantime Allah's Apostle felt better a little, and came out with the help of two persons with both of his legs dragging on the ground till he entered the mosque. When Abu Bakr heard him coming, he tried to retreat but Allah's Apostle gestured to him to carry on. The Prophet sat on his left side. Abu Bakr was praying while standing and Allah's Apostle "Allah's blessing and peace be upon him" was leading the prayer while sitting. Abu Bakr was following the Prophet "Allah's blessing and peace be upon him" and the people were following Abu Bakr (in the prayer).

96-(...) The like of this Hadith was narrated on the authority of Al-A'mash, with some additions such as: "When The Messenger of Allah "Allah's blessing and peace be upon him" became fatally ill..." According to the narration of Ibn Muzhir: "The Messenger of Allah "Allah's blessing and peace be upon him" was brought until he was seated by his (Abu Bakr's) side. The Messenger of Allah "Allah's blessing and peace be upon him" led the people in the prayer, and Abu Bakr uttered Takbirs loudly so that the people would listen". According to the narration of Isa: "The Messenger of Allah "Allah's blessing and peace be upon him" sat, and led the people in the prayer (while sitting), and Abu Bakr was beside him. Abu Bakr uttered (Takbirs) loudly so that the people would listen".

97-(...) A'isha narrated: "When The Messenger of Allah "Allah's blessing and peace be upon him" became ill he ordered that Abu Bakr should lead people in prayer. Abu Bakr led the prayer". Urwa resumed: Once, The Messenger of Allah "Allah's blessing and peace be upon him" felt better a little. So he came out to the mosque. Abu Bakr was leading the people in the prayer. Seeing him, Abu Bakr retreated for The Messenger of

فَرَاجَعْتُهُ مَرَّتَيْنِ، أَوْ ثَلاثاً. فَقَالَ: «لِيُصَلِّ بِالنَّاسِ أَبُو بَكْرٍ، فَإِنَّكُنَّ صَوَاحِبُ يُوسُفَ».

٩٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى ـ وَاللَّفْظُ لَهُ ـ قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللَّهِ ﷺ جَاءَ بِلالٌ يُؤْذِنُهُ بِالصَّلاةِ. فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، وَإِنَّهُ مَتَى يَقُمْ مَقَامَكَ لا يُسْمِعِ النَّاسَ، فَلَوْ أَمَرْتَ عُمَرَ. فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» قَالَتْ: فَقُلْتُ لِحَفْصَةَ: قُولِي لَهُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ. وَإِنَّهُ مَتَى يَقُمْ مَقَامَكَ لا يُسْمِعِ النَّاسَ، فَلَوْ أَمَرْتَ عُمَرَ، فَقَالَتْ لَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُنَّ لأَنْتُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» قَالَتْ: فَأَمَرُوا أَبَا بَكْرٍ يُصَلِّي بِالنَّاسِ. قَالَتْ: فَلَمَّا دَخَلَ فِي الصَّلاةِ وَجَدَ رَسُولُ اللَّهِ ﷺ مِنْ نَفْسِهِ خِفَّةً، فَقَامَ يُهَادَى بَيْنَ رَجُلَيْنِ، وَرِجْلاهُ تَخُطَّانِ فِي الأَرْضِ، قَالَتْ: فَلَمَّا دَخَلَ الْمَسْجِدَ سَمِعَ أَبُو بَكْرٍ حِسَّهُ، ذَهَبَ يَتَأَخَّرُ، فَأَوْمَأَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ قُمْ مَكَانَكَ. فَجَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ. قَالَتْ: فَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ جَالِساً. وَأَبُو بَكْرٍ قَائِماً. يَقْتَدِي أَبُو بَكْرٍ بِصَلاةِ النَّبِيِّ ﷺ، وَيَقْتَدِي النَّاسُ بِصَلاةِ أَبِي بَكْرٍ.

[البخاري: كتاب الأذان، باب حد المريض أن يشهد الجماعة، رقم: ٦٦٤].

٩٦ ـ (...) ـ حدّثنا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلاهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ... نَحْوَهُ. وَفِي حَدِيثِهِمَا: لَمَّا مَرِضَ رَسُولُ اللَّهِ ﷺ مَرَضَهُ الَّذِي تُوُفِّيَ فِيهِ.

وَفِي حَدِيثِ ابْنِ مُسْهِرٍ: فَأُتِيَ بِرَسُولِ اللَّهِ ﷺ حَتَّى أُجْلِسَ إِلَى جَنْبِهِ. وَكَانَ النَّبِيُّ ﷺ يُصَلِّي بِالنَّاسِ، وَأَبُو بَكْرٍ يُسْمِعُهُمُ التَّكْبِيرَ.

وَفِي حَدِيثِ عِيسَى: فَجَلَسَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَأَبُو بَكْرٍ إِلَى جَنْبِهِ، وَأَبُو بَكْرٍ يُسْمِعُ النَّاسَ.

٩٧ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالا: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ ـ قَالَ: حَدَّثَنَا أَبِي. قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: أَمَرَ رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ فِي

Allah to lead the prayer. But The Messenger of Allah gestured to him to keep in his place. The Messenger of Allah sat on Abu Bakr's side. Abu Bakr was following the prayer of The Messenger of Allah, while people were following Abu Bakr's prayer.

98-(419) Anas Ibn Malik narrated: Abu Bakr used to lead the people in prayer during the fatal illness of The Prophet "Allah's blessing and peace be upon him" till it was Monday. When the people aligned (in rows) for the prayer, The Prophet "Allah's blessing and peace be upon him" lifted the curtain of his house and started looking at us as he was standing at that time. His face was (glittering) like a page of the Quran and he smiled cheerfully. We were about to be put to trial for the pleasure of seeing The Prophet. Abu Bakr retreated to join the row as he thought that The Prophet "Allah's blessing and peace be upon him" would lead the prayer. The Prophet "Allah's blessing and peace be upon him" gestured to us to complete the prayer and he let the curtain fall. On the same day he died.

99-(...) Anas narrated: The last time I looked at The Messenger of Allah "Allah's blessing and peace be upon him" was on Monday, when he lifted the curtain (and he mentioned the previous story, but the narration of Salih is more complete and comprehensive).

(...) Az-Zuhri narrated: Anas Ibn Malik told me: When it was Monday, (and he mentioned the like of the previous narration).

100-(...) Anas narrated: The Prophet "Allah's blessing and peace be upon him" did not come out for three days. The people stood for the prayer and Abu Bakr went ahead to lead the prayer. (At the same time) the Prophet caught hold of the curtain and lifted it. When the face of the Prophet appeared we had never seen a scene more pleasing than the face of the Prophet as it appeared then. The Prophet gestured to Abu Bakr to lead the people in the prayer and then let the curtain fall. We did not see him (again) till he died.

101-(420) Abu Burda narrated from Abu Musa: When Allah's Apostle became seriously ill, and his illness was aggravated, he said: "Tell Abu Bakr to lead the people in the prayer". A'isha said: "O Allah's Apostle! Abu Bakr is a softhearted man and if he stands in your place, he would not be able to make the people hear him". The Prophet "Allah's blessing and peace be upon him" said: "Tell Abu Bakr to lead the people in the prayer; you (women) are (behaving like) the females who were around Joseph". So, Abu Bakr led the people in the prayer until The Messenger of Allah "Allah's blessing and peace be upon him" died.

مَرَضِهِ، فَكَانَ يُصَلِّي بِهِمْ. قَالَ عُرْوَةُ: فَوَجَدَ رَسُولُ اللَّهِ ﷺ مِنْ نَفْسِهِ خِفَّةً، فَخَرَجَ وَإِذَا أَبُو بَكْرٍ يَؤُمُّ النَّاسَ، فَلَمَّا رَآهُ أَبُو بَكْرٍ اسْتَأْخَرَ، فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ أَي كَمَا أَنْتَ، فَجَلَسَ رَسُولُ اللَّهِ حِذَاءَ أَبِي بَكْرٍ إِلَى جَنْبِهِ، فَكَانَ أَبُو بَكْرٍ يُصَلِّي بِصَلاَةِ رَسُولِ اللَّهِ ﷺ، وَالنَّاسُ يُصَلُّونَ بِصَلاَةِ أَبِي بَكْرٍ.

[البخاري: كتاب الأذان، باب من قام إلى جنب الإمام لعلة، رقم: ٦٨٣].

٩٨ ـ (٤١٩) ـ حدّثني عَمْرٌو النَّاقِدُ وَحَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ: أَخْبَرَنِي. وَقَالَ الآخَرَانِ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ـ وَحَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ؛ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ أَبَا بَكْرٍ كَانَ يُصَلِّي لَهُمْ فِي وَجَعِ رَسُولِ اللَّهِ ﷺ الَّذِي تُوُفِّيَ فِيهِ. حَتَّى إِذَا كَانَ يَوْمُ الاثْنَيْنِ، وَهُمْ صُفُوفٌ فِي الصَّلاَةِ، كَشَفَ رَسُولُ اللَّهِ ﷺ سِتْرَ الْحُجْرَةِ، فَنَظَرَ إِلَيْنَا وَهُوَ قَائِمٌ، كَأَنَّ وَجْهَهُ وَرَقَةُ مُصْحَفٍ، ثُمَّ تَبَسَّمَ رَسُولُ اللَّهِ ﷺ ضَاحِكاً. قَالَ: فَبُهِتْنَا وَنَحْنُ فِي الصَّلاَةِ، مِنْ فَرَحٍ بِخُرُوجِ رَسُولِ اللَّهِ ﷺ، وَنَكَصَ أَبُو بَكْرٍ عَلَى عَقِبَيْهِ لِيَصِلَ الصَّفَّ، وَظَنَّ أَنَّ رَسُولَ اللَّهِ ﷺ خَارِجٌ لِلصَّلاَةِ. فَأَشَارَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ بِيَدِهِ أَنْ أَتِمُّوا صَلاَتَكُمْ. قَالَ: ثُمَّ دَخَلَ رَسُولُ اللَّهِ ﷺ فَأَرْخَى السِّتْرَ. قَالَ: فَتُوُفِّيَ رَسُولُ اللَّهِ ﷺ مِنْ يَوْمِهِ ذَلِكَ.

٩٩ ـ (...) ـ وَحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ؛ قَالَ: آخِرُ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللَّهِ ﷺ، كَشَفَ السِّتَارَةَ يَوْمَ الاثْنَيْنِ، بِهَذِهِ الْقِصَّةِ، وَحَدِيثُ صَالِحٍ أَتَمُّ وَأَشْبَعُ.

(...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ؛ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ؛ قَالَ: لَمَّا كَانَ يَوْمُ الاثْنَيْنِ... بِنَحْوِ حَدِيثِهِمَا.

١٠٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَهَارُونُ بْنُ عَبْدِ اللَّهِ قَالاَ: حَدَّثَنَا عَبْدُ الصَّمَدِ. قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ. قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ؛ قَالَ: لَمْ يَخْرُجْ إِلَيْنَا نَبِيُّ اللَّهِ ﷺ ثَلاَثاً، فَأُقِيمَتِ الصَّلاَةُ، فَذَهَبَ أَبُو بَكْرٍ يَتَقَدَّمُ، فَقَالَ نَبِيُّ اللَّهِ ﷺ بِالْحِجَابِ فَرَفَعَهُ، فَلَمَّا وَضَحَ لَنَا وَجْهُ نَبِيِّ اللَّهِ ﷺ، مَا نَظَرْنَا مَنْظَراً قَطُّ كَانَ أَعْجَبَ إِلَيْنَا مِنْ وَجْهِ النَّبِيِّ ﷺ حِينَ وَضَحَ لَنَا. قَالَ: فَأَوْمَأَ نَبِيُّ اللَّهِ ﷺ بِيَدِهِ إِلَى أَبِي بَكْرٍ أَنْ يَتَقَدَّمَ، وَأَرْخَى نَبِيُّ اللَّهِ ﷺ الْحِجَابَ، فَلَمْ نَقْدِرْ عَلَيْهِ حَتَّى مَاتَ.

[البخاري: كتاب الأذان، باب أهل العلم والفضل أحق بالإمامة، رقم: ٦٨١].

١٠١ ـ (٤٢٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى؛ قَالَ: مَرِضَ رَسُولُ اللَّهِ ﷺ فَاشْتَدَّ مَرَضُهُ. فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ، مَتَى يَقُمْ مَقَامَكَ لاَ يَسْتَطِعْ أَنْ يُصَلِّيَ بِالنَّاسِ، فَقَالَ: «مُرِي أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَإِنَّكُنَّ صَوَاحِبُ يُوسُفَ».

قَالَ: فَصَلَّى بِهِمْ أَبُو بَكْرٍ حَيَاةَ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿لقد كان في يوسف وإخوته...﴾، رقم: ٣٣٨٥].

[22] The group (of praying people) is to present the one who would lead them in the prayer in case the original imam delayed, particularly when there is no fear of such an act

102-(421) Sahl Ibn Sa'd As-Sa'idi reported: Allah's Apostle "Allah's blessing and peace be upon him" went to make reconciliation among Banu Amr Ibn Awf. In the meantime the time of prayer was due and the Mu'adhdhin went to Abu Bakr and said: "Will you lead the prayer, so that I may pronounce the establishment?" Abu Bakr replied: "Well". He led the prayer. Allah's Apostle "Allah's blessing and peace be upon him" came while the people were still praying and he entered the rows of the praying people till he stood in the (first) row. The people clapped their hands. Abu Bakr never glanced sideways in his prayer but when the people continued clapping, Abu Bakr looked and saw Allah's Apostle.

Allah's Apostle "Allah's blessing and peace be upon him" beckoned to him to stay at his place. Abu Bakr raised his hands and thanked Allah for that order of Allah's Apostle "Allah's blessing and peace be upon him" and then he retreated till he reached the first row. Allah's Apostle "Allah's blessing and peace be upon him" went forward and resumed leading the prayer. When Allah's Apostle "Allah's blessing and peace be upon him" finished the prayer, he said: "O Abu Bakr! What did prevent you from staying when I ordered you to do so?" Abu Bakr replied: "How can Ibn Abu Quhafa dare to lead the prayer in the presence of Allah's Apostle?" Then Allah's Apostle "Allah's blessing and peace be upon him" said (addressing people): "Why did you clap so much? If something doubtful happens to anyone during his prayer he should say: "Glory be to Allah". If he says so he will be responded to, because clapping is for women".

103-(...) Abu Hazim narrated from Sahl Ibn Sa'd the same narration of Malik, but here, he said: "Abu Bakr raised his hands and praised Allah. Then, he retreated until he joined the (first) row".

104-(...) Abu Hazim narrated from Sahl Ibn Sa'd As-Sa'idi: Allah's Apostle "Allah's blessing and peace be upon him" went to make reconciliation among Banu Amr Ibn Awf. (The remaining of the Hadith is the same. But with the addition: "Then, The Messenger of Allah "Allah's blessing and peace be upon him" came across the rows until he stood in the first row. Abu Bakr retreated back (to join the row))".

105-(274) Urwa Ibn Al-Mughira Ibn Shu'ba narrated from his father: I was with The Messenger of Allah "Allah's blessing and peace be upon him" in the (holy battle of) Tabuk. Once, The Messenger of Allah "Allah's

٢٢ ـ بابُ تَقْديمِ الجماعة مَنْ يُصلي بهم إذا تأخَّر الإمامُ ولم يخافوا مفسدة بالتقديم

١٠٢ ـ (٤٢١) ـ حدّثني يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ ذَهَبَ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ لِيُصْلِحَ بَيْنَهُمْ، فَحَانَتِ الصَّلاَةُ، فَجَاءَ الْمُؤَذِّنُ إِلَى أَبِي بَكْرٍ، فَقَالَ: أَتُصَلِّي بِالنَّاسِ فَأُقِيمَ؟ قَالَ: نَعَمْ. قَالَ: فَصَلَّى أَبُو بَكْرٍ، فَجَاءَ رَسُولُ اللَّهِ ﷺ وَالنَّاسُ فِي الصَّلاَةِ، فَتَخَلَّصَ حَتَّى وَقَفَ فِي الصَّفِّ، فَصَفَّقَ النَّاسُ. وَكَانَ أَبُو بَكْرٍ لا يَلْتَفِتُ فِي الصَّلاَةِ، فَلَمَّا أَكْثَرَ النَّاسُ التَّصْفِيقَ الْتَفَتَ فَرَأَى رَسُولَ اللَّهِ ﷺ، فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ أَنِ امْكُثْ مَكَانَكَ. فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ، فَحَمِدَ اللَّهَ عَزَّ وَجَلَّ عَلَىٰ مَا أَمَرَهُ بِهِ رَسُولُ اللَّهِ ﷺ مِنْ ذَلِكَ، ثُمَّ اسْتَأْخَرَ أَبُو بَكْرٍ حَتَّى اسْتَوَى فِي الصَّفِّ. وَتَقَدَّمَ النَّبِيُّ ﷺ فَصَلَّى. ثُمَّ انْصَرَفَ فَقَالَ: «يَا أَبَا بَكْرٍ، مَا مَنَعَكَ أَنْ تَثْبُتَ إِذْ أَمَرْتُكَ» قَالَ أَبُو بَكْرٍ: مَا كَانَ لابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا لِي رَأَيْتُكُمْ أَكْثَرْتُمُ التَّصْفِيقَ؟ مَنْ نَابَهُ شَيْءٌ فِي صَلاَتِهِ فَلْيُسَبِّحْ، فَإِنَّهُ إِذَا سَبَّحَ الْتُفِتَ إِلَيْهِ. وَإِنَّمَا التَّصْفِيحُ لِلنِّسَاءِ».

[البخاري: كتاب الأذان، باب من دخل ليؤم الناس فجاء الإمام الأول...، رقم: ٦٨٤].

١٠٣ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ أَبِي حَازِمٍ ـ وَقَالَ قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ ـ كِلاَهُمَا عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ... بِمِثْلِ حَدِيثِ مَالِكٍ. وَفِي حَدِيثِهِمَا: فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ، فَحَمِدَ اللَّهَ وَرَجَعَ الْقَهْقَرَى وَرَاءَهُ، حَتَّى قَامَ فِي الصَّفِّ.

[البخاري: كتاب السهو، باب الإشارة في الصلاة، رقم: ١٢٣٤].

١٠٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ: أَخْبَرَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ؛ قَالَ: ذَهَبَ نَبِيُّ اللَّهِ ﷺ يُصْلِحُ بَيْنَ بَنِي عَمْرِو بْنِ عَوْفٍ... بِمِثْلِ حَدِيثِهِمْ. وَزَادَ: فَجَاءَ رَسُولُ اللَّهِ ﷺ فَخَرَقَ الصُّفُوفَ، حَتَّى قَامَ عِنْدَ الصَّفِّ الْمُقَدَّمِ. وَفِيهِ: أَنَّ أَبَا بَكْرٍ رَجَعَ الْقَهْقَرَى.

١٠٥ ـ (٢٧٤) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ وَحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، جَمِيعاً عَنْ عَبْدِ الرَّزَّاقِ. قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ حَدِيثِ عَبَّادِ بْنِ زِيَادٍ: أَنَّ عُرْوَةَ بْنَ الْمُغِيرَةِ بْنِ شُعْبَةَ أَخْبَرَهُ: أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ أَخْبَرَهُ: أَنَّهُ غَزَا مَعَ رَسُولِ اللَّهِ ﷺ تَبُوكَ. قَالَ الْمُغِيرَةُ: فَتَبَرَّزَ رَسُولُ اللَّهِ ﷺ قِبَلَ

blessing and peace be upon him" went to the privy to answer the call of nature and I went with him, carrying a pot of water, and that was before the dawn prayer. When he returned to me (after relieving himself), I started pouring water on him. He washed his hands thrice, and then washed his face. When he wanted to uncover his arms (to wash them) the sleeves of his cloak were tight. So, he brought out his hands from under the cloak, and washed them and wiped over his leather socks.

Then, he came (to the people) and so did I. When we reached the people, we found them standing for the prayer, having Abd Ar-Rahman Ibn Awf lead them. The Messenger of Allah "Allah's blessing and peace be upon him" caught one of the two Rak'as (of the Fajr prayer). He offered the last Rak'a with the people. When Abd Ar-Rahman finished the prayer, The Prophet "Allah's blessing and peace be upon him" stood and completed his prayer. That troubled the people who went on glorifying Allah. So, when The Messenger of Allah "Allah's blessing and peace be upon him" finished the prayer, he turned to the people and said: "You have done well". Or he said joyfully: "You have done the right thing when you offered the prayer in its due time".

[23] A man's glorification of Allah, and a woman's clapping, in case something doubtful happens in the prayer

106-(422) Both of Sa'id Ibn Al-Musaiyyab and Abu Salama Ibn Abd Ar-Rahman narrated that they heard Abu Huraira saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Glorification of Allah is for men and clapping of hands is for women (in case something doubtful happens in the Prayer)".

107-(...) The like of it was narrated on the authority of Al-A'mash, from Abu Salih from Abu Huraira from The Prophet "Allah's blessing and peace be upon him".

(...) Hammam narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" the same, and added "in the prayer".

[24] Perfecting and completing the prayer submissively

108-(423) Abu Huraira narrated: One day The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Prayer. Then he turned (towards his Companions) and asked: "O so-and-so! Why do you not offer your Prayer perfectly? Shouldn't the performer of the Prayer see how he is performing it? He only performs the Prayer for himself. By Allah! I see (you) behind me as I see in front of me".

الْغَائِطِ: فَحَمَلْتُ مَعَهُ إِدَاوَةً قَبْلَ صَلاَةِ الْفَجْرِ، فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ﷺ إِلَيَّ أَخَذْتُ أُهَرِيقُ عَلَى يَدَيْهِ مِنَ الإِدَاوَةِ، وَغَسَلَ يَدَيْهِ ثَلاَثَ مَرَّاتٍ، ثُمَّ غَسَلَ وَجْهَهُ، ثُمَّ ذَهَبَ يُخْرِجُ جُبَّتَهُ عَنْ ذِرَاعَيْهِ فَضَاقَ كُمَّا جُبَّتِهِ، فَأَدْخَلَ يَدَيْهِ فِي الْجُبَّةِ، حَتَّى أَخْرَجَ ذِرَاعَيْهِ مِنْ أَسْفَلِ الْجُبَّةِ، وَغَسَلَ ذِرَاعَيْهِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ تَوَضَّأَ عَلَى خُفَّيْهِ، ثُمَّ أَقْبَلَ.

قَالَ الْمُغِيرَةُ: فَأَقْبَلْتُ مَعَهُ حَتَّى نَجِدُ النَّاسَ قَدْ قَدَّمُوا عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ فَصَلَّى لَهُمْ، فَأَدْرَكَ رَسُولُ اللَّهِ ﷺ إِحْدَى الرَّكْعَتَيْنِ. فَصَلَّى مَعَ النَّاسِ الرَّكْعَةَ الآخِرَةَ، فَلَمَّا سَلَّمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ قَامَ رَسُولُ اللَّهِ ﷺ يُتِمُّ صَلاَتَهُ، فَأَفْزَعَ ذَلِكَ الْمُسْلِمِينَ، فَأَكْثَرُوا التَّسْبِيحَ. فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلاَتَهُ أَقْبَلَ عَلَيْهِمْ ثُمَّ قَالَ: «أَحْسَنْتُمْ»، أَوْ قَالَ: «قَدْ أَصَبْتُمْ» يَغْبِطُهُمْ أَنْ صَلَّوُا الصَّلاَةَ لِوَقْتِهَا.

(...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ وَالْحُلْوَانِيُّ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ حَمْزَةَ بْنِ الْمُغِيرَةِ... نَحْوَ حَدِيثِ عَبَّادٍ. قَالَ الْمُغِيرَةُ: فَأَرَدْتُ تَأْخِيرَ عَبْدِ الرَّحْمَنِ. فَقَالَ النَّبِيُّ ﷺ: «دَعْهُ».

٢٣ ـ بابُ تَسبيحِ الرجلِ وتصفيقِ المرأة إذا نَابَهُما شيءٌ في الصلاة

١٠٦ ـ (٤٢٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ؛ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ وَحَرْمَلَةُ بْنُ يَحْيَى، قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ»

[البخاري: كتاب العمل في الصلاة، باب التصفيق للنساء، رقم ١٢٠٣].

زَادَ حَرْمَلَةُ فِي رِوَايَتِهِ: قَالَ ابْنُ شِهَابٍ: وَقَدْ رَأَيْتُ رِجَالاً مِنْ أَهْلِ الْعِلْمِ يُسَبِّحُونَ وَيُشِيرُونَ.

١٠٧ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْفُضَيْلُ ـ يَعْنِي ابْنَ عِيَاضٍ ـ (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ... وَزَادَ: «فِي الصَّلاَةِ».

٢٤ ـ بابُ الأمرِ بتحسينِ الصلاةِ وإتمامها والخشوع فيها

١٠٨ ـ (٤٢٣) ـ حدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ ـ يَعْنِي ابْنَ كَثِيرٍ ـ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ يَوْماً. ثُمَّ انْصَرَفَ فَقَالَ: «يَا فُلاَنُ، أَلاَ تُحْسِنُ صَلاَتَكَ؟ أَلاَ يَنْظُرُ الْمُصَلِّي إِذَا صَلَّى كَيْفَ يُصَلِّي؟ فَإِنَّمَا يُصَلِّي لِنَفْسِهِ، إِنِّي وَاللَّهِ لأُبْصِرُ مِنْ وَرَائِي كَمَا أُبْصِرُ مِنْ بَيْنِ يَدَيَّ».

109-(424) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you see my Qibla here? By Allah! Neither your bowings nor your prostrations are hidden from my sight. Verily, I see you (from) behind my back".

110-(425) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Establish your bowings and prostrations (well in the prayer). By Allah! Verily, I would see you from behind me (or perhaps he said from behind my back) whenever you bowed or prostrated".

111-(...) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Complete your bowings and prostrations (i.e. perform them well in the prayer). By Allah! Verily, I would see you from behind my back whenever you bowed or prostrated".

[25] It is forbidden to bow or prostrate before the imam

112-(426) Anas narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" led us in the prayer. When he finished, he turned towards us and said: "O people! I'm your imam. So, do not precede me neither with bowing nor with prostration, neither with standing nor with finishing (the prayer with the end salutation). Indeed, I see you in front of me and from behind me". Then he resumed: "By Him, in Whose hand the life of Muhammad is! Had you seen what I saw, you would have laughed little and wept so much". They asked: "What did you see O Messenger of Allah?" he said: "I saw both Paradise and (Hell) fire".

113-(...) The same was narrated on the authority of Anas from The Prophet "Allah's blessing and peace be upon him". In the narration of Jarir, there is no mention of (the phrase): "nor with finishing (the prayer with the end salutation)".

114-(427) Abu Huraira narrated: (The Prophet) Muhammad "Allah's blessing and peace be upon him" said: "Doesn't the one, who raises his head before the imam (in the prayer) fear that Allah might change his head into that of an ass?"

115-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one, who raises his head before the imam in the prayer, should not be safe from the fact that Allah might change his face into that of a donkey".

١٠٩ ـ (٤٢٤) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «هَلْ تَرَوْنَ قِبْلَتِي هَاهُنَا؟ فَوَاللَّهِ، مَا يَخْفَى عَلَيَّ رُكُوعُكُمْ وَلا سُجُودُكُمْ، إِنِّي لأَرَاكُمْ وَرَاءَ ظَهْرِي».

[البخاري: كتاب الصلاة، باب عظة الإمام في إتمام الصلاة...، رقم: ٤١٨].

١١٠ ـ (٤٢٥) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «أَقِيمُوا الرُّكُوعَ وَالسُّجُودَ، فَوَاللَّهِ، إِنِّي لأَرَاكُمْ مِنْ بَعْدِي ـ وَرُبَّمَا قَالَ: مِنْ بَعْدِ ظَهْرِي ـ إِذَا رَكَعْتُمْ وَسَجَدْتُمْ».

[البخاري: كتاب الأذان، باب الخشوع في الصلاة، رقم: ٧٤٢].

١١١ ـ (...) ـ حدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ ـ يَعْنِي ابْنَ هِشَامٍ ـ: حَدَّثَنِي أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، كِلاَهُمَا عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «أَتِمُّوا الرُّكُوعَ وَالسُّجُودَ، فَوَاللَّهِ، إِنِّي لأَرَاكُمْ مِنْ بَعْدِ ظَهْرِي، إِذَا مَا رَكَعْتُمْ وَإِذَا مَا سَجَدْتُمْ».

وَفِي حَدِيثِ سَعِيدٍ: «إِذَا رَكَعْتُمْ وَإِذَا سَجَدْتُمْ».

٢٥ ـ باب النَّهي عن سَبْق الإمامِ بركوعٍ أو سجودٍ ونحوهما

١١٢ ـ (٤٢٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالَ ابْنُ حُجْرٍ: أَخْبَرَنَا. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسٍ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ، فَلَمَّا قَضَى الصَّلاَةَ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «أَيُّهَا النَّاسُ، إِنِّي إِمَامُكُمْ، فَلاَ تَسْبِقُونِي بِالرُّكُوعِ وَلا بِالسُّجُودِ، وَلا بِالْقِيَامِ وَلا بِالانْصِرَافِ، فَإِنِّي أَرَاكُمْ أَمَامِي وَمِنْ خَلْفِي» ثُمَّ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ رَأَيْتُمْ مَا رَأَيْتُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيراً» قَالُوا: وَمَا رَأَيْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «رَأَيْتُ الْجَنَّةَ وَالنَّارَ».

١١٣ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ فُضَيْلٍ، جَمِيعاً عَنِ الْمُخْتَارِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ، وَلَيْسَ فِي حَدِيثِ جَرِيرٍ: «وَلا بِالانْصِرَافِ».

١١٤ ـ (٤٢٧) ـ حدّثنا خَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كُلُّهُمْ عَنْ حَمَّادٍ. قَالَ خَلَفٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ: حَدَّثَنَا أَبُو هُرَيْرَةَ؛ قَالَ: قَالَ مُحَمَّدٌ ﷺ: «أَمَا يَخْشَى الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الإِمَامِ أَنْ يُحَوِّلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ؟».

١١٥ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ يُونُسَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَأْمَنُ الَّذِي يَرْفَعُ رَأْسَهُ فِي صَلاَتِهِ قَبْلَ الإِمَامِ، أَنْ يُحَوِّلَ اللَّهُ صُورَتَهُ فِي صُورَةِ حِمَارٍ».

116-(...) Abu Huraira narrated from The Prophet "Allah's blessing and peace be upon him" the same, but in the narration transmitted by Ar-Rabie Ibn Muslim, he said: "that Allah might make his face a face of a donkey".

[26] It is forbidden to raise one's eyes to the sky in the prayer

117-(428) Jaber Ibn Samura narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people should refrain from raising their sights to the sky in the prayer lest they (such sights) would not return to them once again (and they would become sightless)".

118-(429) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people should refrain from raising their sights to the sky during their supplication in the prayer lest they (such sights) would be taken from them".

[27] The order to keep quiet in the prayer, and the forbiddance to point with the hand or raise it at salutation (in the prayer), and (the order to) complete and join together in the rows

119-(430) Jaber Ibn Samura narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" came out to us (while we were standing for the prayer) and said: "Why am I seeing you raising your hands as if they were tails of headstrong horses? Be quiet in the prayer".

Once again, he came out to us, and saw us (sitting) in circles. He said addressing us: "Why am I seeing you as dispersed groups?" then, he came to us and said: "Shouldn't you align in rows as the angels align before their Lord?" we said: "O Messenger of Allah! How do the angels align before their Lord?" he replied: "They complete the first row (and then the next to it), and they also join together in rows".

(...) The like of it was narrated on the authority of Al-A'mash, with the same chain of transmitters.

120-(431) Jaber Ibn Samura narrated: Whenever we offered the prayer with The Messenger of Allah "Allah's blessing and peace be upon him" we would finish it with the end salutation: "Peace and Allah's mercy be upon you", "Peace and Allah's mercy be upon you", pointing with the hand on both sides. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Why do you wave with your hands as if they were tails of headstrong horses? It is very enough for anyone of you to put his hand on his thigh and then salute his (praying) brother on his right and then that one on his left".

١١٦ ـ (...) ـ حدّثنا عَبْدُ الرَّحْمَنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ وَعَبْدُ الرَّحْمَنِ بْنُ الرَّبِيعِ بْنِ مُسْلِمٍ، جَمِيعاً عَنِ الرَّبِيعِ بْنِ مُسْلِمٍ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، كُلُّهُمْ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، بِهَذَا، غَيْرَ أَنَّ فِي حَدِيثِ الرَّبِيعِ بْنِ مُسْلِمٍ: «أَنْ يَجْعَلَ اللَّهُ وَجْهَهُ وَجْهَ حِمَارٍ».

[البخاري: كتاب الصلاة، باب إثم من رفع رأسه قبل الإمام، رقم: ٦٩١].

٢٦ ـ باب النَّهي عن رفعِ البصرِ إلى السَّماء في الصلاة

١١٧ ـ (٤٢٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنِ الْمُسَيَّبِ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيَنْتَهِيَنَّ أَقْوَامٌ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي الصَّلاَةِ، أَوْ لا تَرْجِعُ إِلَيْهِمْ».

١١٨ ـ (٤٢٩) ـ حدّثني أَبُو الطَّاهِرِ وَعَمْرُو بْنُ سَوَّادٍ، قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ رَفْعِهِمْ أَبْصَارَهُمْ، عِنْدَ الدُّعَاءِ فِي الصَّلاَةِ إِلَى السَّمَاءِ، أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ».

٢٧ ـ باب الأمرِ بالسكون في الصلاة، والنَّهي عن الإشارةِ باليدِ ورفعها عند السلام، وإتمام الصفوف الأُوَلِ والتَّراصِّ فيها والأمر بالاجتماع

١١٩ ـ (٤٣٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ. فَقَالَ: «مَا لِي أَرَاكُمْ رَافِعِي أَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ؟ اسْكُنُوا فِي الصَّلاَةِ» قَالَ: ثُمَّ خَرَجَ عَلَيْنَا فَرَآنَا حِلَقاً. فَقَالَ: «مَا لِي أَرَاكُمْ عِزِينَ؟» قَالَ: ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ: «أَلا تَصُفُّونَ كَمَا تَصُفُّ الْمَلاَئِكَةُ عِنْدَ رَبِّهَا؟» فَقُلْنَا: يَا رَسُولَ اللَّهِ، وَكَيْفَ تَصُفُّ الْمَلاَئِكَةُ عِنْدَ رَبِّهَا؟ قَالَ: «يُتِمُّونَ الصُّفُوفَ الأُوَلَ، وَيَتَرَاصُّونَ فِي الصَّفِّ».

(...) ـ وحدّثني أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، قَالا جَمِيعاً: حَدَّثَنَا الأَعْمَشُ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

١٢٠ ـ (٤٣١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ ـ وَاللَّفْظُ لَهُ ـ قَالَ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ مِسْعَرٍ، حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ الْقِبْطِيَّةِ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: كُنَّا إِذَا صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ، قُلْنَا: السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ. وَأَشَارَ بِيَدِهِ إِلَى الْجَانِبَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَلاَمَ تُومِئُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ؟ إِنَّمَا يَكْفِي أَحَدَكُمْ أَنْ يَضَعَ يَدَهُ عَلَى فَخِذِهِ. ثُمَّ يُسَلِّمُ عَلَى أَخِيهِ مَنْ عَلَى يَمِينِهِ وَشِمَالِهِ».

121-(...) Jaber Ibn Samura narrated: I offered the prayer with The Messenger of Allah "Allah's blessing and peace be upon him". Whenever we uttered the end salutation, we would say (pointing) with our hands: "Peace be upon you", "Peace be upon you". Then, The Messenger of Allah "Allah's blessing and peace be upon him" looked at us and said: "What is the matter with you? You point with your hands as if they were tails of headstrong horses. Indeed, if anyone of you uttered the end salutation, he should turn his face towards his brother (on his right and left) and should not point with the hand".

[28] Straightening and establishing the rows, and the superiority of the first row, and then the subsequent rows, and competing with others for the first one, and presenting ahead and making the people of good qualities closer to the imam

122-(432) Abu Mas'ud narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to wipe over our shoulders in the prayer and say: "Straighten yourselves, and do not be at variance (with one another), with the result that your hearts might dissent. Let those of deliberateness and good reasons be closer to me, followed by those who succeed them and then those who succeed them (in superiority of mind)". Abu Mas'ud commented: But today, you are more different (from one another than you were during the lifetime of The Prophet).

(...) The like of it was narrated on the authority of Ibn Uyaina, with the same chain of transmitters.

123-(...) Abdullah Ibn Mas'ud narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let those of deliberateness and good reasons be closer to me, followed by those who succeed them (in superiority of mind) (saying it thrice); and beware of the noise and dispute of markets".

124-(433) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Straighten your rows. for the straightening of a row is an essential part of the perfection of prayer".

125-(434) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Complete the rows (in the prayer), for I see you (from) behind my back".

126-(435) Hammam Ibn Munabbih narrated: This is what Abu Huraira related to us from The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned many narrations including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said:

١٢١ ـ (...) ـ وحدّثنا القَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ إِسْرَائِيلَ، عَنْ فُرَاتٍ ـ يَعْنِي الْقَزَّازَ ـ عَنْ عُبَيْدِ اللَّهِ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ. فَكُنَّا إِذَا سَلَّمْنَا، قُلْنَا بِأَيْدِينَا: السَّلامُ عَلَيْكُمْ. السَّلامُ عَلَيْكُمْ، فَنَظَرَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا شَأْنُكُمْ تُشِيرُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمُسٍ؟ إِذَا سَلَّمَ أَحَدُكُمْ فَلْيَلْتَفِتْ إِلَى صَاحِبِهِ وَلا يُومِئْ بِيَدِهِ».

٢٨ ـ باب تَسْوِيَةِ الصفوفِ وإقامَتِها وفضل الأول فالأول منها، والازدحام على الصف الأول والمسابقة إليها، وتقديم أُولي الفضلِ وتَقْريبِهم من الإمام

١٢٢ ـ (٤٣٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَأَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ التَّيْمِيِّ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَمْسَحُ مَنَاكِبَنَا فِي الصَّلاةِ وَيَقُولُ: «اسْتَوُوا وَلا تَخْتَلِفُوا، فَتَخْتَلِفَ قُلُوبُكُمْ، لِيَلِنِي مِنْكُمْ أُولُو الأَحْلامِ وَالنُّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ».

قَالَ أَبُو مَسْعُودٍ: فَأَنْتُمُ الْيَوْمَ أَشَدُّ اخْتِلافاً.

(...) ـ وحدّثناه إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ (ح) قَالَ: وَحَدَّثَنَا ابْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَىٰ ـ يَعْنِي ابْنَ يُونُسَ ـ (ح) قَالَ: وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

١٢٣ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ وَصَالِحُ بْنُ حَاتِمِ بْنِ وَرْدَانَ، قَالا: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنِي خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِيَلِنِي مِنْكُمْ أُولُو الأَحْلامِ وَالنُّهَىٰ، ثُمَّ الَّذِينَ يَلُونَهُمْ ـ ثَلاثاً ـ وَإِيَّاكُمْ وَهَيْشَاتِ الأَسْوَاقِ».

١٢٤ ـ (٤٣٣) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَوُّوا صُفُوفَكُمْ، فَإِنَّ تَسْوِيَةَ الصَّفِّ مِنْ تَمَامِ الصَّلاةِ».

[البخاري: كتاب الأذان، باب إقامة الصف من تمام الصلاة، رقم: ٧٢٣].

١٢٥ ـ (٤٣٤) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ ـ وَهُوَ ابْنُ صُهَيْبٍ ـ عَنْ أَنَسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتِمُّوا الصُّفُوفَ، فَإِنِّي أَرَاكُمْ خَلْفَ ظَهْرِي».

[البخاري: كتاب الأذان، باب تسوية الصفوف عند الإقامة وبعدها، رقم: ٧١٨].

١٢٦ ـ (٤٣٥) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا.

"Establish rows in the Prayer, for making (straight) a row is one of the merits of the Prayer".

127-(436) An-Nu'man Ibn Bashir narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "You should rather straighten your rows (in the prayer) lest Allah would create dissension (and hatred) among you".

128-(...) An-Nu'man Ibn Bashir narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to straighten our rows (and they would become as much upright) as if he were straightening arrow shafts by their help, until he felt that we understood that from him. One day, he came out (for the prayer) and he was about to say Takbir when he saw a man, whose chest was bulging out of the row. Upon this, he said: "O slaves of Allah! You should rather straighten your rows or Allah would create dissention (and hatred) among you".

(...) The like of it was narrated on the authority of Abu Awana, with the same chain of transmitters.

129-(437) Abu Huraira narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If the people knew the virtue and reward of pronouncing the Adhan and of standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots. If they knew the virtue and reward of performing the prayer at the very early moments of its due time, they would race for it (i.e. go to offer it early). If they knew the virtue and reward of Isha and Fajr (morning) prayers in congregation, they would come to offer them even if they had to come crawling".

130-(438) Abu Sa'id Al-Khudri narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" saw a desire among his companions to keep back (in the prayer). So, he said: "Come forward, and follow me, and let those who would succeed you follow (my tradition through) you. Indeed, there would be some people, who would keep back until Allah would put them in the back".

(...) Abu Sa'id Al-Khudri narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" saw some people in the back of the mosque (and mentioned the same previous narration).

131-(439) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If they know (or if you know) what (virtue) lies in the forefront (in the prayer), then there would have been

وَقَالَ: «أَقِيمُوا الصَّفَّ فِي الصَّلاَةِ، فَإِنَّ إِقَامَةَ الصَّفِّ مِنْ حُسْنِ الصَّلاَةِ».

١٢٧ ـ (٤٣٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ. قَالَ: سَمِعْتُ سَالِمَ بْنَ أَبِي الْجَعْدِ الْغَطَفَانِيَّ. قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَتُسَوُّنَّ صُفُوفَكُمْ، أَوْ لَيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ».

[البخاري: كتاب الأذان، باب تسوية الصفوف عند الإقامة وبعدها، رقم: ٧١٧].

١٢٨ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ. قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَوِّي صُفُوفَنَا. حَتَّى كَأَنَّمَا يُسَوِّي بِهَا الْقِدَاحَ، حَتَّى رَأَى أَنَّا قَدْ عَقَلْنَا عَنْهُ. ثُمَّ خَرَجَ يَوْماً فَقَامَ حَتَّى كَادَ يُكَبِّرُ، فَرَأَى رَجُلاً بَادِياً صَدْرُهُ مِنَ الصَّفِّ. فَقَالَ: «عِبَادَ اللَّهِ، لَتُسَوُّنَّ صُفُوفَكُمْ، أَوْ لَيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ».

(...) ـ حدّثنا حَسَنُ بْنُ الرَّبِيعِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالا: حَدَّثَنَا أَبُو الأَحْوَصِ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، بِهَذَا الإِسْنَادِ، نَحْوَهُ.

١٢٩ ـ (٤٣٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلا أَنْ يَسْتَهِمُوا عَلَيْهِ لاسْتَهَمُوا. وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ، لاسْتَبَقُوا إِلَيْهِ. وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لأَتَوْهُمَا وَلَو حَبْواً».

[البخاري: كتاب الأذان، باب الاستهام في الأذان، رقم: ٦١٥].

١٣٠ ـ (٤٣٨) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو الأَشْهَبِ، عَنْ أَبِي نَضْرَةَ الْعَبْدِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى فِي أَصْحَابِهِ تَأَخُّراً، فَقَالَ لَهُمْ: «تَقَدَّمُوا فَائْتَمُّوا بِي، وَلْيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ، لا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخِّرَهُمُ اللَّهُ».

(...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقَاشِيُّ: حَدَّثَنَا بِشْرُ بْنُ مَنْصُورٍ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ قَوْماً فِي مُؤَخَّرِ الْمَسْجِدِ... فَذَكَرَ مِثْلَهُ.

١٣١ ـ (٤٣٩) ـ حدّثنا إِبْرَاهِيمُ بْنُ دِينَارٍ وَمُحَمَّدُ بْنُ حَرْبٍ الْوَاسِطِيُّ. قَالا: حَدَّثَنَا عَمْرُو بْنُ الْهَيْثَمِ أَبُو قَطَنٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ خِلاَسٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «لَوْ تَعْلَمُونَ، أَوْ يَعْلَمُونَ، مَا فِي الصَّفِّ الْمُقَدَّمِ،

drawing lots (for filling it""). (Ibn Harb said: "In the first row, there would have been no other way except drawing lots for (occupying) it").

132-(440) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best row for men (in the prayer) is the first, and the worst one for them is the last. The best row for women is the last, and the worst row for them is the first".

(...) The like of it was narrated on the authority of Suhail with the same chain of transmitters.

[29] The order that the woman praying with the men should not raise their heads from prostration before men raise theirs

133-(441) Sahl Ibn Sa'd As-Sa'idi narrated: I saw men having tied (the ends of) their lower garments around their necks, like children, in view of the shortage of cloth and offering their Prayers behind the Messenger of Allah "Allah's blessing and peace be upon him". One of the proclaimers said: "O women! Do not raise your heads until men raise (theirs)".

[30] The women's coming out to the mosque if that would cause no wickedness, and a woman should not perfume herself if she comes out

134-(442) Salim narrated from his father (Abdullah Ibn Umar): The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the wife of anyone of you asks permission for going to the mosque, he should not prevent her".

135-(...) Salim narrated that Abdullah Ibn Umar told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "You should not prevent your wives from coming out to the mosques, if they ask your permission to go to them". Bilal Ibn Abdullah said: "By Allah! Verily, we shall prevent them". Abdullah Ibn Umar turned towards him and insulted him as harshly as I have never heard him doing before. Then, He said: "Do I narrate to you (a Hadith) from The Messenger of Allah "Allah's blessing and peace be upon him" and you (dare to) say: By Allah, verily, we shall prevent them?"

136-(...) Nafi narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not prevent the slave-girls of Allah from (going to) the mosques of Allah".

137-(...) Salim narrated: I heard Ibn Umar saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "if your wives ask your permission to go out to the mosques, then give them permission".

لَكَانَتْ قُرْعَةً». وَقَالَ ابْنُ حَرْبٍ: «الصَّفُّ الأَوَّلِ مَا كَانَتْ إِلا قُرْعَةً».

١٣٢ ـ (٤٤٠) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوَّلُهَا».

حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ. قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ.

٢٩ ـ بابُ أَمْرِ النِّسَاءِ المُصَلِّيَات وَرَاءَ الرِّجَال أَنْ لا يَرْفَعْنَ رُؤُوسَهُنَّ من السُّجُود حتى يَرْفَعَ الرجالُ

١٣٣ ـ (٤٤١) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ؛ قَالَ: لَقَدْ رَأَيْتُ الرِّجَالَ عَاقِدِي أُزُرِهِمْ فِي أَعْنَاقِهِمْ، مِثْلَ الصِّبْيَانِ، مِنْ ضِيقِ الأُزُرِ، خَلْفَ النَّبِيِّ ﷺ. فَقَالَ قَائِلٌ: يَا مَعْشَرَ النِّسَاءِ، لا تَرْفَعْنَ رُؤُوسَكُنَّ حَتَّى يَرْفَعَ الرِّجَالُ.

[البخاري: كتاب الصلاة، باب إذا كان الثوب ضيقاً، رقم: ٣٦٢].

٣٠ ـ بابُ خُرُوج النساء إلى المساجد إذا لم يَتَرَتَّبْ عليه فِتْنَةٌ، وأنها لا تَخْرُجُ مُطَيَّبَةً

١٣٤ ـ (٤٤٢) ـ حدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ؛ سَمِعَ سَالِماً يُحَدِّثُ، عَنْ أَبِيهِ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ. قَالَ: «إِذَا اسْتَأْذَنَتْ أَحَدَكُمُ امْرَأَتُهُ إِلَى الْمَسْجِدِ فَلاَ يَمْنَعْهَا».

[البخاري: كتاب النكاح، باب استئذان المرأة زوجها في الخروج إلى المسجد، رقم: ٥٢٣٨].

١٣٥ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لا تَمْنَعُوا نِسَاءَكُمُ الْمَسَاجِدَ إِذَا اسْتَأْذَنَّكُمْ إِلَيْهَا».

قَالَ: فَقَالَ بِلاَلُ بْنُ عَبْدِ اللَّهِ: وَاللَّهِ، لَنَمْنَعُهُنَّ. قَالَ: فَأَقْبَلَ عَلَيْهِ عَبْدُ اللَّهِ فَسَبَّهُ سَبًّا سَيِّئاً، مَا سَمِعْتُهُ سَبَّهُ مِثْلَهُ قَطُّ. وَقَالَ: أُخْبِرُكَ عَنْ رَسُولِ اللَّهِ ﷺ، وَتَقُولُ: وَاللَّهِ لَنَمْنَعُهُنَّ!.

١٣٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَابْنُ إِدْرِيسَ، قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ».

١٣٧ ـ (...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَنْظَلَةُ، قَالَ: سَمِعْتُ سَالِماً يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا اسْتَأْذَنَكُمْ نِسَاؤُكُمْ إِلَى الْمَسَاجِدِ فَأْذَنُوا لَهُنَّ».

[البخاري: كتاب الأذان، باب خروج النساء إلى المساجد بالليل والغلس، رقم: ٨٦٥].

138-(...) Mujahid narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not prevent the women from going out to the mosques at night". One of Ibn Umar's sons said: "We should not let them go out so as not to be befallen by doubtful and evil things". Upon that, Ibn Umar scolded him and said: "Do I tell you that The Messenger of Allah "Allah's blessing and peace be upon him" said (such-and-such a thing) and you say: We would never let them?"

(...) The like of it was narrated on the authority of Al-A'mash, with the same chain of transmitters.

139-(...) Mujahid narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Give permission to the women to go out to the mosques at night". One of Ibn Umar's sons called Waqid said: "(No) for they might be befallen by doubtful and evil things". Upon that, Ibn Umar struck him on his chest and said: "Do I tell you something from The Messenger of Allah "Allah's blessing and peace be upon him" and you say: No?"

140-(...) Bilal Ibn Abdullah Ibn Umar narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should not forbid your wives their fortunes of going out to the mosques if they ask for your permission". Bilal said: "By Allah! Verily, we shall prevent them". Abdullah Ibn Umar said: "Do I tell that The Messenger of Allah "Allah's blessing and peace be upon him" said such-and-such a thing and you (dare to) say: Verily, we shall prevent them?"

141-(443) Busr Ibn Sa'id narrated from Zainab Ath-Thaqafiyya that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any one of your women attended the Night (Isha) prayer (in the mosque), she should not have herself perfumed (in case she went out) that night".

142-(...) Busr Ibn Sa'id narrated from Zainab, the wife of Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "If any woman of you attended (the prayer) in the mosque, then she should not have herself perfumed".

143-(444) Busr Ibn Sa'id narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any woman applied (the scent of) cense, then she should not attend the last Night (Isha) prayer with us (in the mosque)".

144-(445) Yahya (Ibn Sa'id) narrated from Amra, daughter of Abd Ar-Rahman that she heard A'isha, the wife of the Prophet "Allah's blessing and peace be upon him" saying: "Had The Messenger of Allah "Allah's

١٣٨ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا تَمْنَعُوا النِّسَاءَ مِنَ الْخُرُوجِ إِلَى الْمَسَاجِدِ بِاللَّيْلِ».

فَقَالَ ابْنٌ لِعَبْدِ اللَّهِ بْنِ عُمَرَ: لا نَدَعُهُنَّ يَخْرُجْنَ فَيَتَّخِذْنَهُ دَغَلاً. قَالَ: فَزَبَرَهُ ابْنُ عُمَرَ وَقَالَ: أَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ. وَتَقُولُ: لا نَدَعُهُنَّ!.

[البخاري: كتاب الجمعة، رقم: ٨٩٩].

(...) ـ حدّثنا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

١٣٩ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ حَاتِمٍ وَابْنُ رَافِعٍ. قَالا: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ، عَنْ عَمْرٍو، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ائْذَنُوا لِلنِّسَاءِ بِاللَّيْلِ إِلَى الْمَسَاجِدِ».

فَقَالَ ابْنٌ لَهُ، يُقَالُ لَهُ: وَاقِدٌ: إِذَنْ يَتَّخِذْنَهُ دَغَلاً. قَالَ: فَضَرَبَ فِي صَدْرِهِ وَقَالَ: أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ ﷺ، وَتَقُولُ: لا!.

١٤٠ ـ (...) ـ حدّثنا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ: حَدَّثَنَا سَعِيدٌ ـ يَعْنِي ابْنَ أَبِي أَيُّوبَ ـ: حَدَّثَنَا كَعْبُ بْنُ عَلْقَمَةَ، عَنْ بِلاَلِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا تَمْنَعُوا النِّسَاءَ حُظُوظَهُنَّ مِنَ الْمَسَاجِدِ، إِذَا اسْتَأْذَنُوكُمْ».

فَقَالَ بِلاَلٌ: وَاللَّهِ لَنَمْنَعُهُنَّ، فَقَالَ لَهُ عَبْدُ اللَّهِ: أَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ. وَتَقُولُ أَنْتَ: لَنَمْنَعُهُنَّ!.

١٤١ ـ (٤٤٣) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ بُسْرِ بْنِ سَعِيدٍ: أَنَّ زَيْنَبَ الثَّقَفِيَّةَ كَانَتْ تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِذَا شَهِدَتْ إِحْدَاكُنَّ الْعِشَاءَ، فَلاَ تَطَيَّبْ تِلْكَ اللَّيْلَةَ».

١٤٢ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ. حَدَّثَنِي بُكَيْرُ بْنُ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ؛ قَالَتْ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «إِذَا شَهِدَتْ إِحْدَاكُنَّ الْمَسْجِدَ فَلاَ تَمَسَّ طِيباً».

١٤٣ ـ (٤٤٤) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي فَرْوَةَ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا امْرَأَةٍ أَصَابَتْ بَخُوراً، فَلاَ تَشْهَدْ مَعَنَا الْعِشَاءَ الآخِرَةَ».

١٤٤ ـ (٤٤٥) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ بِلاَلٍ ـ عَنْ يَحْيَى ـ وَهُوَ ابْنُ سَعِيدٍ ـ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ: أَنَّهَا سَمِعَتْ عَائِشَةَ زَوْجَ

blessing and peace be upon him" seen what the women innovated (concerning their adornment, clothes and perfume) he would have surely prevented them from going to the mosque, as the women of the Children of Israel were prevented". I asked Amra: "Were the women of the Children of Israel prevented from going to the mosque?" She answered: "Yes".

(...) The same was narrated on the authority of Yahya Ibn Sa'id, with the same chain of transmitters.

[31] Reciting in a middle course in the (obligatory) loud prayers, in case something doubtful might happen because of a loud recitation

145-(446) Ibn Abbas narrated, concerning Allah's saying: **"Neither speak thy prayer aloud, nor speak it in a low tone, but seek a middle course between". (Al-Isra 110)**: This verse was revealed just as The Prophet "Allah's blessing and peace be upon him" was hidden from unbelievers in Mecca. The more The Prophet "Allah's blessing and peace be upon him" prayed with his companions, the more he raised his voice as reciting The Holy Quran. The more the unbelievers heard it (The Holy Quran), the more they abused The Holy Quran, who sent it down, and who came with it. In this way, Allah said to him: "Neither speak thy prayer aloud (by reciting the Holy Quran loudly lest the pagans might abuse it), nor speak it in a low tone, (for fear that it might be unheard by your companions, but let them listen to it clearly) but seek a middle course between" (i.e. between the loud recitation and the recitation in a low tone).

146-(447) Hisham Ibn Urwa narrated from his father from A'isha that she said concerning Allah's saying: **"Neither speak thy prayer aloud, nor speak it in a low tone, but seek a middle course between". (Al-Isra 110)**: "It has been revealed in connection with one's supplication".

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters.

[32] Listening to the recitation

147-(448) Ibn Abbas narrated concerning Allah's saying: "Move not thy tongue concerning (the Quran) to make haste therewith: It is for Us to collect it and to promulgate it: But when We have promulgated it, follow thou its recital (as promulgated): Nay, more, it is for us to explain it (and make it clear)" (The Resurrection "Al-Qiyama" 16:19): When Gabriel revealed the Divine Inspiration to The Messenger of Allah "Allah's blessing and peace be upon him", he (The Prophet) moved his tongue and lips, and that state used to be very hard for him; and that was noticeable on him. So Allah revealed the Verses: "Move not thy tongue concerning the

النَّبِيِّ ﷺ تَقُولُ: لَوْ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى مَا أَحْدَثَ النِّسَاءُ لَمَنَعَهُنَّ الْمَسْجِدَ. كَمَا مُنِعَتْ نِسَاءُ بَنِي إِسْرَائِيلَ. قَالَ: فَقُلْتُ لِعَمْرَةَ: أَنِسَاءُ بَنِي إِسْرَائِيلَ مُنِعْنَ الْمَسْجِدَ؟ قَالَتْ: نَعَمْ.

[البخاري: كتاب الأذان، باب انتظار الناس قيام الإمام العالم، رقم: ٨٦٩].

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ ـ يَعْنِي الثَّقَفِيَّ ـ (ح) قَالَ: وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. (ح) قَالَ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ. (ح) قَالَ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

٣١ ـ بابُ التَّوَسُّطِ في القراءة في الصلاة الجَهْرِيَّةِ بين الجَهْرِ والإسْرار إذا خاف من الجَهْر مفسدةً

١٤٥ ـ (٤٤٦) ـ حدّثنا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَعَمْرٌو النَّاقِدُ، جَمِيعاً عَنْ هُشَيْمٍ، قَالَ ابْنُ الصَّبَّاحِ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ [الإسراء: ١١٠] قَالَ: نَزَلَتْ وَرَسُولُ اللَّهِ ﷺ مُتَوَارٍ بِمَكَّةَ، فَكَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَإِذَا سَمِعَ ذَلِكَ الْمُشْرِكُونَ سَبُّوا الْقُرْآنَ، وَمَنْ أَنْزَلَهُ، وَمَنْ جَاءَ بِهِ، فَقَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ ﷺ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ﴾ فَيَسْمَعَ الْمُشْرِكُونَ قِرَاءَتَكَ. ﴿وَلَا تُخَافِتْ بِهَا﴾ عَنْ أَصْحَابِكَ، أَسْمِعْهُمُ الْقُرْآنَ. وَلَا تَجْهَرْ ذَلِكَ الْجَهْرَ. ﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾ [الإسراء: ١١٠]. يَقُولُ بَيْنَ الْجَهْرِ وَالْمُخَافَتَةِ.

[البخاري: كتاب التفسير، باب: ﴿ولا تجهر بصلاتك ولا تخافت بها﴾، رقم: ٤٧٢٢].

١٤٦ ـ (٤٤٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَّاءَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ [الإسراء: ١١٠] قَالَتْ: أُنْزِلَ هَذَا فِي الدُّعَاءِ.

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ (ح) قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَوَكِيعٌ. (ح) قَالَ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

٣٢ ـ باب الاسْتِمَاعِ للقراءة

١٤٧ ـ (٤٤٨) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كُلُّهُمْ عَنْ جَرِيرٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ...﴾ [القيامة: ١٦ ـ ١٩] قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا نَزَلَ عَلَيْهِ جِبْرِيلُ بِالْوَحْيِ، كَانَ مِمَّا يُحَرِّكُ بِهِ لِسَانَهُ وَشَفَتَيْهِ، فَيَشْتَدُّ عَلَيْهِ، فَكَانَ ذَلِكَ يُعْرَفُ مِنْهُ.

(Quran) to make haste therewith. It is for us to collect it and to promulgate it". (16:17) that is: We would collect it in your chest, so as to recite it. "But when We have promulgated it, follow thou its recital (as promulgated)": When We reveal it, listen. "Then it is for us to explain it" means: It is for us to explain it through your tongue. So whenever Gabriel came to The Messenger of Allah "Allah's blessing and peace be upon him", he would keep quiet (listening), and whenever he left, he (The Prophet) would recite that revelation as Allah promised him.

148-(...) Sa'id Ibn Jubair narrated: Ibn Abbas said, concerning Allah's saying: "Move not thy tongue concerning the (Quran) to make haste therewith" (The Resurrection "Al-Qiyama" 16): The Prophet "Allah's blessing and peace be upon him" used to suffer from a hard condition because of the Divine revelation. He used to move his lips (quickly) during its revealing. (Ibn Abbas said to me: "I would move my lips in the same way as The Prophet "Allah's blessing and peace be upon him" used to move his lips". Sa'id said: "I would move my lips in the same way as Ibn Abbas moved them". Then, he moved his lips.) So Allah revealed: "Move not thy tongue concerning the (Quran) to make haste therewith. It is for us to collect it and to promulgate it" i.e. to collect it in your chest and make you recite it. "But when we have promulgated it" i.e. revealed it to you. "follow thou its recital (as promulgated): i.e. listen to it quietly. Then it is for us (Allah) to make you able to recite it. So, whenever Gabriel came to The Messenger of Allah "Allah's blessing and peace be upon him" he would listen to him; and whenever he (Gabriel) went out, he (The Prophet) would recite it in the same way he taught him to recite.

[33] Reciting (in) the Morning (prayer) loudly, and reciting to Jinn

149-(449) Ibn Abbas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" neither recited the Quran to the Jinn nor did he see them. The Messenger of Allah "Allah's blessing and peace be upon him" set out with some of his Companions to Ukaz market. At the same time, Satans were prevented from getting news from the heaven, and they were flung with flames. So Satans went back to their people who asked them: "What happened to you?" They said: "We have been obstructed from getting news from the heaven; And we were flung with flames". They said: "Such a thing cannot happen but for some (important) event. So go over the Eastern and the Western parts of the earth and find out that which obstructed us from getting the news from the heaven".

So they went forth and crossed the Eastern and Western parts of the earth. Some of them proceeded towards Tihama. While The Prophet

فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾﴾ أَخْذَهُ. ﴿إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾﴾ [القيامة: ١٧]. إِنَّ عَلَيْنَا أَنْ نَجْمَعَهُ فِي صَدْرِكَ. وَقُرْآنَهُ فَتَقْرَأَهُ. ﴿فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾﴾ [القيامة: ١٨]. قَالَ: أَنْزَلْنَاهُ فَاسْتَمِعْ لَهُ. ﴿إِنَّ عَلَيْنَا بَيَانَهُۥ﴾ [القيامة: ١٩]. أَنْ نُبَيِّنَهُ بِلِسَانِكَ، فَكَانَ إِذَا أَتَاهُ جِبْرِيلُ أَطْرَقَ. فَإِذَا ذَهَبَ قَرَأَهُ كَمَا وَعَدَهُ اللَّهُ.

[البخاري: كتاب بدء الوحي، باب حدثنا عبدان... رقم: ٥].

١٤٨ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾﴾ [القيامة: ١٦]. قَالَ: كَانَ النَّبِيُّ ﷺ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً. كَانَ يُحَرِّكُ شَفَتَيْهِ. فَقَالَ لِي ابْنُ عَبَّاسٍ: أَنَا أُحَرِّكُهُمَا كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يُحَرِّكُهُمَا، فَقَالَ سَعِيدٌ: أَنَا أُحَرِّكُهُمَا كَمَا كَانَ ابْنُ عَبَّاسٍ يُحَرِّكُهُمَا، فَحَرَّكَ شَفَتَيْهِ. فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾﴾ [القيامة: ١٦ ـ ١٧]. قَالَ: جَمْعَهُ فِي صَدْرِكَ، ثُمَّ تَقْرَأَهُ ﴿فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾﴾ [القيامة: ١٨] قَالَ: فَاسْتَمِعْ وَأَنْصِتْ. ﴿ثُمَّ إِنَّ عَلَيْنَا﴾ [القيامة: ١٩] أَنْ تَقْرَأَهُ. قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَتَاهُ جِبْرِيلُ اسْتَمَعَ. فَإِذَا انْطَلَقَ جِبْرِيلُ، قَرَأَهُ النَّبِيُّ ﷺ كَمَا أَقْرَأَهُ.

٣٣ ـ بابُ الجَهْرِ بالقراءة في الصُّبْحِ والقراءة على الجنّ

١٤٩ ـ (٤٤٩) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: مَا قَرَأَ رَسُولُ اللَّهِ ﷺ عَلَى الْجِنِّ وَمَا رَآهُمْ. انْطَلَقَ رَسُولُ اللَّهِ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ عُكَاظٍ. وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ. وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ، فَرَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ، فَقَالُوا: مَالَكُمْ؟ قَالُوا: حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ، قَالُوا: مَا ذَاكَ إِلاَّ مِنْ شَيْءٍ حَدَثَ، فَاضْرِبُوا مَشَارِقَ الأَرْضِ وَمَغَارِبَهَا، فَانْظُرُوا مَا هٰذَا الَّذِي حَالَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ، فَانْطَلَقُوا يَضْرِبُونَ مَشَارِقَ الأَرْضِ وَمَغَارِبَهَا. فَمَرَّ النَّفَرُ الَّذِينَ أَخَذُوا نَحْوَ تِهَامَةَ ـ وَهُوَ بِنَخْلٍ، عَامِدِينَ إِلَى سُوقِ عُكَاظٍ، وَهُوَ

"Allah's blessing and peace be upon him" was leading his Companions in the Morning Prayer in (the place of) Nakhla, they proceeded towards the Ukaz market. When they (the Jinns) heard the Quran, they paid attention to it and said: "It is this which obstructed us from getting news from the heaven". They went back to their people and said: "O our people! We heard a strange Quran which directs us to the right path; so we affirm our faith in it and we would never associate anyone with our Lord ". Allah, "Exalted and glorified be He" revealed to His Messenger Muhammad "Allah's blessing and peace be upon him" :"Say: It has been revealed to me that a group of Jinn listened to it " (The Jinn 1).

150-(450) Amer narrated: I asked Alqama: "Did Abdullah Ibn Mas'ud attend with The Messenger of Allah "Allah's blessing and peace be upon him" the night of the Jinns?" he (Ibn Mas'ud) said: "No. but, one night, we were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" when we missed him. We searched for him in the valleys and mountain passes, and we did not find him. We said (to ourselves): "Perhaps, he (The Prophet) might be taken up (by the Jinns) or assassinated". As a result, we stayed the worst night people could ever stay (during their lives).

In the morning, he (The Prophet) came from the direction of (the cave of) Hira. We said to him: "O Messenger of Allah! We missed you, so we searched for you but we did not find you. So, we stayed the worst night people could ever stay (during their lives)". Upon this, he (The Prophet) said: "The caller of the Jinn came to me, with whom I went, and recited The Holy Quran to them". He (The Prophet) went with us, and showed us their traces and the remaining of their fires. They (the Jinns) asked him about the (lawful) food. He said: "You can have the bones (of the slaughtered animals) upon which the name of Allah was mentioned. (The time you will have it) it would be covered with flesh. You can also have the dung (of camels) as fodder for your animals". For this reason, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Don't clean your privates with those (things) since they are the food of your brothers (of Jinns)"".

(...) It was narrated on the authority of Dawood, with the same chain of transmitters, to his saying: "and the traces of their fires".

(...) Ash'sha'bi said (resuming the narration): They (the Jinns) asked him about the provisions, and they were from the Jinns of the Peninsula. (to the end of the narration in details, transmitted from that of Abdullah).

يُصَلِّي بِأَصْحَابِهِ صَلاةَ الْفَجْرِ ـ، فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمَعُوا لَهُ. وَقَالُوا: هَذَا الَّذِي حَالَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ، فَرَجَعُوا إِلَى قَوْمِهِمْ فَقَالُوا: يَا قَوْمَنَا ﴿إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا﴾[الجن: ١ ـ ٢] . فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَىٰ نَبِيِّهِ مُحَمَّدٍ ﷺ: ﴿قُلْ أُوحِىَ إِلَىَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ﴾ [الجن: ١].

[البخاري: كتاب الأذان، باب الجهر بقراءة صلاة الفجر، رقم: ٧٧٣].

١٥٠ ـ (٤٥٠) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الأَعْلَىٰ عَنْ دَاوُدَ، عَنْ عَامِرٍ، قَالَ: سَأَلْتُ عَلْقَمَةَ: هَلْ كَانَ ابْنُ مَسْعُودٍ شَهِدَ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْجِنِّ؟ قَالَ فَقَالَ عَلْقَمَةُ: أَنَا سَأَلْتُ ابْنَ مَسْعُودٍ. فَقُلْتُ: هَلْ شَهِدَ أَحَدٌ مِنْكُمْ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْجِنِّ؟ قَالَ: لا، وَلٰكِنَّا كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، فَفَقَدْنَاهُ، فَالْتَمَسْنَاهُ فِي الأَوْدِيَةِ وَالشِّعَابِ.

فَقُلْنَا: اسْتُطِيرَ أَوِ اغْتِيلَ. قَالَ: فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ. فَلَمَّا أَصْبَحْنَا إِذَا هُوَ جَاءٍ مِنْ قِبَلِ حِرَاءٍ، قَالَ فَقُلْنَا: يَا رَسُولَ اللَّهِ، فَقَدْنَاكَ فَطَلَبْنَاكَ فَلَمْ نَجِدْكَ فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ.

فَقَالَ: «أَتَانِي دَاعِي الْجِنِّ، فَذَهَبْتُ مَعَهُ، فَقَرَأْتُ عَلَيْهِمُ الْقُرْآنَ» قَالَ: فَانْطَلَقَ بِنَا فَأَرَانَا آثَارَهُمْ وَآثَارَ نِيرَانِهِمْ. وَسَأَلُوهُ الزَّادَ.

فَقَالَ: «لَكُمْ كُلُّ عَظْمٍ ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ يَقَعُ فِي أَيْدِيكُمْ، أَوْفَرَ مَا يَكُونُ لَحْماً. وَكُلُّ بَعْرَةٍ عَلَفٌ لِدَوَابِّكُمْ».

فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلا تَسْتَنْجُوا بِهِمَا، فَإِنَّهُمَا طَعَامُ إِخْوَانِكُمْ».

(...) ـ وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ، بِهَٰذَا الإِسْنَادِ، إِلَى قَوْلِهِ: وَآثَارَ نِيرَانِهِمْ.

(...) ـ قَالَ الشَّعْبِيُّ: وَسَأَلُوهُ الزَّادَ ـ وَكَانُوا مِنْ جِنِّ الْجَزِيرَةِ ـ إِلَى آخِرِ الْحَدِيثِ مِنْ قَوْلِ الشَّعْبِيِّ. مُفَصَّلاً مِنْ حَدِيثِ عَبْدِ اللَّهِ.

151-(...) The same was narrated on the authority of Dawood from Ash'sha'bi from Alqama from Abdullah from The Prophet "Allah's blessing and peace be upon him" to his saying: "and the traces of their fires". But he did not mention what is next to it.

152-(...) Alqama narrated that Abdullah (Ibn Mas'ud) said: "I was not with The Prophet "Allah's blessing and peace be upon him" at the night (when he met) the Jinns, though I wished I had been with him".

153-(...) Ma'n narrated: I heard my father saying: I asked Masruq: "Who did inform The Messenger of Allah "Allah's blessing and peace be upon him" of (the presence of) the Jinns at the night when they heard the Quran?" He said: "Your father, Ibn Mas'ud narrated to me that a tree informed him of that".

[34] The recitation in both Dhuhr and Asr prayers

154-(451) Abu Quatada narrated: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Prayer and recited in the first two Rak'as of the Noon (Dhuhr) and Afternoon (Asr) Prayers the Sura of Al-Fatiha and two (other) Suras. Sometimes, he would recite loud so enough that we could hear the Verses. He would prolong the first rak'a more than the second. He did the same in the Morning (Fajr) Prayer.

155-(...) Abdullah Ibn Abu Quatada narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the first two Rak'as of the Noon (Dhuhr) and Afternoon (Asr) Prayers the Sura of Al-Fatiha and two (other) Suras. Sometimes, he would recite loud so enough that we could hear the Verses. In the last two Rak'as he would recite only the Sura of Al-Fatiha.

156-(452) Abu Sa'id Al-Khudri narrated: We used to guess (the time of) the standing of The Messenger of Allah "Allah's blessing and peace be upon him" in both the Noon (Dhuhr) and Afternoon (Asr) prayers. We guessed (the time of) his standing in the first two Rak'as in the Noon (Dhuhr) prayer as long as it takes to recite: "A. L. M. (This is) the revelation of the Book in which there is no doubt, from the Lord of the Worlds"..... (The Prostration "As-Sajda"). As for (the time of) his standing in the last two Rak'as, it was equal to the half of that. We guessed (the time of) his standing in the first two Rak'as of the Asr prayer as equal to his standing in the last two Rak'as of the Dhuhr prayer, and (his standing in) the last two Rak'as of Asr prayer as equal to the half of that.

However, Abu Bakr did not mention in his narration (Allah's saying): "A. L. M. (This is) the revelation of the Book in which there is no doubt,

١٥١ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ إِلَى قَوْلِهِ: وَآثَارَ نِيرَانِهِمْ. وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

١٥٢ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ. قَالَ: لَمْ أَكُنْ لَيْلَةَ الْجِنِّ مَعَ رَسُولِ اللَّهِ ﷺ. وَوَدِدْتُ أَنِّي كُنْتُ مَعَهُ.

١٥٣ ـ (...) ـ حدّثنا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مِسْعَرٍ، عَنْ مَعْنٍ؛ قَالَ: سَمِعْتُ أَبِي. قَالَ: سَأَلْتُ مَسْرُوقاً: مَنْ آذَنَ النَّبِيَّ ﷺ بِالْجِنِّ لَيْلَةَ اسْتَمَعُوا الْقُرْآنَ؟ فَقَالَ: حَدَّثَنِي أَبُوكَ ـ يَعْنِي ابْنَ مَسْعُودٍ ـ أَنَّهُ آذَنَتْهُ بِهِمْ شَجَرَةٌ.

[البخاري: كتاب مناقب الأنصار، باب ذكر الجن...، رقم: ٣٨٥٩].

٣٤ ـ باب القراءَةِ في الظهرِ والعصر

١٥٤ ـ (٤٥١) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ الْحَجَّاجِ ـ يَعْنِي الصَّوَّافَ ـ عَنْ يَحْيَى، وَهُوَ ابْنُ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ وَأَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِنَا. فَيَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ، وَيُسْمِعُنَا الآيَةَ أَحْيَاناً، وَكَانَ يُطَوِّلُ الرَّكْعَةَ الأُولَى مِنَ الظُّهْرِ، وَيُقَصِّرُ الثَّانِيَةَ، وَكَذَلِكَ فِي الصُّبْحِ.

[البخاري: كتاب الأذان، باب القراءة في الظهر، رقم: ٧٥٩].

١٥٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هَمَّامٌ وَأَبَانُ بْنُ يَزِيدَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنَ الظُّهْرِ وَالْعَصْرِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ، وَيُسْمِعُنَا الآيَةَ أَحْيَاناً، وَيَقْرَأُ فِي الرَّكْعَتَيْنِ الأُخْرَيَيْنِ بِفَاتِحَةِ الْكِتَابِ.

١٥٦ ـ (٤٥٢) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، جَمِيعاً عَنْ هُشَيْمٍ. قَالَ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ، عَنْ أَبِي الصِّدِّيقِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: كُنَّا نَحْزُرُ قِيَامَ رَسُولِ اللَّهِ ﷺ فِي الظُّهْرِ وَالْعَصْرِ، فَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنَ الظُّهْرِ قَدْرَ قِرَاءَةِ: ـ الَمّ تَنْزِيلُ السَّجْدَةِ ـ، وَحَزَرْنَا قِيَامَهُ فِي الأُخْرَيَيْنِ قَدْرَ النِّصْفِ مِنْ ذَلِكَ، وَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنَ الْعَصْرِ عَلَى قَدْرِ قِيَامِهِ فِي الأُخْرَيَيْنِ مِنَ الظُّهْرِ. وَفِي الأُخْرَيَيْنِ مِنَ الْعَصْرِ عَلَى النِّصْفِ مِنْ

from the Lord of the Worlds", but he mentioned: "as (long as it takes to recite) thirty Verses".

157-(...) Abu Sa'id Al-Khudri narrated: The Prophet "Allah's blessing and peace be upon him" used to recite in each one of the two first Rak'as of the Dhuhr prayer as long as it takes to recite thirty Verses; and in each one of the last two Rak'as as long as it takes to recite fifteen Verses (or said half of what he recited in the first two Rak'as). He also used to recite in each one of the first two Rak'as of the Asr prayer as long as it takes to recite fifteen Verses, and in each one of the last two Rak'as what is equal to half of that.

158-(453) Jaber Ibn Samura narrated: The people of Kufa complained Sa'd to Umar Ibn Al-Khattab and alleged that he did not pray properly. He sent for him and mentioned to him their allegation that he did not pray properly. Upon this, he said: "Verily, I used to offer with them a prayer similar to that of Allah's Apostle "Allah's blessing and peace be upon him" and I never reduced anything of it. I used to prolong the first two Rak'as of the prayer and shorten the last two". Umar said: "O Abu Ishaq! this is what I thought about you".

(...) It was narrated on the authority of Abd Al-Malik Ibn Umair, with the same chain of transmitters.

159-(...) Jaber Ibn Samura narrated: Umar said to Sa'd: "They (i.e. the people of Kufa) complained from you in everything you used to do, even in the prayer". Sa'd replied: "As for me, I used to prolong the first two Rak'as of the prayer and shorten the last two; and I never committed any deficiency in following the prayer of The Messenger of Allah "Allah's blessing and peace be upon him" ". Umar said: "This is what I thought about you".

160-(...) Jaber Ibn Samura narrated the same, with the following addition: Sa'd said: "The Bedouins presume to teach me the prayer".

161-(454) Abu Sa'id Al-Khudri narrated: The Dhuhr prayer would be established and one could go to Baqi and answer the call of nature, then perform ablution and return to find that The Messenger of Allah "Allah's blessing and peace be upon him" was still offering the first Rak'a, in view of the fact that he used to prolong it so much.

162-(...) Qaz'a narrated: I came to Abu Sa'id Al-Khudri, who was surrounded by lots of people. When they dispersed, I asked him: "I would not ask you about what those people asked you, but I want to ask you about the prayer of The Messenger of Allah "Allah's blessing and peace be upon him". Abu Sa'id said: "You would have no good for you from this"

ذٰلِكَ. وَلَمْ يَذْكُرْ أَبُو بَكْرٍ فِي رِوَايَتِهِ: ﴿الٓمٓ تَنْزِيلُ﴾. وَقَالَ: قَدْرَ ثَلاثِينَ آيَةً.

١٥٧ ـ (...) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنِ الْوَلِيدِ أَبِي بِشْرٍ، عَنْ أَبِي الصِّدِّيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلاةِ الظُّهْرِ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ فِي كُلِّ رَكْعَةٍ قَدْرَ ثَلاثِينَ آيَةً، وَفِي الأُخْرَيَيْنِ قَدْرَ خَمْسَ عَشْرَةَ آيَةً. أَوْ قَالَ: نِصْفَ ذٰلِكَ. وَفِي الْعَصْرِ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ فِي كُلِّ رَكْعَةٍ قَدْرَ قِرَاءَةِ خَمْسَ عَشْرَةَ آيَةً. وَفِي الأُخْرَيَيْنِ قَدْرَ نِصْفِ ذٰلِكَ.

١٥٨ ـ (٤٥٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ أَهْلَ الْكُوفَةِ شَكَوْا سَعْداً إِلَى عُمَرَ بْنِ الْخَطَّابِ، فَذَكَرُوا مِنْ صَلاتِهِ، فَأَرْسَلَ إِلَيْهِ عُمَرُ فَقَدِمَ عَلَيْهِ، فَذَكَرَ لَهُ مَا عَابُوهُ بِهِ مِنْ أَمْرِ الصَّلاةِ، فَقَالَ: إِنِّي لأُصَلِّي بِهِمْ صَلاةَ رَسُولِ اللَّهِ ﷺ مَا أَخْرِمُ عَنْهَا. إِنِّي لأَرْكُدُ بِهِمْ فِي الأُولَيَيْنِ وَأَحْذِفُ فِي الأُخْرَيَيْنِ. فَقَالَ: ذَاكَ الظَّنُّ بِكَ أَبَا إِسْحَاقَ.

[البخاري: كتاب الأذان، باب وجوب القراءة للإمام والمأموم...، رقم: ٧٥٥].

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ جَرِيرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، بِهٰذَا الإِسْنَادِ.

١٥٩ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عَوْنٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ. قَالَ: قَالَ عُمَرُ لِسَعْدٍ: قَدْ شَكَوْكَ فِي كُلِّ شَيْءٍ حَتَّى فِي الصَّلاةِ. قَالَ: أَمَّا أَنَا فَأَمُدُّ فِي الأُولَيَيْنِ وَأَحْذِفُ فِي الأُخْرَيَيْنِ. وَمَا آلُو مَا اقْتَدَيْتُ بِهِ مِنْ صَلاةِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: ذَاكَ الظَّنُّ بِكَ ـ أَوْ ذَاكَ ظَنِّي بِكَ ـ.

١٦٠ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَلِكِ وَأَبِي عَوْنٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ... بِمَعْنَى حَدِيثِهِمْ. وَزَادَ: فَقَالَ: تُعَلِّمُنِي الأَعْرَابُ بِالصَّلاةِ؟

١٦١ ـ (٤٥٤) ـ حدّثنا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ ـ يَعْنِي ابْنَ مُسْلِمٍ ـ عَنْ سَعِيدٍ ـ وَهُوَ ابْنُ عَبْدِ الْعَزِيزِ ـ عَنْ عَطِيَّةَ بْنِ قَيْسٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: لَقَدْ كَانَتْ صَلاةُ الظُّهْرِ تُقَامُ، فَيَذْهَبُ الذَّاهِبُ إِلَى الْبَقِيعِ، فَيَقْضِي حَاجَتَهُ ثُمَّ يَتَوَضَّأُ، ثُمَّ يَأْتِي وَرَسُولُ اللَّهِ ﷺ فِي الرَّكْعَةِ الأُولَى، مِمَّا يُطَوِّلُهَا.

١٦٢ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ. قَالَ: حَدَّثَنِي قَزَعَةُ. قَالَ: أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ وَهُوَ مَكْثُورٌ عَلَيْهِ، فَلَمَّا تَفَرَّقَ النَّاسُ عَنْهُ، قُلْتُ: إِنِّي لا أَسْأَلُكَ عَمَّا يَسْأَلُكَ هٰؤُلاءِ عَنْهُ. قُلْتُ: أَسْأَلُكَ عَنْ صَلاةِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: مَا لَكَ فِي ذَاكَ مِنْ خَيْرٍ، فَأَعَادَهَا عَلَيْهِ. فَقَالَ:

(because he would not be able to offer the same prayer in view of its so much length and devotion. In this way, he would seem as if he learnt the tradition of The Prophet, but did not follow it completely). But, I repeated my request. He said: "The Dhuhr prayer would be established and anyone of us could go to Baqi and answer the call of nature, then come to his family and perform ablution, and then return to the mosque, to find that The Messenger of Allah "Allah's blessing and peace be upon him" was still offering the first Rak'a".

[35] The recitation in the Morning (prayer)

163-(455) Abdullah Ibn As-Sa'ib narrated: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the morning prayer in Mecca, and started reciting the Sura of The Believers. When he came to the mention of Moses and Aaron (Verse) or the mention of Jesus (Verse), a cough caught him, and he bowed. Abdullah Ibn As-Sa'ib was present there. According to the narration of Abd Ar-Razzaq: He shortened (the recitation) and then bowed.

164-(456) Amr Ibn Huwairith narrated that he had heard The Messenger of Allah "Allah's blessing and peace be upon him" reciting in the Morning prayer: "And the Night as it dissipates". (Folding Up "At-Takwir" 17)

165-(457) Qutba Ibn Malik narrated: Once, I offered the prayer, led by The Messenger of Allah "Allah's blessing and peace be upon him", in which he recited: "Qaf, and by the glorious Quran" (Qaf 1) until he came to: "And tall (and stately) palm trees" (Qaf 10). I start repeating it, but I could not follow what he had said.

166-(...) Qutba Ibn Malik narrated that he had heard The Prophet "Allah's blessing and peace be upon him" reciting in the Fajr prayer: "And tall (and stately) palm trees, with shoots of fruit stalks, piled one over another" (Qaf 10)

167-(...) Ziyad Ibn Ilaqa narrated from his paternal uncle that he offered the Morning prayer with The Messenger of Allah "Allah's blessing and peace be upon him" who recited in the first Rak'a: "And tall (and stately) palm trees, with shoots of fruit stalks, piled one over another". (or perhaps he (the narrator) said "Qaf").

168-(458) Jaber Ibn Samura narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the morning prayer: "Qaf. By the Glorious Quran". and his prayer afterward was shortened.

كَانَتْ صَلاةُ الظُّهْرِ تُقَامُ، فَيَنْطَلِقُ أَحَدُنَا إِلَى الْبَقِيعِ، فَيَقْضِي حَاجَتَهُ ثُمَّ يَأْتِي أَهْلَهُ فَيَتَوَضَّأُ، ثُمَّ يَرْجِعُ إِلَى الْمَسْجِدِ وَرَسُولُ اللَّهِ ﷺ فِي الرَّكْعَةِ الأُولَى.

٣٥ ـ بابُ القراءَةِ في الصبح

١٦٣ ـ (٤٥٥) ـ وحدّثنا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ. (ح) قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ ـ وَتَقَارَبَا فِي اللَّفْظِ ـ حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَبَّادِ بْنِ جَعْفَرٍ يَقُولُ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ سُفْيَانَ وَعَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ وَعَبْدُ اللَّهِ بْنُ الْمُسَيَّبِ الْعَابِدِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ. قَالَ: صَلَّى لَنَا النَّبِيُّ ﷺ الصُّبْحَ بِمَكَّةَ، فَاسْتَفْتَحَ سُورَةَ الْمُؤْمِنِينَ، حَتَّى جَاءَ ذِكْرُ مُوسَى وَهَارُونَ. أَوْ ذِكْرُ عِيسَى ـ، مُحَمَّدُ بْنُ عَبَّادٍ يَشُكُّ، أَوِ اخْتَلَفُوا عَلَيْهِ ـ أَخَذَتِ النَّبِيَّ ﷺ سَعْلَةٌ، فَرَكَعَ، وَعَبْدُ اللَّهِ بْنُ السَّائِبِ حَاضِرٌ ذَلِكَ.

وَفِي حَدِيثِ عَبْدِ الرَّزَّاقِ: فَحَذَفَ، فَرَكَعَ.

وَفِي حَدِيثِهِ: وَعَبْدُ اللَّهِ بْنُ عَمْرٍو. وَلَمْ يَقُلِ: ابْنِ الْعَاصِ.

[البخاري: كتاب الأذان، باب الجمع بين السورتين في الركعة والقراءة بالخواتيم...، رقم: ٧٧٤].

١٦٤ ـ (٤٥٦) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ. (ح) قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنِي أَبُو كُرَيْبٍ ـ وَاللَّفْظُ لَهُ ـ أَخْبَرَنَا ابْنُ بِشْرٍ عَنْ مِسْعَرٍ. قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ سَرِيعٍ عَنْ عَمْرِو بْنِ حُرَيْثٍ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ فِي الْفَجْرِ: ﴿وَٱلَّيۡلِ إِذَا عَسۡعَسَ ﴿١٧﴾﴾ [التكوير: ١٧].

١٦٥ ـ (٤٥٧) ـ حدّثني أَبُو كَامِلٍ الْجَحْدَرِيُّ فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ زِيَادِ بْنِ عِلاقَةَ، عَنْ قُطْبَةَ بْنِ مَالِكٍ؛ قَالَ: صَلَّيْتُ وَصَلَّى بِنَا رَسُولُ اللَّهِ ﷺ، فَقَرَأَ ﴿قٓۚ وَٱلۡقُرۡءَانِ ٱلۡمَجِيدِ ﴿١﴾﴾ [ق: ١] حَتَّى قَرَأَ: ﴿وَٱلنَّخۡلَ بَاسِقَٰتٖ﴾ [ق: ١٠] قَالَ: فَجَعَلْتُ أُرَدِّدُهَا. وَلا أَدْرِي مَا قَالَ.

١٦٦ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ وَابْنُ عُيَيْنَةَ. (ح) وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ زِيَادِ بْنِ عِلاقَةَ، عَنْ قُطْبَةَ بْنِ مَالِكٍ، سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ فِي الْفَجْرِ: ﴿وَٱلنَّخۡلَ بَاسِقَٰتٖ لَّهَا طَلۡعٞ نَّضِيدٞ ﴿١٠﴾﴾ [ق: ١٠].

١٦٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ زِيَادِ بْنِ عِلاقَةَ، عَنْ عَمِّهِ: أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ الصُّبْحَ، فَقَرَأَ فِي أَوَّلِ رَكْعَةٍ: ﴿وَٱلنَّخۡلَ بَاسِقَٰتٖ لَّهَا طَلۡعٞ نَّضِيدٞ ﴿١٠﴾﴾ [ق: ١٠]. وَرُبَّمَا قَالَ: ﴿قٓۚ﴾.

١٦٨ ـ (٤٥٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: إِنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الْفَجْرِ بِـ:﴿قٓۚ وَٱلۡقُرۡءَانِ ٱلۡمَجِيدِ ﴿١﴾﴾ [ق: ١]. وَكَانَ صَلاتُهُ بَعْدُ تَخْفِيفاً.

169-(...) Simak narrated: I asked Jaber Ibn Samura about the prayer of The Prophet "Allah's blessing and peace be upon him". He said: He (The Prophet) used to shorten the prayer and he did not pray like such people (as use to prolong the prayer exaggeratingly). He told me that The Messenger of Allah "Allah's blessing and peace be upon him" used to recite" Qaf. By the (Glorious) Quran," and its like.

170-(459) Simak narrated from Jaber Ibn Samura that The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the Dhuhr prayer: "By the Night as it conceals (the light)" (The Night 1), and the like of it in the Asr prayer, and longer than that in the Morning prayer.

171-(460) Simak narrated from Jaber Ibn Samura that The Prophet "Allah's blessing and peace be upon him" used to recite in the Noon (Dhuhr) prayer: "Glorify the name of your Lord, the Most High" (The Most High "Al-A'la" 1) and longer than that in the Morning prayer.

172-(461) Abu Barza narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the Morning prayer from sixty to one hundred Verses.

(...)Abu Barza Al-Aslami narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the Dawn (Fajr) prayer from sixty to one hundred Verses.

173-(462) Ubaidullah Ibn Abdullah narrated from Ibn Abbas that (his mother) Umm Al-Fadl heard him reciting the Sura of Al-Mursalat (Those were sent forth) and said: "O my son! By Allah, your recitation made me remember (that it was) the last Sura I heard from Allah's Apostle "Allah's blessing and peace be upon him" which he recited in Maghrib prayer".

(...) It was narrated on the authority of Az-Zuhri with the same chain of transmitters. But according to the narration of Salih, he added: "After which, he (The Prophet) never led the prayer until he (died and) was taken up by Allah".

174-(463) Muhammad Ibn Jubair Ibn Mut'im narrated from his father: I heard The Messenger of Allah "Allah's blessing and peace be upon him" reciting: "By the (mountain of) Tur" in the Maghrib prayer.

(...) The like of it was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

١٦٩ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ رَافِعٍ ـ وَاللَّفْظُ لابْنِ رَافِعٍ ـ قَالا: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ، عَنْ سِمَاكٍ. قَالَ: سَأَلْتُ جَابِرَ بْنَ سَمُرَةَ عَنْ صَلاةِ النَّبِيِّ ﷺ؟ فَقَالَ: كَانَ يُخَفِّفُ الصَّلاةَ، وَلا يُصَلِّي صَلاةَ هَٰؤُلاءِ.

قَالَ: وَأَنْبَأَنِي أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْفَجْرِ بِـ:﴿قٓ وَٱلْقُرْءَانِ﴾، وَنَحْوِهَا.

١٧٠ ـ (٤٥٩) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الظُّهْرِ بِـ ﴿وَٱلَّيْلِ إِذَا يَغْشَىٰ ۝١﴾ [الليل: ١] وَفِي الْعَصْرِ، نَحْوَ ذٰلِكَ. وَفِي الصُّبْحِ، أَطْوَلَ مِنْ ذٰلِكَ.

١٧١ ـ (٤٦٠) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الظُّهْرِ بِـ: ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ۝١﴾ [الأعلى: ١]. وَفِي الصُّبْحِ، بِأَطْوَلَ مِنْ ذٰلِكَ.

١٧٢ ـ (٤٦١) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ التَّيْمِيِّ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرْزَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلاةِ الْغَدَاةِ مِنَ السِّتِّينَ إِلَى الْمِئَةِ.

(...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الْفَجْرِ مَا بَيْنَ السِّتِّينَ إِلَى الْمِائَةِ آيَةً. [البخاري: كتاب الأذان، باب القراءة في المغرب، رقم: ٧٦٣].

١٧٣ ـ (٤٦٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: إِنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ سَمِعَتْهُ وَهُوَ يَقْرَأُ: ﴿وَٱلْمُرْسَلَٰتِ عُرْفًا ۝١﴾ [المرسلات: ١] فَقَالَتْ: يَا بُنَيَّ، لَقَدْ ذَكَّرْتَنِي بِقِرَاءَتِكَ هَٰذِهِ السُّورَةَ، إِنَّهَا لآخِرُ مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِهَا فِي الْمَغْرِبِ.

[البخاري: كتاب الأذان، باب الجهر في المغرب، رقم: ٧٦٥].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، قَالا: حَدَّثَنَا سُفْيَانُ. (ح) قَالَ: وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ، قَالا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. (ح) قَالَ وَحَدَّثَنَا عَمْرٌو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ.

وَزَادَ فِي حَدِيثِ صَالِحٍ: ثُمَّ مَا صَلَّى بَعْدُ حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ.

١٧٤ ـ (٤٦٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِالطُّورِ، فِي الْمَغْرِبِ.

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا سُفْيَانُ. (ح) قَالَ: وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ، قَالا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

[36] Reciting in the Night "Isha" prayer

175-(464) Al-Bara narrated that once, The Prophet "Allah's blessing and peace be upon him" was on journey, when he recited in one of the Rak'as of the last Night "Isha" prayer: "By the fig, and the olive" (The Fig 1).

176-(...) Al-Bara Ibn Azib narrated: I offered the Night "Isha" prayer with The Messenger of Allah "Allah's blessing and peace be upon him", in which he recited: "By the fig and the olive".

177-(...) Adi Ibn Thabit narrated: I heard Al-Bara Ibn Azib saying: Once, I heard The Messenger of Allah "Allah's blessing and peace be upon him" reciting in the Night "Isha" prayer: "By the fig and the olive". However, I have never heard any recitation of sweeter voice than his.

178-(465) Jaber Ibn Abdullah narrated: Mu'adh Ibn Jabal used to pray with The Prophet "Allah's blessing and peace be upon him" and then go to lead his people in prayer. Once he led the Isha prayer and recited The Sura of The Heifer (Al-Baqara). Somebody turned his side and (finished the prayer with the end salutation and then) prayed alone and departed. The people said to him: "Have you become a hypocrite O so-and-so?" he said: "No, by Allah! Verily, I would come to The Messenger of Allah "Allah's blessing and peace be upon him" tomorrow, and inform him".

The man went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! We look after camels for watering, and work by day. Mu'adh offered Isha prayer with you and then came and led us in the prayer, in which he recited the Sura of The Heifer".

The Messenger of Allah "Allah's blessing and peace be upon him" turned to Mu'adh and said to him: "O Mu'adh! Are you putting the people (praying behind you) to trial? Recite (in the prayer) such-and-such a Sura, and such-and-such a Sura".

Sufyan said: I said to Amr that Abu Az-Zubair narrated to us from Jaber (that The Prophet said to Mu'adh): "Recite: "By the son and its (glorious) splendour", "By the (glorious) morning light", "By the night as it conceals (the light)", "Glorify the name of your Lord, the Most High"". Amr said: Like that.

179-(...) Jaber Ibn Abdullah narrated: Once, Mu'adh Ibn Jabal Al-Ansari led the Isha prayer with his people and prolonged it for them. Somebody among us left the (congregational) prayer and prayed alone. Being informed of him, Mu'adh said: "He is a hypocrite". When the man

٣٦ ـ باب القراءَةِ في العِشاء

١٧٥ ـ (٤٦٤) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ. قَالَ: سَمِعْتُ الْبَرَاءَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ فِي سَفَرٍ، فَصَلَّى الْعِشَاءَ الآخِرَةَ، فَقَرَأَ فِي إِحْدَى الرَّكْعَتَيْنِ: ﴿وَالتِّينِ وَالزَّيْتُونِ ۝١﴾ [التين: ١].

[البخاري: كتاب الأذان، باب الجهر في العشاء، رقم: ٧٦٧].

١٧٦ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ يَحْيَى ـ وَهُوَ ابْنُ سَعِيدٍ ـ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ: أَنَّهُ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْعِشَاءَ، فَقَرَأَ بِـ: ﴿التِّينِ والزَّيْتُونِ﴾.

١٧٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مِسْعَرٌ عَنْ عَدِيِّ بْنِ ثَابِتٍ. قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَرَأَ فِي الْعِشَاءِ بـ: ﴿وَالتِّينِ وَالزَّيْتُونِ ۝١﴾. فَمَا سَمِعْتُ أَحَداً أَحْسَنَ صَوْتاً مِنْهُ.

١٧٨ ـ (٤٦٥) ـ حدّثني مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرٍ؛ قَالَ: كَانَ مُعَاذٌ يُصَلِّي مَعَ النَّبِيِّ ﷺ، ثُمَّ يَأْتِي فَيَؤُمُّ قَوْمَهُ. فَصَلَّى لَيْلَةً مَعَ النَّبِيِّ ﷺ الْعِشَاءَ، ثُمَّ أَتَى قَوْمَهُ فَأَمَّهُمْ، فَافْتَتَحَ بِسُورَةِ الْبَقَرَةِ، فَانْحَرَفَ رَجُلٌ فَسَلَّمَ، ثُمَّ صَلَّى وَحْدَهُ وَانْصَرَفَ. فَقَالُوا لَهُ: أَنَافَقْتَ يَا فُلانُ، قَالَ: لا، وَاللَّهِ، وَلآتِيَنَّ رَسُولَ اللَّهِ ﷺ فَلأُخْبِرَنَّهُ. فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّا أَصْحَابُ نَوَاضِحَ، نَعْمَلُ بِالنَّهَارِ، وَإِنَّ مُعَاذاً صَلَّى مَعَكَ الْعِشَاءَ. ثُمَّ أَتَى فَافْتَتَحَ بِسُورَةِ الْبَقَرَةِ، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ عَلَى مُعَاذٍ. فَقَالَ: «يَا مُعَاذُ، أَفَتَّانٌ أَنْتَ؟ اقْرَأْ بِكَذَا، وَاقْرَأْ بِكَذَا».

قَالَ سُفْيَانُ: فَقُلْتُ لِعَمْرٍو: إِنَّ أَبَا الزُّبَيْرِ حَدَّثَنَا عَنْ جَابِرٍ: أَنَّهُ قَالَ: «اقْرَأْ ﴿وَالشَّمْسِ وَضُحَىٰهَا ۝١﴾». ﴿وَالضُّحَىٰ ۝١﴾». ﴿وَاللَّيْلِ إِذَا يَغْشَىٰ ۝١﴾». و ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ۝١﴾». فَقَالَ عَمْرٌو: نَحْوَ هَذَا.

١٧٩ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ: (ح) قَالَ: وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّهُ قَالَ: صَلَّى مُعَاذُ بْنُ جَبَلٍ الأَنْصَارِيُّ لأَصْحَابِهِ الْعِشَاءَ، فَطَوَّلَ عَلَيْهِمْ، فَانْصَرَفَ رَجُلٌ مِنَّا، فَصَلَّى، فَأُخْبِرَ مُعَاذٌ عَنْهُ. فَقَالَ: إِنَّهُ مُنَافِقٌ، فَلَمَّا بَلَغَ ذَلِكَ الرَّجُلَ، دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ، فَأَخْبَرَهُ مَا

knew that, he went to The Messenger of Allah "Allah's blessing and peace be upon him" and informed him of what Mu'adh had said about him.

The Prophet "Allah's blessing and peace be upon him" said to Mu'adh: "Are you putting people behind you to trial O Mu'adh? If you led the people in prayer, you would recite any of (such Suras as): "By the sun and its (glorious) splendour" (91), "Glorify the name of your lord the Most High" (87), "Read in the name of your Lord" (96), "By the night, as it conceals (the light)" (92)".

180-(...) Jaber Ibn Abdullah narrated that Mu'adh used to offer the last Night "Isha" prayer with The Messenger of Allah "Allah's blessing and peace be upon him" and then go to lead his people in that prayer.

181-(...) Jaber Ibn Abdullah narrated that Mu'adh used to offer the Night "Isha" prayer with The Messenger of Allah "Allah's blessing and peace be upon him" and then go to the mosque of his people in order to lead them (in that prayer).

[37] The imams should be brief and perfect in the prayer

182-(466) Abu Mas'ud Al-Ansari narrated: Once a man came and said to Allah's Apostle "Allah's blessing and peace be upon him": "O Allah's Apostle! I may not attend the (congregational) Fajr prayer because so and so (the Imam) prolongs the prayer when he leads us for it". The narrator added: "I never saw The Prophet "Allah's blessing and peace be upon him" more furious in giving advice than he was on that day". The Prophet "Allah's blessing and peace be upon him" said: "O people! Some of you make others dislike good deeds (the prayers). Therefore, whoever leads the people in prayer should shorten it because among them there are the sick, the weak, and the one having some jobs to do".

(...) The like of the Hadith of Hushaim was narrated on the authority of Isma'il, with the same chain of transmitters.

183-(467) Abu Huraira narrated: The Prophet "Allah's blessing and peace be upon him" said: "If anyone of you led the people in the prayer, then he should shorten it, because among them, there is the young, the old, the weak and the sick. But, if he offered the prayer alone, he could pray (as long) as he wished".

184-(...) Hammam Ibn Munabbih narrated: This is what Abu Huraira related to us from Muhammad, The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned many traditions, including the following): The Messenger of Allah "Allah's blessing and peace be upon

قَالَ مُعَاذٌ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَتُرِيدُ أَنْ تَكُونَ فَتَّاناً يَا مُعَاذُ؟ إِذَا أَمَمْتَ النَّاسَ فَاقْرَأْ بِـ ﴿وَالشَّمْسِ وَضُحَىٰهَا ۝١﴾ وَ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ۝١﴾. وَ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١﴾. ﴿وَاللَّيْلِ إِذَا يَغْشَىٰ ۝١﴾».

١٨٠ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ مُعَاذَ بْنَ جَبَلٍ كَانَ يُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْعِشَاءَ الآخِرَةَ ثُمَّ يَرْجِعُ إِلَى قَوْمِهِ فَيُصَلِّي بِهِمْ تِلْكَ الصَّلاةَ.

١٨١ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كَانَ مُعَاذٌ يُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْعِشَاءَ، ثُمَّ يَأْتِي مَسْجِدَ قَوْمِهِ فَيُصَلِّي بِهِمْ.

٣٧ ـ بابُ أَمْرِ الأئمّة بتَخْفِيفِ الصَّلاة في تَمَامٍ

١٨٢ ـ (٤٦٦) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ؛ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي لأَتَأَخَّرُ عَنْ صَلاةِ الصُّبْحِ مِنْ أَجْلِ فُلانٍ، مِمَّا يُطِيلُ بِنَا، فَمَا رَأَيْتُ النَّبِيَّ ﷺ غَضِبَ فِي مَوْعِظَةٍ قَطُّ أَشَدَّ مِمَّا غَضِبَ يَوْمَئِذٍ، فَقَالَ: «يَا أَيُّهَا النَّاسُ، إِنَّ مِنْكُمْ مُنَفِّرِينَ، فَأَيُّكُمْ أَمَّ النَّاسَ فَلْيُوجِزْ، فَإِنَّ مِنْ وَرَائِهِ الْكَبِيرَ وَالضَّعِيفَ وَذَا الْحَاجَةِ».

[البخاري: كتاب العلم، باب الغضب في الموعظة والتعليم...، رقم: ٩٠].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ وَوَكِيعٌ. (ح) قَالَ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ، فِي هَذَا الإِسْنَادِ... بِمِثْلِ حَدِيثِ هُشَيْمٍ.

١٨٣ ـ (٤٦٧) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْحِزَامِيُّ ـ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَمَّ أَحَدُكُمُ النَّاسَ فَلْيُخَفِّفْ. فَإِنَّ فِيهِمُ الصَّغِيرَ وَالْكَبِيرَ وَالضَّعِيفَ وَالْمَرِيضَ، فَإِذَا صَلَّى وَحْدَهُ فَلْيُصَلِّ كَيْفَ شَاءَ».

١٨٤ ـ (...) ـ حدّثنا ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا.

him" said: "If anyone of you stood to lead the people (in the prayer), he should shorten the prayer, because among them, there is the old and the weak; and if he stood to pray alone, then he could prolong it as he wished".

185-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you led the people in the prayer, he should shorten it, because among them, there is the weak, the infirm and the one having some jobs to do".

(...) Abu Bakr Ibn Abd Ar-Rahman narrated that he had heard Abu Huraira telling that The Messenger of Allah "Allah's blessing and peace be upon him" said the same, but he substituted the word "the aged" for that of "the infirm".

186-(468) Musa Ibn Talha narrated that Uthman Ibn Abu Al-ass Ath'thaqafi told him: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Lead your people (in the prayer)". I said: "O Messenger of Allah! I find something doubtful in myself". The Messenger of Allah said: "Come closer to me". He seated me in front of him and then put his palm on my chest, between my breasts. Then he said: "Turn round". He put his palm on my back and said: "Lead your people (in the prayer), and whoever led people (in the prayer) should be brief because amongst them, there is the old, there is the sick, there is the weak, and there is the one having some jobs to do. But, if anyone of you offered the prayer alone, he could pray (as long) as he wished".

187-(...) Sa'id Ibn Al-Musaiyyab narrated that Uthman Ibn Abu Al-ass told him: The last thing The Messenger of Allah "Allah's blessing and peace be upon him" recommended me to do is that "If you led the people (in the prayer), you should shorten it".

188-(469) Anas narrated that The Prophet "Allah's blessing and peace be upon him" used to be brief and perfect in the prayer.

189-(...) Anas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" was the briefest and the most perfect in the prayer.

190-(...) Anas Ibn Malik reported: I have never prayed behind an imam, more brief and perfect in the prayer than The Messenger of Allah "Allah's blessing and peace be upon him".

191-(470) Thabit Al-Banani narrated that Anas Ibn Malik said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" (while leading the prayer) heard the child's cry with his mother, he would recite the light Sura (or the short Sura) (so as to finish the prayer).

وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَا قَامَ أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفِ الصَّلاةَ، فَإِنَّ فِيهِمُ الْكَبِيرَ وَفِيهِمُ الضَّعِيفَ، وَإِذَا قَامَ وَحْدَهُ فَلْيُطِلْ صَلاتَهُ مَا شَاءَ».

١٨٥ ـ (...) ـ وحدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِي النَّاسِ الضَّعِيفَ وَالسَّقِيمَ وَذَا الْحَاجَةِ».

(...) ـ وحدّثنا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَٰنِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ. بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ ـ بَدَلَ «السَّقِيمِ» ـ: «الْكَبِيرَ».

١٨٦ ـ (٤٦٨) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا مُوسَى بْنُ طَلْحَةَ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي الْعَاصِ الثَّقَفِيُّ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «أُمَّ قَوْمَكَ» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي أَجِدُ فِي نَفْسِي شَيْئاً. قَالَ: «ادْنُهْ» فَجَلَسَنِي بَيْنَ يَدَيْهِ، ثُمَّ وَضَعَ كَفَّهُ فِي صَدْرِي بَيْنَ ثَدْيَيَّ، ثُمَّ قَالَ: «تَحَوَّلْ» فَوَضَعَهَا فِي ظَهْرِي بَيْنَ كَتِفَيَّ. ثُمَّ قَالَ: «أُمَّ قَوْمَكَ، فَمَنْ أَمَّ قَوْماً فَلْيُخَفِّفْ. فَإِنَّ فِيهِمُ الْكَبِيرَ، وَإِنَّ فِيهِمُ الْمَرِيضَ، وَإِنَّ فِيهِمُ الضَّعِيفَ، وَإِنَّ فِيهِمْ ذَا الْحَاجَةِ. وَإِذَا صَلَّى أَحَدُكُمْ وَحْدَهُ، فَلْيُصَلِّ كَيْفَ شَاءَ».

١٨٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ. قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ قَالَ: حَدَّثَ عُثْمَانُ بْنُ أَبِي الْعَاصِ قَالَ: آخِرُ مَا عَهِدَ إِلَيَّ رَسُولُ اللَّهِ ﷺ: «إِذَا أَمَمْتَ قَوْماً فَأَخِفَّ بِهِمُ الصَّلاةَ».

١٨٨ ـ (٤٦٩) ـ وحدّثنا خَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ. قَالا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُوجِزُ فِي الصَّلاةِ وَيُتِمُّ.

١٨٩ ـ (...) ـ حَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ ـ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ مِنْ أَخَفِّ النَّاسِ صَلاةً فِي تَمَامٍ.

١٩٠ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، وَيَحْيَىٰ بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ ـ، قَالَ يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنُونَ ابْنَ جَعْفَرٍ ـ عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ قَالَ: مَا صَلَّيْتُ وَرَاءَ إِمَامٍ قَطُّ أَخَفَّ صَلاةً، وَلا أَتَمَّ صَلاةً مِنْ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الأذان، باب من أخفّ الصلاة عند بكاء الصبي، رقم: ٧٠٨].

١٩١ ـ (٤٧٠) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ؛ قَالَ أَنَسٌ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْمَعُ بُكَاءَ الصَّبِيِّ مَعَ أُمِّهِ ـ وَهُوَ فِي الصَّلاةِ ـ فَيَقْرَأُ بِالسُّورَةِ الْخَفِيفَةِ أَوْ بِالسُّورَةِ الْقَصِيرَةِ.

192-(...) Quatada narrated from Anas Ibn Malik: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I would enter into the prayer with the intention to prolong it, but on hearing the cry of a lad, I would shorten it, because of his mother's (occupation and) grief of him".

[38] Moderation and being brief and perfect in the prayer's articles

193-(471) Abd Ar-Rahman Ibn Abu Laila narrated from Al-Bara Ibn Azib: I observed the prayer with (The Prophet) Muhammad "Allah's blessing and peace be upon him", and found his standing, then his bowing, then his standing erect after bowing, then his prostration, then his sitting between the two prostrations, then his second prostration, and then his sitting between his salutation and finishing the prayer, nearly proportionate. (i.e. if he prolonged or shortened such a certain article of the prayer as recitation, he would prolong or shorten the remaining articles).

194-(...) Shu'ba narrated from Al-Hakam: A man (and he named him as Zaman Ibn Al-Ash'ath) took control over Kufa, and ordered Abu Ubaida Ibn Abdullah to lead the people in the prayer, and he did. Whenever he raised his head from bowing, he would stand as long as it takes for me to say: "O Allah, our Lord! To You be all the praises, as much as filling the heavens, filling the earth, and filling everything You wished afterwards, O (Allah, Who is) worthy of praise and glory: There is none to withhold whatever You have given, nor is there anyone to give whatever You have withheld; and no fortune and richness would benefit the rich and fortunate one without (or against) You".

Al-Hakam said: I mentioned that to Abd Ar-Rahman Ibn Abu Laila, who said that Al-Bara Ibn Azib said: The prayer of The Messenger of Allah "Allah's blessing and peace be upon him", his bowing, (his standing erect) whenever he raised his head from bowing, his prostration, and (his sitting) between the two prostrations, were nearly proportionate.

Shu'ba said: I mentioned that to Amr Ibn Murra, who commented: I saw Abd Ar-Rahman Ibn Abu Laila, whose prayer was not as such.

(...) Shu'ba narrated from Al-Hakam that when Matar Ibn Najiya took control over Kufa, he ordered Abu Ubaida Ibn Abdullah to lead the people in prayer (and then he mentioned the same previous narration).

195-(472) Thabit narrated from Anas: "I never fail to lead you in the prayer in the same way as I saw The Messenger of Allah "Allah's blessing and peace be upon him" leading us in the prayer". He (Thabit) said: "Anas used to do a thing, which I have never seen you doing: Whenever he raised his head from bowing he would stand erect (for a long time) that one might

١٩٢ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لأَدْخُلُ الصَّلاةَ أُرِيدُ إِطَالَتَهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ، فَأُخَفِّفُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ بِهِ».

[البخاري: كتاب الأذان، باب من أخفّ الصلاة عند بكاء الصبي، رقم: ٧٠٩].

٣٨ ـ بابُ اعْتِدَالِ أَرْكَانِ الصَّلاةِ وتَخْفِيفِها في تَمَامٍ

١٩٣ ـ (٤٧١) ـ وحدّثنا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ. كِلاهُمَا عَنْ أَبِي عَوَانَةَ. قَالَ حَامِدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ هِلالِ بْنِ أَبِي حُمَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: رَمَقْتُ الصَّلاةَ مَعَ مُحَمَّدٍ ﷺ، فَوَجَدْتُ قِيَامَهُ، فَرَكْعَتَهُ، فَاعْتِدَالَهُ بَعْدَ رُكُوعِهِ، فَسَجْدَتَهُ فَجَلْسَتَهُ بَيْنَ السَّجْدَتَيْنِ، فَسَجْدَتَهُ، فَجَلْسَتَهُ مَا بَيْنَ التَّسْلِيمِ والانْصِرَافِ، قَرِيباً مِنَ السَّوَاءِ.

[البخاري: كتاب الأذان، باب حد إتمام الركوع والاعتدال فيه والطمأنينة، رقم: ٧٩٢].

١٩٤ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ. قَالَ: غَلَبَ عَلَى الْكُوفَةِ رَجُلٌ، قَدْ سَمَّاهُ، زَمَنَ ابْنِ الأَشْعَثِ، فَأَمَرَ أَبَا عُبَيْدَةَ بْنَ عَبْدِ اللَّهِ أَنْ يُصَلِّيَ بِالنَّاسِ، فَكَانَ يُصَلِّي، فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَامَ قَدْرَ مَا أَقُولُ: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الأَرْضِ. وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ، لا مَانِعَ لِمَا أَعْطَيْتَ. وَلا مُعْطِيَ لِمَا مَنَعْتَ وَلا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

قَالَ الْحَكَمُ: فَذَكَرْتُ ذَلِكَ لِعَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى. فَقَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: كَانَتْ صَلاةُ رَسُولِ اللَّهِ ﷺ وَرُكُوعُهُ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَسُجُودُهُ، وَمَا بَيْنَ السَّجْدَتَيْنِ، قَرِيباً مِنَ السَّوَاءِ.

قَالَ شُعْبَةُ: فَذَكَرْتُهُ لِعَمْرِو بْنِ مُرَّةَ. فَقَالَ: قَدْ رَأَيْتُ ابْنَ أَبِي لَيْلَى، فَلَمْ تَكُنْ صَلاتُهُ هَكَذَا.

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ: أَنَّ مَطَرَ بْنَ نَاجِيَةَ لَمَّا ظَهَرَ عَلَى الْكُوفَةِ، أَمَرَ أَبَا عُبَيْدَةَ أَنْ يُصَلِّيَ بِالنَّاسِ... وَسَاقَ الْحَدِيثَ.

١٩٥ ـ (٤٧٢) ـ حدّثنا خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ قَالَ: إِنِّي لا آلُو أَنْ أُصَلِّيَ بِكُمْ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي بِنَا.

قَالَ: فَكَانَ أَنَسٌ يَصْنَعُ شَيْئاً لا أَرَاكُمْ تَصْنَعُونَهُ، كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ

say: "He forgot (to fall down in prostration)"; and whenever he raised his head from prostration, he would remain in that position (of sitting for a long time) that one might say: "He forgot (to fall for the second prostration)"".

196-(473) Anas Ibn Malik reported: I have never prayed behind an imam, more brief and perfect in the prayer than The Messenger of Allah "Allah's blessing and peace be upon him". The prayer of The Messenger of Allah "Allah's blessing and peace be upon him" was proportionate, and so was the prayer of Abu Bakr. When Umar came, he prolonged the Fajr prayer. Furthermore, whenever The Messenger of Allah "Allah's blessing and peace be upon him" (raised from bowing and) said: "Allah listens to him, who praises Him", he would remain in that position so long that we would say: "He forgot (or left what follows that)". But, he would fall down in prostration, and then sit between the two prostrations so long that we would say: "He forgot (or left what is next to that)".

[39] Following the imam and acting after him (in the prayer)

197-(474) Abdullah Ibn Yazid narrated: Al-Bara told me –and he is not a liar- that they used to perform the Prayer behind the Messenger of Allah "Allah's blessing and peace be upon him": I never saw anyone bending his back at the time while he (the Prophet) was raising his head, till the Messenger of Allah "Allah's blessing and peace be upon him" placed his forehead on the ground. Then, they would fall in prostration after him.

198-(...) Abdullah Ibn Yazid narrated: Al-Bara told me –and he is not a liar- that whenever The Messenger of Allah "Allah's blessing and peace be upon him" (raised his head from bowing and) said: "Allah listens to him who praises Him", none of us would bend his back (for prostration) until he (The Prophet) fell in prostration. Then, we would fall in prostration after him.

199-(...) Muharib Ibn Dithar narrated: I heard Abdullah Ibn Yazid talking upon the pulpit: Al-Bara told us that they used to pray with The Messenger of Allah "Allah's blessing and peace be upon him". Whenever he (The Prophet) bowed, they would bow (after him); "and whenever he raised his head (from bowing) and said: "Allah listens to him who praises Him", we would remain standing until we saw that he placed his forehead on the ground (in prostration); and then, we would follow him".

200-(...) Abd Ar-Rahman Ibn Abu Laila narrated from Al-Bara: We were (praying) with The Prophet "Allah's blessing and peace be upon him", and none of us would bend his back until we saw that he fell in prostration. Zuhair said (in his narration): "Until we saw him prostrating".

انْتَصَبَ قَائِماً حَتَّى يَقُولَ الْقَائِلُ: قَدْ نَسِيَ. وَإِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ مَكَثَ. حَتَّى يَقُولَ الْقَائِلُ: قَدْ نَسِيَ.

[البخاري: كتاب الأذان، باب المكث بين السجدتين، رقم: ٨٢١].

١٩٦ ـ (٤٧٣) ـ وحدّثني أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ؛ قَالَ: مَا صَلَّيْتُ خَلْفَ أَحَدٍ أَوْجَزَ صَلاةً مِنْ صَلاةِ رَسُولِ اللَّهِ ﷺ، فِي تَمَامٍ. كَانَتْ صَلاةُ رَسُولِ اللَّهِ ﷺ مُتَقَارِبَةً. وَكَانَتْ صَلاةُ أَبِي بَكْرٍ مُتَقَارِبَةً، فَلَمَّا كَانَ عُمَرُ بْنُ الْخَطَّابِ مَدَّ فِي صَلاةِ الْفَجْرِ. وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» قَامَ، حَتَّى نَقُولَ: قَدْ أَوْهَمَ، ثُمَّ يَسْجُدُ، وَيَقْعُدُ بَيْنَ السَّجْدَتَيْنِ، حَتَّى نَقُولَ: قَدْ أَوْهَمَ.

٣٩ ـ بَابُ مُتَابَعَةِ الإِمَامِ والعَمَلِ بَعْدَهُ

١٩٧ ـ (٤٧٤) ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ. (ح) قَالَ: وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ. قَالَ: حَدَّثَنِي الْبَرَاءُ ـ وَهُوَ غَيْرُ كَذُوبٍ ـ أَنَّهُمْ كَانُوا يُصَلُّونَ خَلْفَ رَسُولِ اللَّهِ ﷺ، فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ أَرَ أَحَداً يَحْنِي ظَهْرَهُ حَتَّى يَضَعَ رَسُولُ اللَّهِ ﷺ جَبْهَتَهُ عَلَى الأَرْضِ، ثُمَّ يَخِرُّ مَنْ وَرَاءَهُ سُجَّداً.

[البخاري: كتاب الأذان، باب متى يسجد من خلف الإمام، رقم: ٦٩٠].

١٩٨ ـ (...) ـ وحدّثني أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى ـ يَعْنِي ابْنَ سَعِيدٍ ـ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي أَبُو إِسْحَاقَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنِي الْبَرَاءُ ـ وَهُوَ غَيْرُ كَذُوبٍ ـ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» لَمْ يَحْنِ أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَقَعَ رَسُولُ اللَّهِ ﷺ سَاجِداً، ثُمَّ نَقَعُ سُجُوداً بَعْدَهُ.

١٩٩ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ سَهْمٍ الأَنْطَاكِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ مُحَارِبِ بْنِ دِثَارٍ؛ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ يَقُولُ عَلَى الْمِنْبَرِ: حَدَّثَنَا الْبَرَاءُ: أَنَّهُمْ كَانُوا يُصَلُّونَ مَعَ رَسُولِ اللَّهِ ﷺ، فَإِذَا رَكَعَ رَكَعُوا، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» لَمْ نَزَلْ قِيَاماً حَتَّى نَرَاهُ قَدْ وَضَعَ وَجْهَهُ فِي الأَرْضِ، ثُمَّ نَتْبَعُهُ.

٢٠٠ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا أَبَانُ وَغَيْرُهُ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ؛ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ لاَ يَحْنُو أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى نَرَاهُ قَدْ سَجَدَ.

فَقَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ. قَالَ: حَدَّثَنَا الْكُوفِيُّونَ: أَبَانُ وَغَيْرُهُ. قَالَ: حَتَّى نَرَاهُ يَسْجُدُ.

201-(475) Amr Ibn Huwairith narrated: I offered the Dawn "Fajr" prayer behind The Messenger of Allah "Allah's blessing and peace be upon him", in which he recited: "So verily I call to witness the Planets that recede, Go straight, or hide". (At-Takwir 15:16) Indeed, none of us would bend his back until he (The Prophet) fully prostrated.

[40] What one says on raising his head from bowing

202-(476) Ibn Abu Awfa narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" lifted his back from bowing, he would say: "Allah listens to him who praises Him! O Allah, our Lord! To You be all the praises, as much as filling the heavens, filling the earth, and filling whatever thing You wished afterwards".

203-(...) Abdullah Ibn Abu Awfa reported: The Messenger of Allah "Allah's blessing and peace be upon him" used to invoke Allah with the following supplication: "O Allah, our Lord! To You be all the praises, as much as filling the heavens, filling the earth, and filling whatever thing You wished afterwards".

204-(...) Abdullah Ibn Abu Awfa reported: The Messenger of Allah "Allah's blessing and peace be upon him" used to say (in the prayer): "O Allah, our Lord! To You be all the praises, as much as filling the heavens, filling the earth, and filling whatever thing You wished afterwards. O Allah! Purify me with the snow, the (water of) hail and the cold water! O Allah! Cleanse me from sins and errors in the same way as the white garment is cleansed from dirt".

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters. But, he said in the narration of Mu'adh: "As the white garment is washed from filth". And he said "from dirt" in the narration of Yazid.

205-(477) Abu Sa'id Al-Khudri narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" raised his head from bowing, he would say: "O Allah, our Lord! To You be all the praises, as much as filling the heavens, the earth, and everything You wished besides, O (Allah, Who is) worthy of praise and glory: The truest word a slave can say –and all of us are slaves for You- is: There is none to withhold whatever You have given, nor is there anyone to give whatever You have withheld; and no fortune and richness would benefit the rich fortunate one without (or against) You".

206-(478) Ibn Abbas narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" raised his head from bowing, he

٢٠١ ـ (٤٧٥) ـ حدّثنا مُحرِزُ بْنُ عَوْنِ بْنِ أَبِي عَوْنٍ: حَدَّثَنَا خَلَفُ بْنُ خَلِيفَةَ الأَشْجَعِيُّ أَبُو أَحْمَدَ، عَنِ الْوَلِيدِ بْنِ سَرِيعٍ، مَوْلَى آلِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ؛ قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ الْفَجْرَ، فَسَمِعْتُهُ يَقْرَأُ: ﴿فَلَآ أُقْسِمُ بِٱلْخُنَّسِ ۝١٥ ٱلْجَوَارِ ٱلْكُنَّسِ ۝١٦﴾ [التكوير: ١٥ ـ ١٦]. وَكَانَ لاَ يَحْنِي رَجُلٌ مِنَّا ظَهْرَهُ حَتَّى يَسْتَتِمَّ سَاجِداً.

٤٠ ـ بابُ ما يقولُ إذا رَفَعَ رأسَهُ من الركوع

٢٠٢ ـ (٤٧٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ عُبَيْدِ بْنِ الْحَسَنِ، عَنِ ابْنِ أَبِي أَوْفَى؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا رَفَعَ ظَهْرَهُ مِنَ الرُّكُوعِ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

٢٠٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عُبَيْدِ بْنِ الْحَسَنِ؛ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو بِهَذَا الدُّعَاءِ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلْءَ السَّمَاوَاتِ وَمِلْءَ الأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

٢٠٤ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَجْزَأَةَ بْنِ زَاهِرٍ؛ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى يُحَدِّثُ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ لَكَ الْحَمْدُ مِلْءَ السَّمَاءِ وَمِلْءَ الأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ. اللَّهُمَّ طَهِّرْنِي بِالثَّلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ. اللَّهُمَّ طَهِّرْنِي مِنَ الذُّنُوبِ وَالْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الْوَسَخِ».

(...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح) قَالَ: وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، كِلاَهُمَا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ.

فِي رِوَايَةِ مُعَاذٍ: «كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّرَنِ».

وَفِي رِوَايَةِ يَزِيدَ: «مِنَ الدَّنَسِ».

٢٠٥ ـ (٤٧٧) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا مَرْوَانُ بْنُ مُحَمَّدٍ الدِّمَشْقِيُّ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ عَطِيَّةَ بْنِ قَيْسٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ والأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ. أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ. اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

٢٠٦ ـ (٤٧٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ، كَانَ إِذَا رَفَعَ رَأْسَهُ

would say: "O Allah, our Lord! To You be all the praises, as much as filling the heavens, the earth, and everything You wished besides, O (Allah, Who is) worthy of praise and glory: There is none to prevent whatever You have given, nor is there anyone to give whatever You have prevented; and no fortune and richness would benefit the rich fortunate one without (or against) You".

(...) Ata narrated from Ibn Abbas, from The Prophet "Allah's blessing and peace be upon him" the same until his saying: "and filling everything You wished besides", and he did not mention what follows it.

[41] It is forbidden to recite Quran in bowing and prostration

207-(479) Ibn Abbas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" uncovered the curtain (of his chamber) and (saw) people in rows (performing the prayer) behind Abu Bakr. Then, he said: "O people! Nothing remains of the glad tidings of the Prophethood, but good visions (in dreams), which a Muslim sees, or somebody is made to see for him. You should know that I have been forbidden to recite the Quran in the state of bowing and prostration. So, as for bowing, you should glorify Allah The Great, and as for prostration, be earnest in supplication, for it is entitled to be responded to".

208-(...) Abdullah Ibn Abbas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" uncovered the curtain (of his chamber) and his head was bandaged during his fatal illness. Then he said: "O Allah! Is it not that I have reported (Your message)? (He said it thrice) Nothing remains of the glad tidings of the Prophethood, but good visions (in dreams) which a pious slave sees or somebody is made to see for him". (Then, he mentioned the same Hadith of Sufyan).

209-(480) Ali Ibn Abu Talib narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to recite (Quran) while being in the state of bowing or prostration.

210-(...) Ali Ibn Abu Talib narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to recite The Holy Quran while being in the state of bowing or prostration.

211-(...) Ali Ibn Abu Talib narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to recite (Quran) while being in the state of bowing or prostration, and I do not say that he forbade you.

مِنَ الرُّكُوعِ. قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الأَرْضِ، وَمَا بَيْنَهُمَا. وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ، لا مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

(...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا حَفْصٌ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ: حَدَّثَنَا قَيْسُ بْنُ سَعْدٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ... إِلَى قَوْلِهِ: «وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ» وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

٤١ ـ باب النَّهْيِ عن قراءةِ القرآنِ في الرُّكوعِ والسجُودِ

٢٠٧ ـ (٤٧٩) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ سُحَيْمٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَشَفَ رَسُولُ اللَّهِ ﷺ السِّتَارَةَ، وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ. فَقَالَ: «أَيُّهَا النَّاسُ، إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلاَّ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ، أَوْ تُرَى لَهُ، أَلاَ وَإِنِّي نُهِيتُ أَنْ أَقْرَأَ الْقُرْآنَ رَاكِعاً أَوْ سَاجِداً، فَأَمَّا الرُّكُوعُ فَعَظِّمُوا فِيهِ الرَّبَّ عَزَّ وَجَلَّ. وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ، فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ».

٢٠٨ ـ (...) ـ قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ. حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ سُحَيْمٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبَدِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ قَالَ: كَشَفَ رَسُولُ اللَّهِ ﷺ السِّتْرَ. وَرَأْسُهُ مَعْصُوبٌ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ فَقَالَ: «اللَّهُمَّ هَلْ بَلَّغْتُ؟» ثَلاَثَ مَرَّاتٍ، «إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلاَّ الرُّؤْيَا يَرَاهَا الْعَبْدُ الصَّالِحُ أَوْ تُرَى لَهُ...» ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ سُفْيَانَ.

٢٠٩ ـ (٤٨٠) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ؛ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ: أَنَّ أَبَاهُ حَدَّثَهُ؛ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَقْرَأَ رَاكِعاً أَوْ سَاجِداً.

٢١٠ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ ـ يَعْنِي ابْنَ كَثِيرٍ ـ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ قِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ أَوْ سَاجِدٌ.

٢١١ ـ (...) ـ وحدّثني أَبُو بَكْرِ بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ أَنَّهُ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ. وَلاَ أَقُولُ: نَهَاكُمْ.

212-(...) Ibn Abbas narrated from Ali Ibn Abu Talib: My beloved one (i.e. The Prophet) "Allah's blessing and peace be upon him" forbade me to recite (Quran) while being in the state of bowing or prostration.

213-(...) Ali Ibn Abu Talib narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to recite (Quran) while being in the state of bowing. (But, none of the transmitters mentioned such a forbiddance in the state of prostration), as mentioned by Az-Zuhri, Zaid Ibn Aslam, Al-Walid Ibn Kathir, and Dawood Ibn Qais

(...) The same was narrated on the authority of Ali, in which there is no mention of (such a forbiddance) in the state of prostration.

214-(481) Ibn Abbas narrated: I was forbidden (by The Prophet) to recite (Quran) while being in the state of bowing. (He did not mention Ali in the chain of transmission).

[42] What could be said in both bowing and prostration

215-(482) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The slave would be the nearest to (the mercy of) his Lord when he is in the state of prostration; so, supplicate (Allah) so much (while being in such a state)".

216-(483) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to say in his prostration: "O Allah! Forgive me all of my sins: the minor and the major, the first and the last, and the secret and the open".

217-(484) Masruq narrated from A'isha: The Messenger of Allah "Allah's blessing and peace be upon him" used to say, in his bowing and prostration: "Glory be to You O Allah, with Your praise (I glorify You); for give me". In this way, he would comply to (the order of) The Quran.

218-(...) Masruq narrated from A'isha: The Messenger of Allah "Allah's blessing and peace be upon him" used to say frequently before his death: "Glory be to You, with Your praise I ask for Your forgiveness, and I turn in repentance to You". I asked him: "O Messenger of Allah! What are those words which I find you saying?" he replied: "there has been made a sign for me in my nation, and when I saw it, I uttered them. (It is): "When comes the Help of Allah, and Victory, And thou dost see the People enter Allah's Religion in crowds, Celebrate the Praises of thy Lord, and pray for His Forgiveness: for He is Oft-Returning (in Grace and Mercy)"".

219-(...) Masruq narrated from A'isha: I never saw The Messenger of Allah "Allah's blessing and peace be upon him", since it was revealed to

٢١٢ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وإِسْحَاقُ، قَالاَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ؛ قَالَ: نَهَانِي حِبِّي ﷺ أَنْ أَقْرَأَ رَاكِعاً، أَوْ سَاجِداً.

٢١٣ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ. (ح) وَحَدَّثَنِي عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ. (ح) قَالَ: وحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ. (ح) قَالَ: وَحَدَّثَنَا الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَى ـ وَهُوَ الْقَطَّانُ ـ عَنِ ابْنِ عَجْلاَنَ.

(ح) وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ. (ح) قَالَ: وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنُونَ ابْنَ جَعْفَرٍ ـ أَخْبَرَنِي مُحَمَّدٌ ـ وَهُوَ ابْنُ عَمْرٍو ـ (ح) قَالَ: وَحَدَّثَنِي هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْدَةُ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، كُلُّ هَؤُلاءِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، ـ إِلاَّ الضَّحَّاكَ وَابْنَ عَجْلاَنَ فَإِنَّهُمَا زَادَا: عَنِ ابْنِ عَبَّاسٍ عَنْ عَلِيٍّ ـ عَنِ النَّبِيِّ ﷺ. كُلُّهُمْ قَالُوا: نَهَانِي عَنْ قِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ. وَلَمْ يَذْكُرُوا فِي رِوَايَتِهِمُ النَّهْيَ عَنْهَا فِي السُّجُودِ. كَمَا ذَكَرَ الزُّهْرِيُّ وَزَيْدُ بْنُ أَسْلَمَ وَالْوَلِيدُ بْنُ كَثِيرٍ وَدَاوُدُ بْنُ قَيْسٍ.

(...) ـ وحدّثناه قُتَيْبَةُ، عَنْ حَاتِمِ بْنِ إِسْمَاعِيلَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ عَلِيٍّ. وَلَمْ يَذْكُرْ فِي السُّجُودِ.

٢١٤ ـ (٤٨١) ـ وحدّثني عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنْ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّهُ قَالَ: نُهِيتُ أَنْ أَقْرَأَ وَأَنَا رَاكِعٌ، لاَ يَذْكُرُ فِي الإِسْنَادِ عَلِيًّا.

٤٢ ـ بابُ ما يُقالُ في الرُّكُوعِ والسُّجُودِ

٢١٥ ـ (٤٨٢) ـ وحدّثنا هَارُونُ بْنُ مَعْرُوفٍ وَعَمْرُو بْنُ سَوَّادٍ، قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرٍ: أَنَّهُ سَمِعَ أَبَا صَالِحٍ ذَكْوَانَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ».

٢١٦ ـ (٤٨٣) ـ وحدّثني أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الأَعْلَى، قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي سُجُودِهِ: «اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ. دِقَّهُ وَجِلَّهُ. وَأَوَّلَهُ وَآخِرَهُ. وَعَلاَنِيَتَهُ وَسِرَّهُ».

٢١٧ ـ (٤٨٤) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي» يَتَأَوَّلُ الْقُرْآنَ. [البخاري: كتاب الأذان، باب الدعاء في الركوع، رقم: ٧٩٤].

٢١٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ، قَبْلَ أَنْ يَمُوتَ: «سُبْحَانَكَ وَبِحَمْدِكَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ». قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا هَذِهِ الْكَلِمَاتُ الَّتِي أَرَاكَ أَحْدَثْتَهَا تَقُولُهَا؟ قَالَ: «جُعِلَتْ لِي عَلاَمَةٌ فِي أُمَّتِي إِذَا رَأَيْتُهَا قُلْتُهَا. ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١﴾» [النصر: ١] إِلَى آخِرِ السُّورَةِ.

٢١٩ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ، عَنِ الأَعْمَشِ،

him: "When comes the Help of Allah", offering a prayer but that he supplicated or said: "Glory be to You, o my Lord, with Your praise (I glorify You)! O Allah! Forgive me".

220-(...) Masruq narrated from A'isha: The Messenger of Allah "Allah's blessing and peace be upon him" used to say frequently: "Glory be to Allah, with Whose praise (I glorify Him). I ask for Allah's forgiveness, and I turn in repentance to Him". I asked him: "O Messenger of Allah! I see you saying frequently: "Glory be to Allah, with Whose praise (I glorify Him). I ask for Allah's forgiveness, and I turn in repentance to Him"". He replied: "My Lord told me that I would see a sign in my nation; and when I see it I should say frequently: "Glory be to Allah, with Whose praise (I glorify Him). I ask for Allah's forgiveness, and I turn in repentance to Him". And, I saw it: "When comes the Help of Allah, and Victory (i.e. the conquest of Mecca), And thou dost see the People enter Allah's Religion in crowds, Celebrate the Praises of thy Lord, and pray for His Forgiveness: for He is Oft-Returning (in Grace and Mercy)"".

221-(485) Ibn Juraij narrated: I asked Ata: "What do you use to say in the state of bowing?" he said: "As for (the statement): "Glory be to You, with Your praise (I glorify You); there is no god but You", Ibn Abu Mulaika told me that A'isha said: One night, I missed The Messenger of Allah "Allah's blessing and peace be upon him", and I thought he had gone to one of his wives. I looked for him. But, when I returned, I found him, in a state of bowing or prostration, saying: "Glory be to You, with Your praise (I glorify You); there is no god but You". I said: "Let my father and my mother be sacrificed for you! I'm thinking in a state (of jealousy), while you are in another state (with your Lord)"".

222-(486) A'isha narrated: One night, I missed The Messenger of Allah "Allah's blessing and peace be upon him" from the bed. I searched for him, and then my hand touched the soles of his feet, which were raised, as he was in the state of prostration, saying: "O Allah! I seek refuge with Your pleasure from Your anger, with Your forgiveness from Your punishment, and with (the mercy of) You from (the anger of) You. I cannot reckon Your praise, for You are as You applauded Yourself".

223-(487) A'isha narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to say in his bowing and prostration: "Glorified be You, sanctified be You, The Lord of angels and spirits".

224-(...) This Hadith was narrated on the authority of A'isha from The Prophet "Allah's blessing and peace be upon him".

عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: مَا رَأَيْتُ النَّبِيَّ ﷺ مُنْذُ نَزَلَ عَلَيْهِ: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ يُصَلِّي صَلاَةً إِلا دَعَا. أَوْ قَالَ فِيهَا: «سُبْحَانَكَ رَبِّي وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي».

٢٢٠ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي عَبْدُ الأَعْلَىٰ: حَدَّثَنَا دَاوُدُ عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ مِنْ قَوْلِ: «سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ». قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَرَاكَ تُكْثِرُ مِنْ قَوْلِ: «سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ؟» فَقَالَ: «خَبَّرَنِي رَبِّي أَنِّي سَأَرَى عَلاَمَةً فِي أُمَّتِي، فَإِذَا رَأَيْتُهَا أَكْثَرْتُ مِنْ قَوْلِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ، فَقَدْ رَأَيْتُهَا. ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١﴾. فَتْحُ مَكَّةَ. ﴿وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ۝٢ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًۢا ۝٣﴾ [النصر: ١ ـ ٣]».

٢٢١ ـ (٤٨٥) ـ وحدّثني حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. قَالَ: قُلْتُ لِعَطَاءٍ: كَيْفَ تَقُولُ أَنْتَ فِي الرُّكُوعِ؟ قَالَ: أَمَّا سُبْحَانَكَ وَبِحَمْدِكَ لاَ إِلَهَ إِلاَّ أَنْتَ، فَأَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ؛ قَالَتِ: افْتَقَدْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ. فَظَنَنْتُ أَنَّهُ ذَهَبَ إِلَى بَعْضِ نِسَائِهِ. فَتَحَسَّسْتُ ثُمَّ رَجَعْتُ، فَإِذَا هُوَ رَاكِعٌ أَوْ سَاجِدٌ يَقُولُ: «سُبْحَانَكَ وَبِحَمْدِكَ لاَ إِلَهَ إِلاَّ أَنْتَ». فَقُلْتُ: بِأَبِي أَنْتَ وَأُمِّي، إِنِّي لَفِي شَأْنٍ وَإِنَّكَ لَفِي آخَرَ.

٢٢٢ ـ (٤٨٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ ﷺ لَيْلَةً مِنَ الْفِرَاشِ، فَالْتَمَسْتُهُ، فَوَقَعَتْ يَدِي عَلَى بَطْنِ قَدَمَيْهِ وَهُوَ فِي الْمَسْجِدِ ـ وَهُمَا مَنْصُوبَتَانِ ـ وَهُوَ يَقُولُ: «اللَّهُمَّ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ. وَأَعُوذُ بِكَ مِنْكَ لاَ أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ».

٢٢٣ ـ (٤٨٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا سَعِيدُ ابْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ: أَنَّ عَائِشَةَ نَبَّأَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبُّوحٌ قُدُّوسٌ. رَبُّ الْمَلاَئِكَةِ وَالرُّوحِ».

٢٢٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ أَخْبَرَنِي قَتَادَةُ. قَالَ: سَمِعْتُ مُطَرِّفَ بْنَ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ. قَالَ أَبُو دَاوُدَ: وَحَدَّثَنِي هِشَامٌ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ... بِهَذَا الْحَدِيثِ.

[43] The merit of the prostration, and the exhortation to offer it

225-(488) Ma'dan Ibn Abu Talha Al-Ya'muri narrated: I met Thawban, the freed slave of The Messenger of Allah "Allah's blessing and peace be upon him", to whom I said: "Tell me of a (good) deed, by which Allah would admit me in Paradise (or tell me of the dearest deed to Allah)". He kept silent. I asked him once again, and he kept silent. I asked him for the third time, and he replied: "I asked about that The Messenger of Allah "Allah's blessing and peace be upon him", who said: "Offer the prostration to Allah so much, for you never fall in prostration to Allah once, but that Allah would raise you by it a degree (in reward), and remove a sin from you"". Ma'dan resumed: "Later, I met Abu Ad-Darda, whom I asked (about this matter), and he said to me the same as Thawban had said".

226-(489) Rabie'a Ibn Ka'b Al-Aslami narrated: I was staying the night with The Messenger of Allah "Allah's blessing and peace be upon him" when I brought to him his (water of) ablution and other needs. He said to me: "Ask (me whatever you wanted)". I said: "I ask you (to be given the privilege of) accompanying you in Paradise". He said: "Ask for something besides". I said: "It is just that (which I wanted)". He said: "Then, support me to do that for you by offering so much prostrations (to Allah)".

[44] The limbs of prostration, and the forbiddance of folding the hair and clothes, as well as of plaiting the hair in the prayer

227-(490) Tawus narrated from Ibn Abbas: The Prophet "Allah's blessing and peace be upon him" has been ordered to prostrate on seven (bones), and not to fold his hair and clothes.

(This is the narration of Yahya, but, according to the narration of Abu Ar-Rabie: (He has been ordered to prostrate) on seven bones: the palms, the knees, the feet, and the forehead, and he has been forbidden to fold his hair and clothes).

228-(...) Tawus narrated from Ibn Abbas: The Prophet "Allah's blessing and peace be upon him" said: "I have been ordered to prostrate on seven bones, and not to fold hair or clothes".

229-(...) Tawus narrated from Ibn Abbas: The Prophet "Allah's blessing and peace be upon him" has been ordered to prostrate on seven (bones), and he has been forbidden to fold back the hair and clothes.

230-(...) Tawus narrated from Ibn Abbas: The Prophet "Allah's blessing and peace be upon him" said. "I have been ordered to prostrate on seven bones: The forehead, (and he pointed with his hand to his nose), the

٤٣ ـ بابُ فَضلِ السُّجُود والحَثِّ عليه

٢٢٥ ـ (٤٨٨) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: سَمِعْتُ الأَوْزَاعِيَّ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ هِشَامٍ الْمُعَيْطِيُّ: حَدَّثَنِي مَعْدَانُ بْنُ أَبِي طَلْحَةَ الْيَعْمَرِيُّ. قَالَ: لَقِيتُ ثَوْبَانَ مَوْلَىٰ رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: أَخْبِرْنِي بِعَمَلٍ أَعْمَلُهُ يُدْخِلُنِي اللَّهُ بِهِ الْجَنَّةَ. أَوْ قَالَ: قُلْتُ: بِأَحَبِّ الأَعْمَالِ إِلَى اللَّهِ، فَسَكَتَ، ثُمَّ سَأَلْتُهُ الثَّالِثَةَ فَقَالَ: سَأَلْتُ عَنْ ذَلِكَ رَسُولَ اللَّهِ ﷺ. فَقَالَ: «عَلَيْكَ بِكَثْرَةِ السُّجُودِ لِلَّهِ، فَإِنَّكَ لاَ تَسْجُدُ لِلَّهِ سَجْدَةً إِلاَّ رَفَعَكَ اللَّهُ بِهَا دَرَجَةً، وَحَطَّ عَنْكَ بِهَا خَطِيئَةً».

قَالَ مَعْدَانُ: ثُمَّ لَقِيتُ أَبَا الدَّرْدَاءِ فَسَأَلْتُهُ. فَقَالَ لِي مِثْلَ مَا قَالَ لِي ثَوْبَانُ.

٢٢٦ ـ (٤٨٩) ـ حدّثنا الْحَكَمُ بْنُ مُوسَىٰ أَبُو صَالِحٍ: حَدَّثَنَا هِقْلُ بْنُ زِيَادٍ، قَالَ: سَمِعْتُ الأَوْزَاعِيَّ. قَالَ: حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ: حَدَّثَنِي رَبِيعَةُ بْنُ كَعْبٍ الأَسْلَمِيُّ؛ قَالَ: كُنْتُ أَبِيتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَتَيْتُهُ بِوَضُوئِهِ وَحَاجَتِهِ، فَقَالَ لِي: «سَلْ». فَقُلْتُ: أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ. قَالَ: «أَوْ غَيْرَ ذَلِكَ؟» قُلْتُ: هُوَ ذَاكَ. قَالَ: «فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ».

٤٤ ـ بابُ أعضاءِ السجود والنهي عن كَفِّ الشعر والثوب وعَقْصِ الرأس في الصلاة

٢٢٧ ـ (٤٩٠) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، ـ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أُمِرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةٍ. وَنُهِيَ أَنْ يَكُفَّ شَعْرَهُ وَثِيَابَهُ.

هَذَا حَدِيثُ يَحْيَىٰ.

وَقَالَ أَبُو الرَّبِيعِ: عَلَى سَبْعَةِ أَعْظُمٍ. وَنُهِيَ أَنْ يَكُفَّ شَعْرَهُ وَثِيَابَهُ. الْكَفَّيْنِ وَالرُّكْبَتَيْنِ وَالْقَدَمَيْنِ وَالْجَبْهَةِ.

[البخاري: كتاب الأذان، باب السجود على سبعة أعظم، رقم: ٨٠٩].

٢٢٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ. وَلاَ أَكُفَّ ثَوْباً وَلاَ شَعْراً».

[البخاري: كتاب الأذان، باب السجود على الأنف، رقم: ٨١٢].

٢٩٩ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أُمِرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعٍ. وَنُهِيَ أَنْ يَكْفِتَ الشَّعْرَ وَالثِّيَابَ.

٢٣٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ

hands, the knees, and the extremities of the feet, and not to fold back clothes or hair".

231-(...) Tawus narrated from Abdullah Ibn Abbas: The Prophet "Allah's blessing and peace be upon him" said: "I have been ordered to prostrate on seven (bones): the forehead and nose, the hands, the knees, and the feet, and not to fold back the hair and clothes".

(491) Amer Ibn Sa'd narrated from Al-Abbas Ibn Abd Al-Muttalib that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "When one prostrates, then, seven limbs prostrate with him: His face, his hands, his knees and his feet".

232-(492) Kuraib, the freed slave of Ibn Abbas, narrated that once Abdullah Ibn Abbas saw Abdullah Ibn Al-Harith offering the prayer, with his hair plaited from behind him. He got up and started undoing it. When he (Ibn Al-Harith) finished the prayer, he came to Ibn Abbas and asked him: "What is your business with my head?" he (Ibn Abbas) replied: "I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Such a person (as praying with his hair plaited from behind him) is like the one, who is praying while fascinated"".

[45] The moderation in prostration, and putting the hands on the ground, and raising the elbows from the sides, and keeping away the abdomen from the thighs in prostration

233-(493) Anas narrated: The Prophet "Allah's blessing and peace be upon him" said: "Be moderate in prostration (Sajda) and do not put your forearms flat (with elbows touching the ground) like a dog".

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters. But, in the narration of Ibn Ja'far, he said: "None of you should stretch his forearms like the stretching of a dog".

234-(494) Al-Bara narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you prostrated (in the prayer), then, you should put your hands (on the ground) and raise your elbows".

[46] The description of the prayer: What one starts it with, and what he ends it with, and what about prostration and the moderation in it, and what about the testification "Tashahhud" after every two Rak'as of the four-Rak'a prayer, and what about the sitting position between the two prostrations, and what about the first Tashahhud

235-(495) Abdullah Ibn Malik Ibn Buhaina narrated that whenever The Messenger of Allah "Allah's blessing and peace be upon him" prostrated

أَعْظُمِ: الْجَبْهَةِ ـ وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ ـ وَالْيَدَيْنِ، وَالرِّجْلَيْنِ، وَأَطْرَافِ الْقَدَمَيْنِ. وَلاَ نَكْفِتَ الثِّيَابَ وَلاَ الشَّعْرَ».

٢٣١ ـ (...) ـ حدّثنا أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي ابْنُ جُرَيْجٍ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعٍ. وَلاَ أَكْفِتَ الشَّعْرَ وَلاَ الثِّيَابَ: الْجَبْهَةِ، وَالأَنْفِ، وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ، وَالْقَدَمَيْنِ».

(٤٩١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ ـ وَهُوَ ابْنُ مُضَرَ ـ عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَجَدَ الْعَبْدُ سَجَدَ مَعَهُ سَبْعَةُ أَطْرَافٍ: وَجْهُهُ، وَكَفَّاهُ، وَرُكْبَتَاهُ، وَقَدَمَاهُ».

٢٣٢ ـ (٤٩٢) ـ حدّثنا عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ: أَنَّ بُكَيْراً حَدَّثَهُ: أَنَّ كُرَيْباً مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُصَلِّي وَرَأْسُهُ مَعْقُوصٌ مِنْ وَرَائِهِ، فَقَامَ فَجَعَلَ يَحُلُّهُ، فَلَمَّا انْصَرَفَ أَقْبَلَ إِلَى ابْنِ عَبَّاسٍ، فَقَالَ: مَالَكَ وَرَأْسِي؟ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا مَثَلُ هَذَا مَثَلُ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ».

٤٥ ـ باب الاعتدَالِ في السجود، ووضعِ الكَفَّين على الأرض، ورفع المِرْفقين عن الجَنْبَيْنِ ورفع البطن عَنِ الفَخِذَيْنِ في السُّجُودِ

٢٣٣ ـ (٤٩٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اعْتَدِلُوا فِي السُّجُودِ، وَلا يَبْسُطْ أَحَدُكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ».

[البخاري: كتاب الأذان، باب لا يفترش ذراعيه في السجود، رقم: ٨٢٢].

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) قَالَ: وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ قَالاَ: حَدَّثَنَا شُعْبَةُ... بِهَذَا الإِسْنَادِ.

وَفِي حَدِيثِ ابْنِ جَعْفَرٍ: «وَلا يَنْبَسِطْ أَحَدُكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ».

٢٣٤ ـ (٤٩٤) ـ حدّثنا يَحْيَى بْنُ يَحْيَى، قَالَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ إِيَادٍ، عَنْ إِيَادٍ، عَنِ الْبَرَاءِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَجَدْتَ فَضَعْ كَفَّيْكَ وَارْفَعْ مِرْفَقَيْكَ».

٤٦ ـ بابُ ما يَجْمَعُ صِفَةَ الصَّلاة وما يُفْتَتَحُ به ويُخْتَمُ به وصِفَةِ الرُّكُوع والاعتدال منه، والسُّجُود والاعتدال منه، والتشهّد بعد كل رَكْعَتَيْنِ من الرُّبَاعِيَّةِ وصِفَةِ الجُلُوسِ بين السَّجْدَتَيْنِ، وفي التَّشَهُّدِ الأَوَّلِ

٢٣٥ ـ (٤٩٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ ـ وَهُوَ ابْنُ مُضَرَ ـ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا صَلَّى

(in the prayer), he used to spread out his arms (from his sides) so much that the whiteness of his armpits would be visible.

236-(...) The same was narrated on the authority of Ja'far Ibn Rabie'a. according to the narration of Amr Ibn Al-Harith: whenever The Messenger of Allah "Allah's blessing and peace be upon him" prostrated (in the prayer), he used to spread out his arms so much that the whiteness of his armpits would be visible. According to that of Al-Laith: whenever The Messenger of Allah "Allah's blessing and peace be upon him" prostrated (in the prayer), he used to spread out his arms from his armpits so much that I could see their whiteness.

237-(496) Maimuna narrated: Whenever The Prophet "Allah's blessing and peace be upon him" prostrated (in the prayer, he would spread out his arms so much that) if a little sheep wanted to pass between his hands, it would do.

238-(497) Maimuna, the wife of The Prophet "Allah's blessing and peace be upon him", narrated: Whenever The Prophet "Allah's blessing and peace be upon him" prostrated (in the prayer), he would spread out his arms so much that the whiteness of his armpits would be visible from behind him; and whenever he sat, he would rest on his left thigh.

239-(...) Maimuna Bint Al-Harith narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" prostrated (in the prayer), he would spread out his arms so much that the whiteness of his armpits would be visible from behind him.

240-(498) A'isha narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to start the prayer with magnifying Allah (Allah is greater), and (start) the recitation with: "Praise be to Allah, The Lord of the worlds". Whenever he bowed, he would neither lift his head (to the sky), nor would he lower it so much, but he would keep it between the two extremes. Whenever he raised his head from bowing, he would not fall in prostration until he stood straightly. Whenever he raised his head from prostration, he would not prostrate (once again) until he sat straightly. He used to recite the testification "Tashahhud" following every two Rak'as. He also used to put his left foot flat (on the ground) and raise his right one. He forbade the Devil's (way of sitting on the) heels; and he also prohibited placing the arms flat like that of the beast. He used to finish the prayer with the end salutation "Taslim".

[47] The thing a praying man takes in front of him to pray towards it

241-(499) Musa Ibn Talha narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you

فَرَّجَ بَيْنَ يَدَيْهِ، حَتَّى يَبْدُوَ بَيَاضُ إِبْطَيْهِ.

[البخاري: كتاب الصلاة، باب يبدي ضبعيه ويجافي في السجود، رقم: ٣٩٠].

٢٣٦ ـ (...) ـ حدّثنا عَمْرُو بْنُ سَوَّادٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ وَاللَّيْثُ بْنُ سَعْدٍ، كِلاَهُمَا عَنْ جَعْفَرِ بْنِ رَبِيعَةَ... بِهَذَا الإِسْنَادِ.

وَفِي رِوَايَةِ عَمْرِو بْنِ الْحَارِثِ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَجَدَ، يُجَنِّحُ فِي سُجُودِهِ، حَتَّى يُرَى وَضَحُ إِبْطَيْهِ. وَفِي رِوَايَةِ اللَّيْثِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَجَدَ، فَرَّجَ يَدَيْهِ عَنْ إِبْطَيْهِ، حَتَّى إِنِّي لأَرَى بَيَاضَ إِبْطَيْهِ.

٢٣٧ ـ (٤٩٦) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَابْنُ أَبِي عُمَرَ، جَمِيعاً عَنْ سُفْيَانَ. قَالَ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الأَصَمِّ، عَنْ عَمِّهِ يَزِيدَ بْنِ الأَصَمِّ، عَنْ مَيْمُونَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا سَجَدَ، لَوْ شَاءَتْ بَهْمَةٌ أَنْ تَمُرَّ بَيْنَ يَدَيْهِ لَمَرَّتْ.

٢٣٨ ـ (٤٩٧) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ. قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ الأَصَمِّ: عَنْ يَزِيدَ بْنِ الأَصَمِّ؛ أَنَّهُ أَخْبَرَهُ عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَجَدَ خَوَّى بِيَدَيْهِ ـ يَعْنِي جَنَّحَ ـ حَتَّى يُرَى وَضَحُ إِبْطَيْهِ مِنْ وَرَائِهِ. وَإِذَا قَعَدَ اطْمَأَنَّ عَلَى فَخِذِهِ الْيُسْرَى.

٢٣٩ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لِعَمْرٍو ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا وَكِيعٌ ـ حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَجَدَ، جَافَى حَتَّى يُرَى مَنْ خَلْفَهُ وَضَحُ إِبْطَيْهِ. قَالَ وَكِيعٌ: يَعْنِي بَيَاضَهُمَا.

٢٤٠ ـ (٤٩٨) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ ـ يَعْنِي الأَحْمَرَ ـ عَنْ حُسَيْنٍ الْمُعَلِّمِ. (ح) قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لَهُ ـ قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَفْتِحُ الصَّلاَةَ، بِالتَّكْبِيرِ وَالْقِرَاءَةِ، بِـ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾. وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ وَلَكِنْ بَيْنَ ذَلِكَ. وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَائِماً. وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ جَالِساً. وَكَانَ يَقُولُ، فِي كُلِّ رَكْعَتَيْنِ، التَّحِيَّةَ. وَكَانَ يَفْرِشُ رِجْلَهُ الْيُسْرَى وَيَنْصِبُ رِجْلَهُ الْيُمْنَى. وَكَانَ يَنْهَى عَنْ عُقْبَةِ الشَّيْطَانِ. وَيَنْهَى أَنْ يَفْتَرِشَ الرَّجُلُ ذِرَاعَيْهِ افْتِرَاشَ السَّبُعِ. وَكَانَ يَخْتِمُ الصَّلاَةَ بِالتَّسْلِيمِ.

وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ عَنْ أَبِي خَالِدٍ: وَكَانَ يَنْهَى عَنْ عَقِبِ الشَّيْطَانِ.

٤٧ ـ باب سُتْرَةِ الْمُصَلِّي

٢٤١ ـ (٤٩٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو الأَحْوَصِ، ـ عَنْ سِمَاكٍ، عَنْ مُوسَى بْنِ

puts in front of him such thing as the back of a saddle, he should pray, no matter who would pass in front of it".

242-(...) Musa Ibn Talha narrated from his father: We used to offer the prayer, and the animals would pass in front of us. We mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him" who said: "If anyone of you puts in front of him such a thing as the back of a saddle, then, (he should pray and) whatever passes in front of it would not harm him".

243-(500) Urwa narrated from A'isha: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the thing the praying man takes in front of him to pray towards it. He said: "(He could take) such a thing as the back of a saddle".

244-(...) Urwa narrated from A'isha: The Messenger of Allah "Allah's blessing and peace be upon him" was asked during the holy battle of Tabuk about the thing the praying man takes in front of him to pray towards it. He said: "(He could take) such a thing as the back of a saddle".

245-(501) Nafi narrated from Ibn Umar: "Whenever the Messenger of Allah "Allah's blessing and peace be upon him" went out on the (Id) day of (Muslim) festivity, he would order that a spear should be fixed in front of him, towards which he would perform the Prayer, with the people behind him. He used to do so on journey". That is why the rulers took it.

246-(...) Nafi narrated from Ibn Umar that The Prophet "Allah's blessing and peace be upon him" used to fix a short spear (or stick) towards which he would offer the prayer. Ibn Abu Shaiba added: Ubaidullah said: It is the spear.

247-(502) Nafi narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" used to place his mount (between him and the Qibla), towards which he would offer the prayer.

248-(...) Nafi narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" used to pray towards (the direction of) his mount. Ibn Numair said that The Prophet "Allah's blessing and peace be upon him" offered the prayer towards a camel (which he placed between him and the Qibla).

249-(503) Awn Ibn Abu Juhaifa narrated from his father: I came to the Messenger of Allah "Allah's blessing and peace be upon him" in Mecca and he was at (a place of) Al-Abtah in a red leather tent. Bilal stepped out with ablution water for him, the remaining of which some of them (the companions) got and rubbed the others with. Then the Messenger of Allah

طَلْحَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَضَعَ أَحَدُكُمْ بَيْنَ يَدَيْهِ مِثْلَ مُؤْخِرَةِ الرَّحْلِ فَلْيُصَلِّ، وَلاَ يُبَالِ مَنْ مَرَّ وَرَاءَ ذَلِكَ».

٢٤٢ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ، ـ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ؛ قَالَ: كُنَّا نُصَلِّي وَالدَّوَابُّ تَمُرُّ بَيْنَ أَيْدِينَا. فَذَكَرْنَا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «مِثْلُ مُؤْخِرَةِ الرَّحْلِ تَكُونُ بَيْنَ يَدَيْ أَحَدِكُمْ. ثُمَّ لاَ يَضُرُّهُ مَا مَرَّ بَيْنَ يَدَيْهِ». وَقَالَ ابْنُ نُمَيْرٍ: «فَلاَ يَضُرُّهُ مَنْ مَرَّ بَيْنَ يَدَيْهِ».

٢٤٣ ـ (٥٠٠) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ أَبِي الأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ سُتْرَةِ الْمُصَلِّي؟ فَقَالَ: «مِثْلُ مُؤْخِرَةِ الرَّحْلِ».

٢٤٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: أَخْبَرَنَا حَيْوَةُ، عَنْ أَبِي الأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ، فِي غَزْوَةِ تَبُوكَ، عَنْ سُتْرَةِ الْمُصَلِّي؟ فَقَالَ: «كَمُؤْخِرَةِ الرَّحْلِ».

٢٤٥ ـ (٥٠١) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا خَرَجَ يَوْمَ الْعِيدِ، أَمَرَ بِالْحَرْبَةِ فَتُوضَعُ بَيْنَ يَدَيْهِ، فَيُصَلِّي إِلَيْهَا وَالنَّاسُ وَرَاءَهُ. وَكَانَ يَفْعَلُ ذَلِكَ فِي السَّفَرِ. فَمِنْ ثَمَّ اتَّخَذَهَا الأُمَرَاءُ.

[البخاري: كتاب الصلاة، باب سترة الإمام سترة من خلفه، رقم: ٤٩٤].

٢٤٦ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَرْكُزُ، وَقَالَ أَبُو بَكْرٍ: يَغْرِزُ، الْعَنَزَةَ وَيُصَلِّي إِلَيْهَا. زَادَ ابْنُ أَبِي شَيْبَةَ: قَالَ عُبَيْدُ اللَّهِ: وَهِيَ الْحَرْبَةُ.

٢٤٧ ـ (٥٠٢) ـ حدّثنا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَعْرِضُ رَاحِلَتَهُ وَهُوَ يُصَلِّي إِلَيْهَا.

[البخاري: كتاب الصلاة، باب الصلاة إلى الراحلة والبعير...، رقم: ٥٠٧].

٢٤٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، قَالاَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي إِلَى رَاحِلَتِهِ.

وَقَالَ ابْنُ نُمَيْرٍ: إِنَّ النَّبِيَّ ﷺ صَلَّى إِلَى بَعِيرٍ.

٢٤٩ ـ (٥٠٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعاً عَنْ وَكِيعٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَوْنُ بْنُ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ؛ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِمَكَّةَ وَهُوَ بِالأَبْطَحِ، فِي قُبَّةٍ لَهُ حَمْرَاءَ مِنْ أَدَمٍ. قَالَ: فَخَرَجَ بِلاَلٌ بِوَضُوئِهِ، فَمِنْ نَائِلٍ وَنَاضِحٍ. قَالَ فَخَرَجَ النَّبِيُّ ﷺ عَلَيْهِ حُلَّةٌ حَمْرَاءُ، كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ سَاقَيْهِ. قَالَ: فَتَوَضَّأَ وَأَذَّنَ بِلاَلٌ. قَالَ: فَجَعَلْتُ أَتَتَبَّعُ فَاهُ هَاهُنَا وَهَاهُنَا ـ يَقُولُ: يَمِيناً وَشِمَالاً ـ يَقُولُ: حَيَّ

"Allah's blessing and peace be upon him" came out wearing a red garment on him, as if I was looking at the whiteness of his shanks.

He (the Prophet) performed the ablution, and Bilal pronounced the call (for the prayer). I followed his mouth (turning) this side and that as he said on the right and the left: "Come to the Prayer, come to success". Then, a short spear (or stick) was planted for him (on the ground). He stepped forward and performed two Rak'as of Dhuhr, while there passed in front of the spear a donkey and a dog, which were not prevented. Then, he performed two Rak'as for the Asr Prayer. He kept performing two Rak'as (for Dhuhr and Asr) until he came back to Medina.

250-(...) Awn Ibn Abu Juhaifa narrated that his father saw The Prophet "Allah's blessing and peace be upon him" in a red leather tent. (Abu Juhaifa resumed): I saw Bilal bringing out ablution (water for The Prophet), from which I saw the people hurrying to get: Whoever could get from it, would rub his body with it, and whoever could not get from it, would take from the wet hand of his friend. Then, I saw Bilal bringing out a short spear (or stick), which he fixed (in the ground). Then, The Messenger of Allah "Allah's blessing and peace be upon him" came out, wearing a red garment, which he raised up to the half of his shanks. Then, he led the people in a two-Rak'a prayer, facing that short spear. However, I saw both people and animals passing in front of the short spear (or stick).

251-(...) The like of the Hadith of Sufyan and Umar Ibn Abu Za'ida was narrated on the authority of Awn Ibn Abu Juhaifa from his father from The Prophet "Allah's blessing and peace be upon him", each of whom adding something. According to the Hadith of Malik Ibn Mighwal: When it was the very hot midday, Bilal came out and called for the prayer.

252-(...) Al-Hakam narrated: I heard Abu Juhaifa saying: The Messenger of Allah "Allah's blessing and peace be upon him" came out at the very hot midday to Al-Batha, where he offered ablution. Then, he offered two Rak'as for the Noon "Dhuhr" prayer and two Rak'as for the Afternoon "Asr" prayer; and there was a short spear (or stick) in front of him. Shu'ba told: Awn added from his father Abu Juhaifa: A woman and a donkey passed from behind it.

253-(...) The same was narrated on the authority of Shu'ba, depending upon the two chains of transmitters, and according to the narration of Al-Hakam, he (the narrator) said: Then, the people started to take from the remaining of his ablution water.

عَلَى الصَّلاَةِ حَيَّ عَلَى الفَلاَحِ. قَالَ: ثُمَّ رُكِزَتْ لَهُ عَنَزَةٌ، فَتَقَدَّمَ فَصَلَّى الظُّهْرَ رَكْعَتَيْنِ، يَمُرُّ بَيْنَ يَدَيْهِ الْحِمَارُ وَالْكَلْبُ، لاَ يُمْنَعُ. ثُمَّ صَلَّى الْعَصْرَ رَكْعَتَيْنِ. ثُمَّ لَمْ يَزَلْ يُصَلِّي رَكْعَتَيْنِ حَتَّى رَجَعَ إِلَى الْمَدِينَةِ.

٢٥٠ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا عُمَرُ بْنُ أَبِي زَائِدَةَ: حَدَّثَنَا عَوْنُ بْنُ أَبِي جُحَيْفَةَ: أَنَّ أَبَاهُ رَأَى رَسُولَ اللَّهِ ﷺ فِي قُبَّةٍ حَمْرَاءَ مِنْ أَدَمٍ. وَرَأَيْتُ بِلاَلاً أَخْرَجَ وَضُوءاً، فَرَأَيْتُ النَّاسَ يَبْتَدِرُونَ ذَلِكَ الْوَضُوءَ، فَمَنْ أَصَابَ مِنْهُ شَيْئاً تَمَسَّحَ بِهِ، وَمَنْ لَمْ يُصِبْ مِنْهُ أَخَذَ مِنْ بَلَلِ يَدِ صَاحِبِهِ، ثُمَّ رَأَيْتُ بِلاَلاً أَخْرَجَ عَنَزَةً فَرَكَزَهَا. وَخَرَجَ رَسُولُ اللَّهِ ﷺ فِي حُلَّةٍ حَمْرَاءَ مُشَمِّراً، فَصَلَّى إِلَى الْعَنَزَةِ بِالنَّاسِ رَكْعَتَيْنِ. وَرَأَيْتُ النَّاسَ وَالدَّوَابَّ يَمُرُّونَ بَيْنَ يَدَيِ الْعَنَزَةِ.

[البخاري: كتاب الصلاة، باب الصلاة في الثوب الأحمر، رقم: ٣٧٦].

٢٥١ ـ (...) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ. (ح) قَالَ: وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ. قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ. كِلاَهُمَا عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ حَدِيثِ سُفْيَانَ وَعُمَرَ بْنِ أَبِي زَائِدَةَ، يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ.

وَفِي حَدِيثِ مَالِكِ بْنِ مِغْوَلٍ: فَلَمَّا كَانَ بِالْهَاجِرَةِ خَرَجَ بِلاَلٌ فَنَادَى بِالصَّلاَةِ.

[البخاري: كتاب الأذان، باب الأذان للمسافر إذا كانوا جماعة، رقم: ٦٣٣].

٢٥٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ؛ قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ بِالْهَاجِرَةِ إِلَى الْبَطْحَاءِ، فَتَوَضَّأَ فَصَلَّى الظُّهْرَ رَكْعَتَيْنِ، وَالْعَصْرَ رَكْعَتَيْنِ. وَبَيْنَ يَدَيْهِ عَنَزَةٌ.

قَالَ شُعْبَةُ: وَزَادَ فِيهِ عَوْنٌ عَنْ أَبِيهِ أَبِي جُحَيْفَةَ: وَكَانَ يَمُرُّ مِنْ وَرَائِهَا الْمَرْأَةُ وَالْحِمَارُ.

[البخاري: كتاب الوضوء، باب استعمال فضل وضوء الناس، رقم: ١٨٧].

٢٥٣ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ حَاتِمٍ، قَالاَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ بِالإِسْنَادَيْنِ جَمِيعاً... مِثْلَهُ.

وَزَادَ فِي حَدِيثِ الْحَكَمِ: فَجَعَلَ النَّاسُ يَأْخُذُونَ مِنْ فَضْلِ وَضُوئِهِ.

254-(504) Ubaidullah Ibn Abdullah narrated from Ibn Abbas: Once I came riding a she-ass when I had (just) attained the age of puberty. Allah's Apostle "Allah's blessing and peace be upon him" was leading the people in the prayer at Mina. I passed in front of the row (of the praying people while they were offering their prayer). I dismounted and let loose the she-ass to graze and entered the row, but nobody objected to that.

255-(...) Ubaidullah Ibn Abdullah Ibn Utba narrated that Abdullah Ibn Abbas told him that once he came riding a donkey, while The Messenger of Allah "Allah's blessing and peace be upon him" was standing for the prayer at Mina in the Farewell Pilgrimage. He was leading the people in the prayer. Then, the donkey passed in front of some (people) of the row. He dismounted and joined the row (of the praying people).

256-(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters, and he said here that The Prophet "Allah's blessing and peace be upon him" was performing the prayer at Arafat.

257-(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters, with no mention of Mina or Arafat, but he said: In the Farewell Pilgrimage, or on the day of Conquest.

[48] Preventing anyone to pass in front of the praying man

258-(505) Abu Sa'id narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anybody amongst you is praying (behind something to hide him from people), he should not let anyone pass in front of him, and he should repulse him. If he refuses, he should use force against him for he is a Satan".

259-(...) Humaid Ibn Hilal narrated: While I and one of my companions were studying a certain tradition, Abu Salih As-Samman said: Let me tell you what I heard and saw from Abu Sa'id: While I was with Abu Sa'id who was offering the prayer on Friday, behind something to hide him from people, a young man from Abu Mu'ait's sons wanted to pass in front of him, but Abu Sa'id repulsed him with a push on his chest. Finding no alternative he again tried to pass but Abu Sa'id pushed him with a greater force. The young man abused Abu Sa'id and went to Marwan and complained of Abu Sa'id who followed the young man to Marwan. Marwan asked him: "O Abu Sa'id! What has happened between you and the son of your brother?" Abu Sa'id said to him: "I heard The Prophet "Allah's blessing and peace be upon him" saying: "If anybody amongst you is praying behind something to hide him from the people, and somebody

٢٥٤ ـ (٥٠٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أَقْبَلْتُ رَاكِباً عَلَى أَتَانٍ ـ وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الاحْتِلاَمَ ـ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ بِمِنًى، فَمَرَرْتُ بَيْنَ يَدَيِ الصَّفِّ، فَنَزَلْتُ، فَأَرْسَلْتُ الأَتَانَ تَرْتَعُ، وَدَخَلْتُ فِي الصَّفِّ، فَلَمْ يُنْكِرْ ذٰلِكَ عَلَيَّ أَحَدٌ.

[البخاري: كتاب العلم، باب متى يصح سماع الصغير، رقم: ٧٦].

٢٥٥ ـ (...) ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّهُ أَقْبَلَ يَسِيرُ عَلَى حِمَارٍ، وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يُصَلِّي بِمِنًى، فِي حَجَّةِ الْوَدَاعِ، يُصَلِّي بِالنَّاسِ. قَالَ فَسَارَ الْحِمَارُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ، ثُمَّ نَزَلَ عَنْهُ، فَصَفَّ مَعَ النَّاسِ.

٢٥٦ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، وَعَمْرٌو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ، قَالَ: وَالنَّبِيُّ ﷺ يُصَلِّي بِعَرَفَةَ.

٢٥٧ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ فِيهِ مِنًى وَلاَ عَرَفَةَ. وَقَالَ: فِي حَجَّةِ الْوَدَاعِ أَوْ يَوْمَ الْفَتْحِ.

٤٨ ـ بابُ منعِ المارِّ بين يَدَي المُصَلِّي

٢٥٨ ـ (٥٠٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلاَ يَدَعْ أَحَداً يَمُرُّ بَيْنَ يَدَيْهِ، وَلْيَدْرَأْهُ مَا اسْتَطَاعَ، فَإِنْ أَبَىٰ فَلْيُقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ».

٢٥٩ ـ (...) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا ابْنُ هِلاَلٍ ـ يَعْنِي حُمَيْداً ـ قَالَ: بَيْنَمَا أَنَا وَصَاحِبٌ لِي نَتَذَاكَرُ حَدِيثاً، إِذْ قَالَ أَبُو صَالِحٍ السَّمَّانُ: أَنَا أُحَدِّثُكَ مَا سَمِعْتُ مِنْ أَبِي سَعِيدٍ وَرَأَيْتُ مِنْهُ. قَالَ: بَيْنَمَا أَنَا مَعَ أَبِي سَعِيدٍ يُصَلِّي يَوْمَ الْجُمُعَةِ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، إِذْ جَاءَ رَجُلٌ شَابٌّ مِنْ بَنِي أَبِي مُعَيْطٍ، أَرَادَ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَدَفَعَ فِي نَحْرِهِ، فَنَظَرَ فَلَمْ يَجِدْ مَسَاغاً إِلاَّ بَيْنَ يَدَيْ أَبِي سَعِيدٍ، فَعَادَ، فَدَفَعَ فِي نَحْرِهِ أَشَدَّ مِنَ الدَّفْعَةِ الأُولَىٰ، فَمَثَلَ قَائِماً، فَنَالَ مِنْ أَبِي سَعِيدٍ. ثُمَّ زَاحَمَ النَّاسَ، فَخَرَجَ، فَدَخَلَ عَلَى مَرْوَانَ، فَشَكَا إِلَيْهِ مَا لَقِيَ. قَالَ: وَدَخَلَ أَبُو سَعِيدٍ عَلَى مَرْوَانَ. فَقَالَ لَهُ مَرْوَانُ: مَالَكَ وَلابْنِ أَخِيكَ جَاءَ يَشْكُوكَ؟ فَقَالَ أَبُو سَعِيدٍ: سَمِعْتُ

tries to pass in front of him, then he should repulse him. If he refuses, he should use force against him for he is a Satan"".

260-(506) Abdullah Ibn Umar narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anybody amongst you is praying, he should not let anyone pass in front of him. If he refuses, he should use force against him for he then has a devil with him".

(...) Ibn Umar narrated from The Messenger of Allah "Allah's blessing and peace be upon him" the same.

261-(507) Busr Ibn Sa'id reported that Zaid Ibn Khalid had sent him to Abu Juhaim to know what The Messenger of Allah "Allah's blessing and peace be upon him" had said concerning the sin of him, who passed in front of the praying man. Abu Juhaim narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the person who passed in front of another in prayer knew the magnitude of his sin, he would prefer to wait for 40 rather than to pass in front of him". The sub narrator Abu An-Nadr said: "I do not remember exactly whether he said 40 days, months or years".

(...) Busr Ibn Sa'id narrated that Khalid Ibn Zaid Al-Juhani had sent to Abu Juhaim Al-Ansari to know what he heard from The Prophet "Allah's blessing and peace be upon him" (and the remaining is like Malik's Hadith).

[49] The praying man's getting close to the thing towards which he prays

262-(508) Sahl Ibn Sa'd As-Sa'idi narrated: Between the praying place of The Messenger of Allah "Allah's blessing and peace be upon him" and the wall, there was a (distance enough for a) goat to pass.

263-(509) Yazid Ibn Abu Ubaid reported: Salama Ibn Al-Akwa used to seek for the place where the Mus'haf (manuscript of The Holy Quran) was kept in order to (offer the supererogatory prayers and) glorify Allah there. He mentioned that Allah's Apostle "Allah's blessing and peace be upon him" used to seek for that place, and there was, between the pulpit and the Qibla, a (distance enough for a) goat to pass.

264-(...) Yazid Ibn Abu Ubaid reported: Salama Ibn Al-Akwa used to pray behind the pillar, which was near the place where the Mus'haf (manuscript of The Holy Quran) was kept. I said: "O Abu Muslim! I see you always seeking to pray behind this pillar". He replied: "I saw Allah's Apostle "Allah's blessing and peace be upon him" always seeking to pray near that pillar".

رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَلْيَدْفَعْ فِي نَحْرِهِ، فَإِنْ أَبَى فَلْيُقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ».

[البخاري: كتاب الصلاة، باب يرد المصلي على من مر بين يديه، رقم: ٥٠٩].

٢٦٠ ـ (٥٠٦) ـ حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ أَبِي فُدَيْكٍ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ صَدَقَةَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي، فَلاَ يَدَعْ أَحَداً يَمُرُّ بَيْنَ يَدَيْهِ، فَإِنْ أَبَى فَلْيُقَاتِلْهُ، فَإِنَّ مَعَهُ الْقَرِينَ».

(...) ـ حدّثني إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ: حَدَّثَنَا صَدَقَةُ بْنُ يَسَارٍ؛ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ... بِمِثْلِهِ.

٢٦١ ـ (٥٠٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ: أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ أَرْسَلَهُ إِلَى أَبِي جُهَيْمٍ، يَسْأَلُهُ: مَاذَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الْمَارِّ بَيْنَ يَدَيِ الْمُصَلِّي؟ قَالَ أَبُو جُهَيْمٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ، لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْراً لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ». قَالَ أَبُو النَّضْرِ: لاَ أَدْرِي. قَالَ: أَرْبَعِينَ يَوْماً، أَوْ شَهْراً، أَوْ سَنَةً؟

[البخاري: كتاب الصلاة، باب إثم المار بين يدي المصلي، رقم: ٥١٠].

(...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ هَاشِمِ بْنِ حَيَّانَ الْعَبْدِيُّ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ: أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ أَرْسَلَ إِلَى أَبِي جُهَيْمٍ الأَنْصَارِيِّ: مَا سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ؟... فَذَكَرَ بِمَعْنَى حَدِيثِ مَالِكٍ.

٤٩ ـ بَابُ دُنُوِّ الْمُصَلِّي مِنَ السُّتْرَةِ

٢٦٢ ـ (٥٠٨) ـ حدّثني يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: كَانَ بَيْنَ مُصَلَّى رَسُولِ اللَّهِ ﷺ وَبَيْنَ الْجِدَارِ مَمَرُّ الشَّاةِ.

[البخاري: كتاب الصلاة، باب قدر كم ينبغي أن يكون بين المصلي والسترة، رقم: ٤٩٦].

٢٦٣ ـ (٥٠٩) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى ـ وَاللَّفْظُ لاِبْنِ الْمُثَنَّى ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، عَنْ يَزِيدَ ـ يَعْنِي ابْنَ أَبِي عُبَيْدٍ ـ عَنْ سَلَمَةَ ـ وَهُوَ ابْنُ الأَكْوَعِ ـ: أَنَّهُ كَانَ يَتَحَرَّى مَوْضِعَ مَكَانِ الْمُصْحَفِ يُسَبِّحُ فِيهِ. وَذَكَرَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَحَرَّى ذَلِكَ الْمَكَانَ. وَكَانَ بَيْنَ الْمِنْبَرِ وَالْقِبْلَةِ قَدْرُ مَمَرِّ الشَّاةِ.

[البخاري: كتاب الصلاة، باب قدر كم ينبغي أن يكون بين المصلي والسترة، رقم: ٤٩٧].

٢٦٤ ـ (...) ـ حدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مَكِّيٌّ. قَالَ: يَزِيدُ أَخْبَرَنَا، قَالَ: كَانَ سَلَمَةُ يَتَحَرَّى الصَّلاَةَ عِنْدَ الأُسْطُوَانَةِ الَّتِي عِنْدَ الْمُصْحَفِ. فَقُلْتُ لَهُ: يَا أَبَا مُسْلِمٍ، أَرَاكَ تَتَحَرَّى الصَّلاَةَ عِنْدَ هَذِهِ الأُسْطُوَانَةِ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّى الصَّلاَةَ عِنْدَهَا.

[50] What could cover the praying man

265-(510) Abdullah Ibn As-Samit narrated that Abu Dharr told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any one of you stands for prayer, there should be (at least) a thing in front of him equal to the back of a saddle so as to cover him. But, in case there is nothing in front of him, equal to the back of a saddle, his prayer would be interrupted by (the passage of) an ass, a woman, and a black dog". I (the sub-narrator) said: "O Abu Dharr! What does distinguish the black dog from the red dog and the yellow dog"? He said: "O my brother's son! I asked The Messenger of Allah "Allah's blessing and peace be upon him" as you ask me, and he said: "The black dog is (likely equal to) a Satan"".

(...) The same was narrated by Humaid Ibn Hilal depending upon the transmission of Yunus.

266-(511) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The prayer would be interrupted by (the passage of) an ass, a woman and a dog, unless (one takes a thing in front of him even) like the back of a saddle to cover him".

[51] One's lying in front of the praying person

267-(512) A'isha narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used (sometimes) to offer the prayers at night, while I was lying across (in front of him) between him and the Qibla.

268-(...) A'isha narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used (sometimes) to offer all of his prayers at night, while I was lying (in front of him) between him and the Qibla. Whenever he wanted me to offer the Witr, he would awaken me, and I would offer it.

269-(...) Urwa Ibn Az-Zubair narrated: A'isha asked: "What does annul the prayer?" we said: "A (passing of a) woman or a donkey (in front of the praying person)". A'isha commented: "Then, a woman would be (equal to) an evil animal. I used to lie across in front of The Messenger of Allah "Allah's blessing and peace be upon him" while he was offering prayer".

270-(...) Masruq reported that the things which annul the prayers were mentioned before A'isha: i.e. a dog, a donkey and a woman (in state of their passing in front of the praying people). A'isha said: "You have made us (women) equal to donkeys and dogs. By Allah! I saw the Prophet "Allah's blessing and peace be upon him" praying while I used to lie in my bed between him and the Qibla. Whenever I was in need of something, I would dislike to sit (facing him) lest I would trouble The Messenger of

٥٠ ـ بابُ قَدْرِ ما يَسْتُرُ المُصَلِّي

٢٦٥ ـ (٥١٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ. (ح) قَالَ: وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ يُونُسَ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ يُصَلِّي، فَإِنَّهُ يَسْتُرُهُ إِذَا كَانَ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ، فَإِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ، فَإِنَّهُ يَقْطَعُ صَلاَتَهُ الْحِمَارُ وَالْمَرْأَةُ وَالْكَلْبُ الأَسْوَدُ».

قُلْتُ: يَا أَبَا ذَرٍّ، مَا بَالُ الْكَلْبِ الأَسْوَدِ مِنَ الْكَلْبِ الأَحْمَرِ مِنَ الْكَلْبِ الأَصْفَرِ؟ قَالَ: يَا ابْنَ أَخِي، سَأَلْتُ رَسُولَ اللَّهِ ﷺ كَمَا سَأَلْتَنِي فَقَالَ: «الْكَلْبُ الأَسْوَدُ شَيْطَانٌ».

(...) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ. (ح) قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي. (ح) قَالَ: وَحَدَّثَنَا إِسْحَاقُ أَيْضاً: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ. قَالَ: سَمِعْتُ سَلْمَ بْنَ أَبِي الذَّيَّالِ. (ح) قَالَ: وَحَدَّثَنِي يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ: حَدَّثَنَا زِيَادٌ الْبَكَّائِيُّ، عَنْ عَاصِمٍ الأَحْوَلِ: كُلُّ هَؤُلاءِ عَنْ حُمَيْدِ بْنِ هِلاَلٍ. بِإِسْنَادِ يُونُسَ... كَنَحْوِ حَدِيثِهِ.

٢٦٦ ـ (٥١١) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ وَهُوَ ابْنُ زِيَادٍ ـ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ الأَصَمِّ: حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقْطَعُ الصَّلاَةَ الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ، وَيَقِي ذَلِكَ مِثْلُ مُؤْخِرَةِ الرَّحْلِ».

٥١ ـ بابُ الاعْتِراضِ بين يَدَي المُصَلِّي

٢٦٧ ـ (٥١٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ، وَأَنَا مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، كَاعْتِرَاضِ الْجِنَازَةِ.

٢٦٨ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي صَلاَتَهُ مِنَ اللَّيْلِ، كُلَّهَا ـ وَأَنَا مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ ـ فَإِذَا أَرَادَ أَنْ يُوتِرَ أَيْقَظَنِي فَأَوْتَرْتُ.

٢٦٩ ـ (...) ـ وحدّثني عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ؛ قَالَ: قَالَتْ عَائِشَةُ: مَا يَقْطَعُ الصَّلاَةَ؟ قَالَ: قُلْنَا: الْمَرْأَةُ وَالْحِمَارُ. فَقَالَتْ: إِنَّ الْمَرْأَةَ لَدَابَّةُ سَوْءٍ، لَقَدْ رَأَيْتُنِي بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ مُعْتَرِضَةً، كَاعْتِرَاضِ الْجَنَازَةِ، وَهُوَ يُصَلِّي.

٢٧٠ ـ (...) ـ حدّثنا عَمْرٌو النَّاقِدُ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالاَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ. (ح) قَالَ: وَحَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ. [البخاري: كتاب الصلاة، باب من لا يقطع الصلاة شيء، رقم: ٥١٤].

قَالَ الأَعْمَشُ: وَحَدَّثَنِي مُسْلِمٌ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ. وَذُكِرَ عِنْدَهَا مَا يَقْطَعُ الصَّلاَةَ: الْكَلْبُ وَالْحِمَارُ وَالْمَرْأَةُ، فَقَالَتْ عَائِشَةُ: قَدْ شَبَّهْتُمُونَا بِالْحَمِيرِ وَالْكِلاَبِ. وَاللَّهِ، لَقَدْ رَأَيْتُ

Allah "Allah's blessing and peace be upon him". So, I would slip away from the foot (of the bed)".

271-(...) Al-Aswad narrated from A'isha: "Do you make us (women) equal to dogs and donkeys? I used to lie in my bed, and The Prophet "Allah's blessing and peace be upon him" would come and pray facing the middle of the bed. I used to consider it not good to stand in front of him in his prayers. So I used to slip away slowly and quietly from the foot of the bed till I got out of my quilt".

272-(...) Abu Salama Ibn Abd Ar-Rahman narrated from A'isha: "I used to sleep in front of Allah's Apostle "Allah's blessing and peace be upon him" and my legs were opposite to his Qibla. In prostration he would push my legs and I would withdraw them. Whenever he stood, I would stretch them". A'isha added: "In those days the homes were without lights".

273-(513) Maimuna narrated: "The Messenger of Allah "Allah's blessing and peace be upon him" would offer the prayer, while I was opposite to him, having my menses. Whenever he prostrated, (some of) his garment would sometimes touch me".

274-(514) A'isha narrated: "(Sometimes) The Messenger of Allah "Allah's blessing and peace be upon him" would offer the prayers at night, while I was beside him, having my menses, with a mantle upon me, some of which would be on his side".

[52] Praying in a single garment and the way of wearing it

275-(515) Abu Huraira narrated that once a man asked The Messenger of Allah "Allah's blessing and peace be upon him" about offering the prayer in a single garment. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Does everyone of you have two garments?"

(...)Sa'id Ibn Al-Musaiyyab and Abu Salama narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" the same.

276-(...) Ibn Sirin narrated from Abu Huraira that once a man asked The Messenger of Allah "Allah's blessing and peace be upon him": "Can one offer the prayer in a single garment?" Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Does all of you have two garments?"

277-(516) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should pray in a single garment, which is not covering his shoulders".

رَسُولَ اللَّهِ ﷺ يُصَلِّي وَإِنِّي عَلَى السَّرِيرِ، بَيْنَهُ وَبَيْنَ الْقِبْلَةِ مُضْطَجِعَةً، فَتَبْدُو لِي الْحَاجَةُ، فَأَكْرَهُ أَنْ أَجْلِسَ فَأُوذِيَ رَسُولَ اللَّهِ ﷺ، فَأَنْسَلُّ مِنْ عِنْدِ رِجْلَيْهِ.

٢٧١ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: عَدَلْتُمُونَا بِالْكِلاَبِ وَالْحُمُرِ. لَقَدْ رَأَيْتُنِي مُضْطَجِعَةً عَلَى السَّرِيرِ فَيَجِيءُ رَسُولُ اللَّهِ ﷺ فَيَتَوَسَّطُ السَّرِيرَ، فَيُصَلِّي، فَأَكْرَهُ أَنْ أَسْنَحَهُ، فَأَنْسَلُّ مِنْ قِبَلِ رِجْلَيِ السَّرِيرِ، حَتَّى أَنْسَلَّ مِنْ لِحَافِي.

[البخاري: كتاب الصلاة، باب الصلاة إلى السرير، رقم: ٥٠٨].

٢٧٢ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ؛ قَالَتْ: كُنْتُ أَنَامُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ. وَرِجْلاَيَ فِي قِبْلَتِهِ. فَإِذَا سَجَدَ غَمَزَنِي فَقَبَضْتُ رِجْلَيَّ، وَإِذَا قَامَ بَسَطْتُهُمَا. قَالَتْ: وَالْبُيُوتُ يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ.

[البخاري: كتاب الصلاة، باب الصلاة إلى الفراش، رقم: ٣٨٢].

٢٧٣ ـ (٥١٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ. (ح) قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، جَمِيعاً عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادِ بْنِ الْهَادِ. قَالَ: حَدَّثَتْنِي مَيْمُونَةُ زَوْجُ النَّبِيِّ ﷺ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَأَنَا حِذَاءَهُ ـ وَأَنَا حَائِضٌ ـ وَرُبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ.

[البخاري: كتاب الحيض، باب حدثنا الحسن بن مدرك... رقم: ٣٣٣].

٢٧٤ ـ (٥١٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ. قَالَ: سَمِعْتُهُ عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ وَأَنَا إِلَى جَنْبِهِ ـ وَأَنَا حَائِضٌ ـ وَعَلَيَّ مِرْطٌ، وَعَلَيْهِ بَعْضُهُ إِلَى جَنْبِهِ.

٥٢ ـ بَابُ الصَّلاَةِ فِي ثَوْبٍ وَاحِدٍ وَصِفَةِ لُبْسِهِ

٢٧٥ ـ (٥١٥) ـ حدّثنا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ سَائِلاً سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الصَّلاَةِ فِي الثَّوْبِ الْوَاحِدِ؟ فَقَالَ: «أَوَ لِكُلِّكُمْ ثَوْبَانِ؟». [البخاري: كتاب الصلاة، باب الصلاة في الثوب الواحد ملتحفاً به، رقم: ٣٥٨].

(...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) قَالَ: وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: وَحَدَّثَنِي أَبِي، عَنْ جَدِّي. قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، كِلاَهُمَا عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٢٧٦ ـ (...) ـ حدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ عَمْرٌو: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَادَى رَجُلٌ النَّبِيَّ ﷺ فَقَالَ: أَيُصَلِّي أَحَدُنَا فِي ثَوْبٍ وَاحِدٍ؟ فَقَالَ: «أَوَ كُلُّكُمْ يَجِدُ ثَوْبَيْنِ؟».

٢٧٧ ـ (٥١٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ، لَيْسَ عَلَى عَاتِقَيْهِ مِنْهُ شَيْءٌ».

278-(517) Hisham Ibn Urwa narrated from his father that Umar Ibn Abu Salama had told him: I saw The Messenger of Allah "Allah's blessing and peace be upon him" praying in a single garment, putting its ends upon his shoulders, in the house of Umm Salama, crossing its two ends. (i.e. taking the right end from underneath his left arm, and the left end from underneath his right arm, and tying both on his chest).

(...) The same was narrated on the authority of Hisham Ibn Urwa, with the same chain of transmitters.

279-(...) Hisham Ibn Urwa narrated from his father that Umar Ibn Abu Salama had told him: I saw The Messenger of Allah "Allah's blessing and peace be upon him" praying in the house of Umm Salama, in a single garment, with its ends crossing each other.

280-(...) Umar Ibn Abu Salama narrated: I saw The Messenger of Allah "Allah's blessing and peace be upon him" praying, in a single garment, with its ends crossing each other. (Isa Ibn Hammad, a sub-narrator, added: upon his shoulders).

281-(518) Jaber Ibn Abdullah narrated: I saw The Prophet "Allah's blessing and peace be upon him" praying in a single garment, crossing its two ends (taking the end he put upon his right shoulder from under his left arm, and the end he put upon his left shoulder from under his right arm, and tying both on his chest).

282-(...) The same was narrated on the authority of Sufyan, with the same chain of transmitters. In the Hadith of Ibn Numair, he (the narrator) said: I entered into The Prophet "Allah's blessing and peace be upon him.

283-(...) Abu Az-Zubair narrated that he saw Jaber praying in a single garment, with its two ends crossing each other (i.e. taking the end he put upon his right shoulder from under his left arm, and the end he put upon his left shoulder from under his right arm, and tying both on his chest), though he had many garments. He (Jaber) said that he had seen The Messenger of Allah "Allah's blessing and peace be upon him" doing the same.

284-(519) Abu Sa'id Al-Khudri narrated: Once, I entered into The Messenger of Allah "Allah's blessing and peace be upon him" and found him offering the prayer on a (straw) mat. I also saw him offering the prayer in a single garment, with its two ends crossing each other.

285-(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters. In the narration of Abu Kuraib, he said (that The Prophet was) putting its ends upon his shoulders. But, in the narration of both Abu Bakr and Suwaid: with its two ends crossing each other.

٢٧٨ ـ (٥١٧) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ: أَنَّ عُمَرَ ابْنَ أَبِي سَلَمَةَ أَخْبَرَهُ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُشْتَمِلاً بِهِ، فِي بَيْتِ أُمِّ سَلَمَةَ، وَاضِعاً طَرَفَيْهِ عَلَى عَاتِقَيْهِ.

[البخاري: كتاب الصلاة، باب الصلاة في الثوب الواحد ملتحفاً به، رقم: ٣٥٤].

(...) ـ حدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ وَكِيعٍ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، بِهَذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: مُتَوَشِّحاً. وَلَمْ يَقُلْ: مُشْتَمِلاً.

٢٧٩ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي بَيْتِ أُمِّ سَلَمَةَ فِي ثَوْبٍ، قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ.

٢٨٠ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَعِيسَى بْنُ حَمَّادٍ، قَالاَ: حَدَّثَنَا اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُلْتَحِفاً، مُخَالِفاً بَيْنَ طَرَفَيْهِ.

زَادَ عِيسَى بْنُ حَمَّادٍ فِي رِوَايَتِهِ، قَالَ: عَلَى مَنْكِبَيْهِ.

٢٨١ ـ (٥١٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُتَوَشِّحاً بِهِ.

٢٨٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ. (ح) قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، جَمِيعاً بِهَذَا الإِسْنَادِ.

وَفِي حَدِيثِ ابْنِ نُمَيْرٍ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ.

٢٨٣ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو: أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ حَدَّثَهُ: أَنَّهُ رَأَى جَابِرَ بْنَ عَبْدِ اللَّهِ يُصَلِّي فِي ثَوْبٍ، مُتَوَشِّحاً بِهِ، وَعِنْدَهُ ثِيَابُهُ. وَقَالَ جَابِرٌ: إِنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يَصْنَعُ ذٰلِكَ.

٢٨٤ ـ (٥١٩) ـ حدّثني عَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لِعَمْرٍو ـ قَالَ: حَدَّثَنِي عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ: أَنَّهُ دَخَلَ عَلَى النَّبِيِّ ﷺ قَالَ: فَرَأَيْتُهُ يُصَلِّي عَلَى حَصِيرٍ يَسْجُدُ عَلَيْهِ. قَالَ: وَرَأَيْتُهُ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُتَوَشِّحاً بِهِ.

٢٨٥ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) قَالَ: وَحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ.

وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: وَاضِعاً طَرَفَيْهِ عَلَى عَاتِقَيْهِ. وَرِوَايَةُ أَبِي بَكْرٍ وَسُوَيْدٍ: مُتَوَشِّحاً بِهِ.

(5) The Book Of Mosques And Places Of Prayer

1-(520) Ibrahim At-Taimi narrated from his father: Abu Dharr told: I asked (The Prophet): "O Messenger of Allah! Which mosque was constructed first on the earth?" he (The Messenger) answered: "It was The Sacred Mosque (of Mecca)". I asked: "Then, which was next?" he said: "It was the furthest mosque (of Jerusalem)". I asked again: "How long was the period between (constructing) them?" he said: "Forty years; and wherever (you are and) the time of the prayer came upon you, then you should offer the prayer, for it (wherever you are) would be regarded as a place of prayer".

2-(...) Ibrahim Ibn Yazid At-Taimi narrated: I used to recite The Holy Quran to my father while we were in the area surrounding the mosque. Whenever I recited a certain Verse of prostration, he would fall in prostration. I asked him: O my father! Do you prostrate on the way? he replied: I heard Abu Dharr saying: I asked (The Prophet): "O Messenger of Allah! Which mosque was constructed first on the earth?" he (The Messenger) answered: "It was The Sacred Mosque (of Mecca)". I asked: "Then, which was next?" he said: "It was the furthest mosque (of Jerusalem)". I asked again: "How long was the period between (constructing) them?" he said: "Forty years; and all of the earth is considered as place of prayer for you. So, wherever (you are and)the time of the prayer came upon you, then you should offer the prayer".

3-(521) Jaber Ibn Abdullah Al-Ansari narrated: The Prophet "Allah's blessing and peace be upon him" said: "I have been given five (things) which were not given to anyone before me: Every Prophet was sent to his own people in particular, and I have been sent to all people, red and black; the war booty has been made lawful for me, and it was never made lawful for anyone before me; the earth has been made sacred, pure and place of prayer for me, so whenever the time of the Prayer comes upon anyone of you, he should pray wherever he is; I have been given victory by terror, (cast in the hearts of the enemy) from a distance (as long as covered in) a month; and I have been given intercession (in the hereafter)".

(...) Jaber Ibn Abdullah narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: (the same previous narration).

4-(522) Hudhaifa narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We have been given preference over all of the people by three characteristics: Our rows (in the prayer) have been made to be as those of the angels; all of the land has been made as (pure as to be a) place of prayer for us (to offer the prayer wherever we might be);

٥ ـ كِتَابُ المَسَاجِدِ ومَوَاضِعِ الصَّلاةِ

١ ـ (٥٢٠) ـ حدّثني أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الأَعْمَشُ. (ح) قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ مَسْجِدٍ وُضِعَ فِي الأَرْضِ أَوَّلُ؟ قَالَ: «الْمَسْجِدُ الْحَرَامُ». قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْمَسْجِدُ الأَقْصَىٰ». قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ سَنَةً. وَأَيْنَمَا أَدْرَكَتْكَ الصَّلاَةُ فَصَلِّ فَهُوَ مَسْجِدٌ».

وَفِي حَدِيثِ أَبِي كَامِلٍ: «ثُمَّ حَيْثُمَا أَدْرَكَتْكَ الصَّلاَةُ فَصَلِّهْ، فَإِنَّهُ مَسْجِدٌ».

[البخاري: كتاب أحاديث الأنبياء، باب حدثنا موسى بن إسماعيل...، رقم: ٣٣٦٦].

٢ ـ (...) ـ حدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ التَّيْمِيِّ. قَالَ: كُنْتُ أَقْرَأُ، عَلَى أَبِي، الْقُرْآنَ فِي السُّدَّةِ، فَإِذَا قَرَأْتُ السَّجْدَةَ سَجَدَ. فَقُلْتُ لَهُ: يَا أَبَتِ، أَتَسْجُدُ فِي الطَّرِيقِ؟ قَالَ: إِنِّي سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ أَوَّلِ مَسْجِدٍ وُضِعَ فِي الأَرْضِ؟ قَالَ: «الْمَسْجِدُ الْحَرَامُ». قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْمَسْجِدُ الأَقْصَىٰ». قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ عَاماً، ثُمَّ الأَرْضُ لَكَ مَسْجِدٌ، فَحَيْثُمَا أَدْرَكَتْكَ الصَّلاَةُ فَصَلِّ».

٣ ـ (٥٢١) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ سَيَّارٍ، عَنْ يَزِيدَ الْفَقِيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُعْطِيتُ خَمْساً لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: كَانَ كُلُّ نَبِيٍّ يُبْعَثُ إِلَىٰ قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَىٰ كُلِّ أَحْمَرَ وَأَسْوَدَ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَلَمْ تُحَلَّ لأَحَدٍ قَبْلِي، وَجُعِلَتْ لِيَ الأَرْضُ طَيِّبَةً طَهُوراً وَمَسْجِداً، فَأَيُّمَا رَجُلٍ أَدْرَكَتْهُ الصَّلاَةُ صَلَّى حَيْثُ كَانَ، وَنُصِرْتُ بِالرُّعْبِ بَيْنَ يَدَيْ مَسِيرَةِ شَهْرٍ. وَأُعْطِيتُ الشَّفَاعَةَ».

[البخاري: كتاب التيمم، باب التيمم، رقم: ٣٣٥].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ: حَدَّثَنَا يَزِيدُ الْفَقِيرُ: أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ... فَذَكَرَ نَحْوَهُ.

٤ ـ (٥٢٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فُضِّلْنَا عَلَى النَّاسِ بِثَلاَثٍ: جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلاَئِكَةِ، وَجُعِلَتْ لَنَا الأَرْضُ كُلُّهَا مَسْجِداً، وَجُعِلَتْ تُرْبَتُهَا لَنَا طَهُوراً، إِذَا لَمْ نَجِدِ الْمَاءَ». وَذَكَرَ خَصْلَةً أُخْرَى.

and its earth has been made as clean (to offer Tayammum) in case there is no water". (He (the narrator) said: He mentioned another characteristic).

(...) Rib'i Ibn Hirash narrated from Hudhaifa: The Messenger of Allah "Allah's blessing and peace be upon him" said (the same).

5-(523) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have been given superiority over the other prophets by six things: I have been given (the ability of expression with) words which are though briefly concise, but totally comprehensive in meaning; I have been given victory by terror (cast in the hearts of enemies); the war booty has been made lawful to me; the earth has been made for me clean and a place of worship; I have been sent to all mankind; and The prophets are sealed with me (as being the last of them)".

6-(...) Abu Huraira narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand". Abu Huraira added: Allah's Apostle "Allah's blessing and peace be upon him" (died and) left the world and now you, people, are bringing out those treasures.

(...) Sa'id Ibn Al-Musaiyyab and Abu Salama Ibn Abd Ar-Rahman narrated that Abu Huraira said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying (the same narration of Yunus).

(...) Az-Zuhri narrated from both Sa'id Ibn Al-Musaiyyab and Abu Salama from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" the same.

7-(...) Abu Huraira narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: " I have been made victorious over the enemies with terror (cast in the hearts of the enemies), and I have been sent with the shortest expressions bearing the widest meanings, and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand".

8-(...) Hammam Ibn Munabbih narrated: This is what Abu Huraira narrated to us from The Prophet "Allah's blessing and peace be upon him". (He mentioned many narrations, including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: " I have been made

(...) ـ حدّثنا أَبو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ سَعْدِ بْنِ طَارِقٍ: حَدَّثَنِي رِبْعِيُّ بْنُ حِرَاشٍ، عَنْ حُذَيْفَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ.

٥ ـ (٥٢٣) ـ وحدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فُضِّلْتُ عَلَى الأَنْبِيَاءِ بِسِتٍّ: أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَجُعِلَتْ لِيَ الأَرْضُ طَهُوراً وَمَسْجِداً، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخُتِمَ بِيَ النَّبِيُّونَ».

٦ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ، قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُعِثْتُ بِجَوَامِعِ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَبَيْنَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الأَرْضِ فَوُضِعَتْ بين يَدَيَّ». قَالَ أَبُو هُرَيْرَةَ: فَذَهَبَ رَسُولُ اللَّهِ ﷺ، وَأَنْتُمْ تَنْتَثِلُونَهَا.

(...) ـ وحدّثنا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... مِثْلَ حَدِيثِ يُونُسَ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٧ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي يُونُسَ مَوْلَى أَبِي هُرَيْرَةَ: أَنَّهُ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «نُصِرْتُ بِالرُّعْبِ عَلَى الْعَدُوِّ، وَأُوتِيتُ جَوَامِعَ الْكَلِمِ، وَبَيْنَمَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الأَرْضِ، فَوُضِعَتْ فِي يَدَيَّ».

٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ

victorious over the enemies with terror (cast in their hearts),, and I have been sent with the shortest expressions bearing the widest meanings".

[1] Building the mosque of The Prophet "Peace be upon him"

9-(524) Anas narrated: When The Prophet "Allah's blessing and peace be upon him" arrived in Medina he dismounted at the heights of Medina amongst a tribe called Banu Amr Ibn Awf. He stayed there for fourteen nights. Then he sent for Banu An-Najjar and they came, armed with their swords; as if I am looking (just now) at The Prophet "Allah's blessing and peace be upon him", sitting on his Mount with Abu Bakr riding behind him and all Banu An-Najjar around him till he dismounted at the courtyard of Abu Aiyub's house. The Prophet "Allah's blessing and peace be upon him" would pray wherever he was even if he was at sheepfolds, whenever the time for prayer was due.

Later on he ordered that a mosque should be built. He sent for some people of Banu An-Najjar and said: "O Banu An-Najjar! Suggest to me the price of this (walled) piece of land of yours". They replied: "No! By Allah! We do not demand its price except from Allah". Anas added: In it, there was what I'm telling you: there were some date-palm trees and some graves of pagans, and some of it was unleveled.

The Prophet "Allah's blessing and peace be upon him" ordered that the date-palm trees be cut down, the graves of the pagans be dug out, and the unleveled land be leveled. They aligned these cut date-palm trees towards the Qibla of the mosque (as a wall) and they also built two stone sidewalls (of the mosque). They (his companions brought the stones while they) were reciting some poetic verses, and The Prophet "Allah's blessing and peace be upon him" was with them. They kept on saying: "There is no goodness except that of the Hereafter, O Allah! So please support the Ansar and the emigrants".

10-(...) Anas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to pray at the sheepfolds (whenever the time of the prayer was due) before the mosque was constructed.

(...) Anas narrated that The Messenger of Allah "Allah's blessing and peace be upon him"...(and he mentioned the same previous narration).

[2] Changing the Qibla from Jerusalem to Ka'ba

11-(525) Al-Bara Ibn Azib reported: I prayed with Allah's Apostle "Allah's blessing and peace be upon him" facing Jerusalem for sixteen months, until Allah revealed the holy Verse of the Sura of Heifer: " Turn

هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ رَسُولُ اللَّهِ ﷺ: «نُصِرْتُ بِالرُّعْبِ، وَأُوتِيتُ جَوَامِعَ الْكَلِمِ».

١ ـ بابُ ابتناء مَسجِدِ النَّبيِّ ﷺ

٩ ـ (٥٢٤) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَشَيْبَانُ بْنُ فَرُّوخَ، كِلاَهُمَا عَنْ عَبْدِ الْوَارِثِ. قَالَ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ أَبِي التَّيَّاحِ الضُّبَعِيِّ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ الْمَدِينَةَ، فَنَزَلَ فِي عُلْوِ الْمَدِينَةِ، فِي حَيٍّ يُقَالُ لَهُمْ: بَنُو عَمْرِو بْنِ عَوْفٍ. فَأَقَامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً، ثُمَّ إِنَّهُ أَرْسَلَ إِلَى مَلأِ بَنِي النَّجَّارِ، فَجَاؤُوا مُتَقَلِّدِينَ بِسُيُوفِهِمْ. قَالَ فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ عَلَى رَاحِلَتِهِ، وَأَبُو بَكْرٍ رِدْفُهُ، وَمَلأُ بَنِي النَّجَّارِ حَوْلَهُ حَتَّى أَلْقَىٰ بِفِنَاءِ أَبِي أَيُّوبَ. قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي حَيْثُ أَدْرَكَتْهُ الصَّلاَةُ، وَيُصَلِّي فِي مَرَابِضِ الْغَنَمِ، ثُمَّ إِنَّهُ أَمَرَ بِالْمَسْجِدِ. قَالَ: فَأَرْسَلَ إِلَى مَلإِ بَنِي النَّجَّارِ فَجَاؤُوا. فَقَالَ: «يَا بَنِي النَّجَّارِ، ثَامِنُونِي بِحَائِطِكُمْ هَذَا». قَالُوا: لا، وَاللَّهِ لا نَطْلُبُ ثَمَنَهُ إِلا إِلَى اللَّهِ. قَالَ أَنَسٌ: فَكَانَ فِيهِ مَا أَقُولُ: كَانَ فِيهِ نَخْلٌ وَقُبُورُ الْمُشْرِكِينَ وَخَرَبٌ. فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِالنَّخْلِ فَقُطِعَ، وَبِقُبُورِ الْمُشْرِكِينَ فَنُبِشَتْ. وَبِالْخَرَبِ فَسُوِّيَتْ. قَالَ: فَصَفُّوا النَّخْلَ قِبْلَةً، وَجَعَلُوا عِضَادَتَيْهِ حِجَارَةً. قَالَ: فَكَانُوا يَرْتَجِزُونَ، وَرَسُولُ اللَّهِ ﷺ مَعَهُمْ. وَهُمْ يَقُولُونَ:

اللَّهُمَّ! إِنَّهُ لا خَيْرَ إِلا خَيْرُ الآخِرَه ... فَانْصُرِ الأَنْصَارَ وَالْمُهَاجِرَه

[البخاري: كتاب الصلاة، باب هل تنبش قبور مشركي الجاهلية...، رقم: ٤٢٨].

١٠ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي أَبُو التَّيَّاحِ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي فِي مَرَابِضِ الْغَنَمِ، قَبْلَ أَنْ يُبْنَى الْمَسْجِدُ.

[البخاري: كتاب الوضوء، باب أبوال الإبل والدواب والغنم ومرابضها، رقم: ٢٣٤].

(...) ـ وحدّثناه يَحْيَىٰ بْنُ يَحْيَىٰ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ. قَالَ: سَمِعْتُ أَنَساً يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ.

٢ ـ بابُ تحويلِ القِبْلَة من القُدْسِ إلى الكعبة

١١ ـ (٥٢٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ إِلَى بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْراً. حَتَّى نَزَلَتِ الآيَةُ الَّتِي فِي الْبَقَرَةِ: ﴿وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾ [البقرة:

then thy face in the direction of the Sacred Mosque: wherever ye are, turn your faces in that direction". (The Heifer "Al-Baqara" 144) it was revealed just after The Prophet "Allah's blessing and peace be upon him" had offered the prayer. A man from the people went out and passed by some of the Ansar who were performing the prayer (with their faces towards Jerusalem). he talked to them (about that Verse). So, they turned their faces towards Ka'ba.

12-(...) Al-Bara narrated: We have been offering the prayers with The Prophet "Allah's blessing and peace be upon him" facing Jerusalem for sixteen or seventeen months, when we were ordered to turn our faces towards Ka'ba.

13-(526) Ibn Umar reported: While people were performing the Morning (Fajr) prayer at the mosque of Quba, somebody came to them and said: "Tonight, The Messenger of Allah "Allah's blessing and peace be upon him" was revealed (through a divine verse) that faces must be turned towards Ka'ba in prayer. So, you must face it". They were praying with their faces towards Jerusalem. They turned towards Ka'ba.

14-(...) Ibn Umar reported: While people were performing the Morning prayer, a man came to them...(and mentioned the same narration of Malik)

15-(527) Thabit narrated from Anas: The Messenger of Allah "Allah's blessing and peace be upon him" used (at first) to offer the prayers facing Jerusalem. Then Allah revealed: "We see the turning of thy face (for guidance) to the heavens: now shall We turn thee to a Qibla that shall please thee. Turn then thy face in the direction of the Sacred Mosque" (The Heifer "Al-Baqara" 144).

A man from Banu Salama passed (by some people) and they were bowing, performing the Fajr prayer. However, they just had offered the first Rak'a when he said addressing them: "Verily! The Qibla has been turned (from Jerusalem to Ka'ba)". They turned their faces while they were in their state in the prayer to the direction of the Qibla (of Ka'ba).

[3] It is forbidden to build mosques over the graves, putting pictures in them, and it is forbidden to take graves as places of worship

16-(528) A'isha narrated: Both of Umm Salama and Umm Habiba mentioned before The Messenger of Allah "Allah's blessing and peace be upon him" a church they had seen in Ethiopia in which there were pictures. The Messenger of Allah "Allah's blessing and peace be upon him" commented: "If any religious man died amongst those people (of Ethiopia who used to practice such an act) they would build a place of worship at

١٤٤] فَنَزَلَتْ بَعْدَمَا صَلَّى النَّبِيُّ ﷺ، فَانْطَلَقَ رَجُلٌ مِنَ الْقَوْمِ فَمَرَّ بِنَاسٍ مِنَ الأَنْصَارِ وَهُمْ يُصَلُّونَ، فَحَدَّثَهُمْ، فَوَلَّوْا وُجُوهَهُمْ قِبَلَ الْبَيْتِ.

١٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَأَبُو بَكْرِ بْنُ خَلاَّدٍ، جَمِيعاً عَنْ يَحْيَى. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ: حَدَّثَنِي أَبُو إِسْحَاقَ؛ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْراً أَوْ سَبْعَةَ عَشَرَ شَهْراً، ثُمَّ صُرِفْنَا نَحْوَ الْكَعْبَةِ.

[البخاري: كتاب الصلاة، باب ما جاء في القبلة، رقم: ٤٠٣].

١٣ ـ (٥٢٦) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنِ ابْنِ عُمَرَ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ـ وَاللَّفْظُ لَهُ ـ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: بَيْنَمَا النَّاسُ فِي صَلاَةِ الصُّبْحِ بِقُبَاءٍ، إِذْ جَاءَهُمْ آتٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ. وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبِلُوهَا. وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ، فَاسْتَدَارُوا إِلَى الْكَعْبَةِ.

١٤ ـ (...) ـ حدّثني سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. وَعَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: بَيْنَمَا النَّاسُ فِي صَلاَةِ الْغَدَاةِ. إِذْ جَاءَهُمْ رَجُلٌ... بِمِثْلِ حَدِيثِ مَالِكٍ.

١٥ ـ (٥٢٧) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي نَحْوَ بَيْتِ الْمَقْدِسِ، فَنَزَلَتْ: ﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾ [البقرة: ١٤٤].

فَمَرَّ رَجُلٌ مِنْ بَنِي سَلِمَةَ وَهُمْ رُكُوعٌ فِي صَلاَةِ الْفَجْرِ ـ وَقَدْ صَلَّوْا رَكْعَةً ـ فَنَادَى: أَلاَ إِنَّ الْقِبْلَةَ قَدْ حُوِّلَتْ، فَمَالُوا كَمَا هُمْ نَحْوَ الْقِبْلَةِ.

٣ ـ بابُ النَّهي عن بناءِ المساجِدِ على القبُور، واتخاذِ الصور فيها، والنَّهي عن اتخاذِ القُبورِ مَسَاجِدَ

١٦ ـ (٥٢٨) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ: أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ ذَكَرَتَا كَنِيسَةً رَأَيْنَهَا بِالْحَبَشَةِ، فِيهَا تَصَاوِيرُ، لِرَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أُولَئِكَ، إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ، فَمَاتَ، بَنَوْا عَلَى قَبْرِهِ مَسْجِداً، وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرَ. أُولَئِكَ شِرَارُ

his grave and make these pictures in it. They will be the worst creatures in the sight of Allah on the Day of Judgement".

17-(...) Hisham Ibn Urwa narrated from his father from A'isha that once, they talked before The Messenger of Allah "Allah's blessing and peace be upon him" during his fatal illness. Then, both of Umm Salama and Umm Habiba mentioned a church...(and he mentioned the same).

18-(...) Hisham narrated from his father that A'isha said: (Some) wives of The Prophet "Allah's blessing and peace be upon him" mentioned a church they had seen in the land of Ethiopia called Mariyya...(and the remaining is the same).

19-(529) Urwa Ibn Az-Zubair narrated that A'isha had told: The Messenger of Allah "Allah's blessing and peace be upon him" said during his fatal illness: "Allah's curse be upon both the Jews and the Christians, for they took the graves of their Prophets as places of worship".

A'isha further said: "But for that, his (The Prophet's) grave would have been made visible. But even, it was not done so for fear that it might be taken as a place of worship".

20-(530) Sa'id Ibn Al-Musaiyyab narrated from Abu Huraira: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Might Allah curse both the Jews and the Christians, for they took the graves of their Prophets as places of worship".

21-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Might Allah curse both the Jews and the Christians, for they took the graves of their Prophets as places of worship".

22-(531) both of A'isha and Abdullah Ibn Abbas narrated: When the last moment of the life of Allah's Apostle "Allah's blessing and peace be upon him" came, he started putting a marked garment of his on his face. When he felt hot and short of breath he took it off his face and said: "May Allah curse the Jews and the Christians for they built the places of worship at the graves of their Prophets". The Prophet "Allah's blessing and peace be upon him" was warning (Muslims) of what those had done.

23-(532) Jundub narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying, five (days) before his death: "I refuse to take anyone of you as a bosom friend of me, for Allah Almighty has taken me as a bosom friend as well as He has taken (The Prophet) Abraham as a bosom friend. However, had I taken anyone of you as a bosom friend of me, I would have taken Abu Bakr as a bosom friend of

الْخَلْقِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ».

[البخاري: كتاب الصلاة، باب هل تنبش قبور مشركي الجاهلية...، رقم: ٤٢٧].

١٧ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّهُمْ تَذَاكَرُوا عِنْدَ رَسُولِ اللَّهِ ﷺ فِي مَرَضِهِ. فَذَكَرَتْ أُمُّ سَلَمَةَ وَأُمُّ حَبِيبَةَ كَنِيسَةً... ثُمَّ ذَكَرَ نَحْوَهُ.

١٨ ـ (...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: ذَكَرْنَ أَزْوَاجُ النَّبِيِّ ﷺ كَنِيسَةً رَأَيْنَهَا بِأَرْضِ الْحَبَشَةِ. يُقَالُ لَهَا مَارِيَةُ... بِمِثْلِ حَدِيثِهِمْ.

١٩ ـ (٥٢٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، قَالاَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَيْبَانُ، عَنْ هِلاَلِ بْنِ أَبِي حُمَيْدٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ: «لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَىٰ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

قَالَتْ: فَلَوْلا ذَاكَ أُبْرِزَ قَبْرُهُ، غَيْرَ أَنَّهُ خُشِيَ أَنْ يُتَّخَذَ مَسْجِداً.

وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ: وَلَوْلا ذَاكَ. لَمْ يَذْكُرْ: قَالَتْ.

[البخاري: كتاب الجنائز، باب ما يكره من اتخاذ المساجد على القبور، رقم: ١٣٣٠].

٢٠ ـ (٥٣٠) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ وَمَالِكٌ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَاتَلَ اللَّهُ الْيَهُودَ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

[البخاري: كتاب الصلاة، باب حدثنا ابو اليمان...، رقم: ٤٣٧].

٢١ ـ (...) ـ وحدّثني قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْفَزَارِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ الأَصَمِّ: حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَىٰ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

٢٢ ـ (٥٣١) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَحَرْمَلَةُ بْنُ يَحْيَىٰ، ـ قَالَ حَرْمَلَةُ: أَخْبَرَنَا. وَقَالَ هَارُونُ: حَدَّثَنَا ابْنُ وَهْبٍ ـ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ عَائِشَةَ وَعَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالاَ: لَمَّا نُزِلَ بِرَسُولِ اللَّهِ ﷺ، طَفِقَ يَطْرَحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَّ كَشَفَهَا عَنْ وَجْهِهِ. فَقَالَ، وَهُوَ كَذَلِكَ: «لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَىٰ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ»، يُحَذِّرُ مِثْلَ مَا صَنَعُوا.

[البخاري: كتاب الصلاة، باب حدثنا ابو اليمان...، رقم: ٤٣٥، ٤٣٦].

٢٣ ـ (٥٣٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ ـ عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو؛ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ النَّجْرَانِيِّ؛ قَالَ:

me. Verily, those of the earlier generations used to take the graves of their Prophets and righteous people as places of worship. Do not take the graves as places of worship. I forbid you to do so".

[4] The merit of constructing mosques, and the exhortation to do it

24-(533) Ubaidullah Al-Khawlani narrated that he heard Uthman Ibn Affan saying, when the people talked about him, after he intended to extend the mosque of The Prophet "Allah's blessing and peace be upon him": You have talked so much (concerning this matter). However, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who built a mosque for the sake of Allah Almighty, (Bukair said: I thought he said: "Aiming at the pleasure of Allah Almighty"), then, Allah would build for him a house in Paradise (or, according to the narration of Isa, the like of it in Paradise)".

25-(...) Mahmud Ibn Labid narrated: When Uthman intended to extend the mosque (of The Prophet), the people disliked that, and wished that he would leave it as it was. Upon this, he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who constructed a mosque for the sake of Allah, then Allah would build for him the like of it in Paradise".

[5] Putting the hands on the knees in bowing, and the abrogation of intertwining the fingers

26-(534) Both of Al-Aswad and Alqama narrated: We came to Abdullah Ibn Mas'ud in his house, and he said: "Did those behind you offer the prayer?" we answered in the negative. He said: "Stand and offer the prayer". He did not tell us to announce call or proclaim establishment for the prayer. We got up to stand behind him, but he took hold of our hands, and made one of us on his right and the other on his left.

When he bowed, we (bowed after him and) put our hands on our knees. He struck our hands, intertwined (the fingers of) his two palms and put them together between his thighs. After he had finished the prayer he said: "There will come some rulers over you, who will delay the prayer from its fixed stated time, in such a way as to be offered a little time before sunset. So when you see them doing so, offer the prayer in its fixed stated time and then perform the prayer with them with the intention of regarding it as voluntary (in your sight). When you are three, pray together (standing in one row), and when you are more than three, let one from amongst you be your Imam. When any one of you bows he must put his hands upon his thighs and kneel down, intertwining (the fingers of) his palms (putting

حَدَّثَنِي جُنْدَبٌ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، قَبْلَ أَنْ يَمُوتَ بِخَمْسٍ، وَهُوَ يَقُولُ: «إِنِّي أَبْرَأُ إِلَى اللَّهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ، فَإِنَّ اللَّهَ تَعَالَى قَدِ اتَّخَذَنِي خَلِيلاً، كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلاً، وَلَوْ كُنْتُ مُتَّخِذاً مِنْ أُمَّتِي خَلِيلاً لاَتَّخَذْتُ أَبَا بَكْرٍ خَلِيلاً، أَلاَ وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ، أَلاَ فَلاَ تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ، إِنِّي أَنْهَاكُمْ عَنْ ذَلِكَ».

٤ ـ بابُ فَضْلِ بِنَاءِ المَسَاجِدِ والحَثِّ عليها

٢٤ ـ (٥٣٣) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى، قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو: أَنَّ بُكَيْراً حَدَّثَهُ: أَنَّ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ: أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ الْخَوْلاَنِيَّ يَذْكُرُ: أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ، عِنْدَ قَوْلِ النَّاسِ فِيهِ حِينَ بَنَى مَسْجِدَ الرَّسُولِ ﷺ: إِنَّكُمْ قَدْ أَكْثَرْتُمْ، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ بَنَى مَسْجِداً لِلَّهِ تَعَالَى ـ قَالَ بُكَيْرٌ: حَسِبْتُ أَنَّهُ قَالَ: يَبْتَغِي بِهِ وَجْهَ اللَّهِ ـ بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ». وَقَالَ ابْنُ عِيسَى فِي رِوَايَتِهِ: «مِثْلَهُ فِي الْجَنَّةِ».

[البخاري: كتاب الصلاة، باب من بنى مسجداً، رقم: ٤٠٥].

٢٥ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى ـ وَاللَّفْظُ لابْنِ الْمُثَنَّى ـ قَالاَ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ: أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي أَبِي، عَنْ مَحْمُودِ بْنِ لَبِيدٍ: أَنَّ عُثْمَانَ بْنَ عَفَّانَ أَرَادَ بِنَاءَ الْمَسْجِدِ، فَكَرِهَ النَّاسُ ذَلِكَ، فَأَحَبُّوا أَنْ يَدَعَهُ عَلَى هَيْئَتِهِ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ بَنَى مَسْجِداً لِلَّهِ بَنَى اللَّهُ لَهُ فِي الْجَنَّةِ مِثْلَهُ».

٥ ـ بابُ النَّدْبِ إلى وَضعِ الأَيدِي على الرُّكَبِ في الركوع، ونَسْخِ التَّطْبِيقِ

٢٦ ـ (٥٣٤) ـ حدّثنا مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ، أَبُو كُرَيْبٍ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ وَعَلْقَمَةَ. قَالاَ: أَتَيْنَا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فِي دَارِهِ. فَقَالَ: أَصَلَّى هَؤُلاءِ خَلْفَكُمْ؟ فَقُلْنَا: لاَ. قَالَ: فَقُومُوا فَصَلُّوا. فَلَمْ يَأْمُرْنَا بِأَذَانٍ وَلاَ إِقَامَةٍ. قَالَ: وَذَهَبْنَا لِنَقُومَ خَلْفَهُ. فَأَخَذَ بِأَيْدِينَا فَجَعَلَ أَحَدَنَا عَنْ يَمِينِهِ وَالآخَرَ عَنْ شِمَالِهِ. قَالَ: فَلَمَّا رَكَعَ وَضَعْنَا أَيْدِينَا عَلَى رُكَبِنَا. قَالَ: فَضَرَبَ أَيْدِينَا وَطَبَّقَ بَيْنَ كَفَّيْهِ، ثُمَّ أَدْخَلَهُمَا بَيْنَ فَخِذَيْهِ. قَالَ: فَلَمَّا صَلَّى قَالَ: إِنَّهُ سَتَكُونُ عَلَيْكُمْ أُمَرَاءُ يُؤَخِّرُونَ الصَّلاَةَ عَنْ مِيقَاتِهَا، وَيَخْنُقُونَهَا إِلَى شَرَقِ الْمَوْتَى، فَإِذَا رَأَيْتُمُوهُمْ قَدْ فَعَلُوا ذَلِكَ، فَصَلُّوا الصَّلاَةَ لِمِيقَاتِهَا، وَاجْعَلُوا صَلاَتَكُمْ مَعَهُمْ سُبْحَةً. وَإِذَا كُنْتُمْ ثَلاَثَةً فَصَلُّوا جَمِيعاً، وَإِذَا كُنْتُمْ أَكْثَرَ

them between his knees). I feel as if I am seeing the gap between the fingers of Allah's Messenger "Allah's blessing and peace be upon him"".

27-(...) Al-A'mash narrated, through another chain of narrators from Ibrahim that both Al-Aswad and Alqama entered into Abdullah (Ibn Mas'ud, and mentioned a Hadith like that of Abu Mu'awiya). He said, according to the narration of Ibn Muzhir and Jarir: I feel as if I am seeing the gap between the fingers of Allah's Messenger "Allah's blessing and peace be upon him" while he was bowing.

28-(...) Ibrahim narrated that both Alqama and Al-Aswad entered into Abdullah (Ibn Mas'ud) who said: "Did those behind you offer the prayer?" they answered in the affirmative. He stood between them, making one of them on his right, and the other on his left. (The narrator resumed): We bowed, and put our hands upon our knees. He struck our hands. Then, he intertwined (the fingers of) his palms and placed them between his thighs. When he finished the prayer, he said: "So did The Messenger of Allah "Allah's blessing and peace be upon him"".

29-(535) Mus'ab Ibn Sa'd (Ibn Abu Waqqas) narrated: I performed the Prayer by the side of my father. When I bowed, I put my palms together between my knees. But, my father said to me: "Put your palms upon your knees". I did the same once again. He (my father) struck my hands and said: "We were forbidden to do that. Instead, we were ordered to put the palms on the knees".

(...) The same was narrated on the authority of Abu Ya'fur, with the same chain of transmitters, to his saying: "We were forbidden to do so" and he did not mention what is next.

30-(...) Mus'ab Ibn Sa'd narrated: Once, I bowed (while being in the prayer) and made my hands as such (meant that he intertwined (the fingers of) his palms together and put them between his thighs). Upon this, my father said: "We were ordered to do that at first; but later, we were ordered to put our palms on our knees".

31-(...) Mus'ab Ibn Sa'd (Ibn Abu Waqqas) narrated: I performed the Prayer by the side of my father. When I bowed, I intertwined my fingers and put them between my knees. But, he struck my hands. When he finished the prayer, he said: "We used to do that at first. But later, we were ordered to put the palms on the knees".

مِنْ ذَلِكَ، فَلْيَؤُمَّكُمْ أَحَدُكُمْ. وَإِذَا رَكَعَ أَحَدُكُمْ فَلْيُفْرِشْ ذِرَاعَيْهِ عَلَى فَخِذَيْهِ وَلْيُجَنِّحْ، وَلْيُطَبِّقْ بَيْنَ كَفَّيْهِ، فَلَكَأَنِّي أَنْظُرُ إِلَى اخْتِلاَفِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ، فَأَرَاهُمْ.

٢٧ ـ (...) ـ وحدّثنا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ. (ح) قَالَ: وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. (ح) قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ، كُلُّهُمْ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالأَسْوَدِ؛ أَنَّهُمَا دَخَلاَ عَلَى عَبْدِ اللَّهِ... بِمَعْنَى حَدِيثِ أَبِي مُعَاوِيَةَ.

وَفِي حَدِيثِ ابْنِ مُسْهِرٍ وَجَرِيرٍ: فَلَكَأَنِّي أَنْظُرُ إِلَى اخْتِلاَفِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ وَهُوَ رَاكِعٌ.

٢٨ ـ (...) ـ حدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالأَسْوَدِ: أَنَّهُمَا دَخَلاَ عَلَى عَبْدِ اللَّهِ. فَقَالَ: أَصَلَّى مَنْ خَلْفَكُمْ؟ قَالاَ: نَعَمْ. فَقَامَ بَيْنَهُمَا، وَجَعَلَ أَحَدَهُمَا عَنْ يَمِينِهِ وَالآخَرَ عَنْ شِمَالِهِ. ثُمَّ رَكَعْنَا، فَوَضَعْنَا أَيْدِينَا عَلَى رُكَبِنَا، فَضَرَبَ أَيْدِينَا، ثُمَّ طَبَّقَ بَيْنَ يَدَيْهِ، ثُمَّ جَعَلَهُمَا بَيْنَ فَخِذَيْهِ، فَلَمَّا صَلَّى قَالَ: هٰكَذَا فَعَلَ رَسُولُ اللَّهِ ﷺ.

٢٩ ـ (٥٣٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ ـ وَاللَّفْظُ لِقُتَيْبَةَ ـ قَالاَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي يَعْفُورٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ. قَالَ: صَلَّيْتُ إِلَى جَنْبِ أَبِي. قَالَ: وَجَعَلْتُ يَدَيَّ بَيْنَ رُكْبَتَيَّ، فَقَالَ لِي أَبِي: اضْرِبْ بِكَفَّيْكَ عَلَى رُكْبَتَيْكَ. قَالَ: ثُمَّ فَعَلْتُ ذَلِكَ مَرَّةً أُخْرَى. فَضَرَبَ يَدَيَّ وَقَالَ: إِنَّا نُهِينَا عَنْ هٰذَا. وَأُمِرْنَا أَنْ نَضْرِبَ بِالأَكُفِّ عَلَى الرُّكَبِ.

[البخاري: كتاب الأذان، باب وضع الأكفّ على الركب في الركوع، رقم: ٧٩٠].

(...) ـ حدّثنا خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا أَبُو الأَحْوَصِ (ح) قَالَ: وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ كِلاَهُمَا عَنْ أَبِي يَعْفُورٍ، بِهٰذَا الإِسْنَادِ. إِلَى قَوْلِهِ: فَنُهِينَا عَنْهُ. وَلَمْ يَذْكُرَا مَا بَعْدَهُ.

٣٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ مُصْعَبِ بْنِ سَعْدٍ؛ قَالَ: رَكَعْتُ فَقُلْتُ بِيَدَيَّ هٰكَذَا ـ يَعْنِي طَبَّقَ بِهِمَا وَوَضَعَهُمَا بَيْنَ فَخِذَيْهِ ـ فَقَالَ أَبِي: قَدْ كُنَّا نَفْعَلُ هٰذَا، ثُمَّ أُمِرْنَا بِالرُّكَبِ.

٣١ ـ (...) ـ حدّثني الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ مُصْعَبِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ؛ قَالَ: صَلَّيْتُ إِلَى جَنْبِ أَبِي، فَلَمَّا رَكَعْتُ شَبَّكْتُ أَصَابِعِي وَجَعَلْتُهُمَا بَيْنَ رُكْبَتَيَّ، فَضَرَبَ يَدَيَّ، فَلَمَّا صَلَّى قَالَ: قَدْ كُنَّا نَفْعَلُ هٰذَا. ثُمَّ أُمِرْنَا أَنْ نَرْفَعَ إِلَى الرُّكَبِ.

[6] It is permissible to sit on one's buttocks (in prayer)

32-(536) Tawus narrated: We asked Ibn Abbas about sitting on one's buttocks (in prayer). He said: "It is the (followed) tradition". We said to him: "We see it a (kind of) cruelty to the foot". Ibn Abbas said: "It is the tradition of your Prophet "Allah's blessing and peace be upon him"".

[7] It is forbidden to talk during the prayer, and the abrogation of the previous permission

33-(537) Mu'awiya Ibn Al-Hakam As-Sulami reported: I was praying behind The Messenger of Allah "Allah's blessing and peace be upon him" when a man sneezed. I said: "Allah's mercy be upon you!" The people stared at me disapprovingly. I said: "Let my Mother be bereaved of me! What is the matter?" They started striking their hands on their thighs. Saw them urging me to keep silent I said nothing (though I got angry).

When The Messenger of Allah "Allah's blessing and peace be upon him" finished the prayer, he, by Allah, did neither scold, beat, nor berate me, -let my father and mother be sacrificed for him, neither before nor after whom, I have seen a tutor who used to give instructions better than him- but he said: "Talking to persons is not permissible during the prayer, for it consists of glorifying and magnifying Allah, and reciting The Quran" or as The Messenger of Allah "Allah's blessing and peace be upon him" said.

I said: "O Messenger of Allah! Until recently, I was a pagan, but Allah has brought Islam to us. From among us, there are men who use to have recourse to priests. (What about them?)" He said: "Do not have recourse to them". I said: "There are men who use to believe in omens". He said: "That is something in their breasts, but let it not keep them off (from what is right)". I said: "From among us, there are men who use to draw lines". He said: "There was a prophet who used to draw lines. If they do it as he did, that is permissible".

I had a slave-girl who used to keep an eye on goats by the side of (the mountain of) Uhud and Jawwaniya. One day, I was passing by that way when I saw that a wolf had carried a goat from her flock. I am, anyway, a man from the sons of Adam. I felt sorry as they (people) feel sorry. So I slapped her. I came to The Messenger of Allah "Allah's blessing and peace be upon him". Felt (what I had done) as something of seriousness, I said: "O Messenger of Allah! Would I not emancipate her?" He said: "Bring her to me". I brought her to him. He asked her: "Where is Allah?" She said: "He is in the heaven". He said: "Who am I?" She said: "You are The

٦ ـ باب جواز الإِقْعَاءِ على العَقِبَيْن

٣٢ ـ (٥٣٦) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ. (ح) قَالَ: وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ ـ وَتَقَارَبَا فِي اللَّفْظِ ـ قَالا جَمِيعاً: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ طَاوُساً يَقُولُ: قُلْنَا لابْنِ عَبَّاسٍ فِي الإِقْعَاءِ عَلَى الْقَدَمَيْنِ. فَقَالَ: هِيَ السُّنَّةُ. فَقُلْنَا لَهُ: إِنَّا لَنَرَاهُ جَفَاءً بِالرَّجُلِ. فَقَالَ ابْنُ عَبَّاسٍ: بَلْ هِيَ سُنَّةُ نَبِيِّكَ ﷺ.

٧ ـ بابُ تحريمِ الكلامِ في الصَّلاة، ونَسْخِ ما كان من إباحَةٍ

٣٣ ـ (٥٣٧) ـ حدّثنا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ ـ قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ حَجَّاجٍ الصَّوَّافِ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ؛ قَالَ: بَيْنَا أَنَا أُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ. إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ. فَقُلْتُ: يَرْحَمُكَ اللَّهُ، فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِم، فَقُلْتُ: وَاثُكْلَ أُمِّيَاهْ، مَا شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ؟ فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَاذِهِم. فَلَمَّا رَأَيْتُهُمْ يُصَمِّتُونَنِي لَكِنِّي سَكَتُّ. فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ ـ فَبِأَبِي هُوَ وَأُمِّي ـ مَا رَأَيْتُ مُعَلِّماً قَبْلَهُ وَلاَ بَعْدَهُ أَحْسَنَ تَعْلِيماً مِنْهُ. فَوَاللَّهِ، مَا كَهَرَنِي وَلاَ ضَرَبَنِي وَلاَ شَتَمَنِي. قَالَ: «إِنَّ هَٰذِهِ الصَّلاَةَ لاَ يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلاَمِ النَّاسِ، إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ». أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ. قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ، وَقَدْ جَاءَ اللَّهُ بِالإِسْلاَمِ، وَإِنَّ مِنَّا رِجَالاً يَأْتُونَ الْكُهَّانَ! قَالَ: «فَلاَ تَأْتِهِمْ» قَالَ: وَمِنَّا رِجَالٌ يَتَطَيَّرُونَ! قَالَ: «ذَاكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ، فَلاَ يَصُدَّنَّهُمْ»، قَالَ ابْنُ الصَّبَّاحِ: «فَلاَ يَصُدَّنَّكُمْ». قَالَ قُلْتُ: وَمِنَّا رِجَالٌ يَخُطُّونَ. قَالَ: «كَانَ نَبِيٌّ مِنَ الأَنْبِيَاءِ يَخُطُّ، فَمَنْ وَافَقَ خَطَّهُ فَذَاكَ». قَالَ: وَكَانَتْ لِي جَارِيَةٌ تَرْعَىٰ غَنَماً لِي قِبَلَ أُحُدٍ وَالْجَوَّانِيَّةِ، فَاطَّلَعْتُ ذَاتَ يَوْمٍ فَإِذَا الذِّيبُ قَدْ ذَهَبَ بِشَاةٍ مِنْ غَنَمِهَا. وَأَنَا رَجُلٌ مِنْ بَنِي آدَمَ. آسَفُ كَمَا يَأْسَفُونَ، لَكِنِّي صَكَكْتُهَا صَكَّةً، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَعَظَّمَ ذَلِكَ عَلَيَّ، قُلْتُ: يَا رَسُولَ اللَّهِ، أَفَلاَ أُعْتِقُهَا؟ قَالَ: «ائْتِنِي بِهَا»، فَأَتَيْتُهُ بِهَا، فَقَالَ لَهَا: «أَيْنَ اللَّهُ؟» قَالَتْ: فِي السَّمَاءِ. قَالَ: «مَنْ أَنَا؟» قَالَتْ: أَنْتَ رَسُولُ اللَّهِ.

Messenger of Allah". He said (addressing me): "Manumit her, for she is a believing woman".

(...) Yahya Ibn Abu Kathir narrated its like with the same chain of narrators.

34-(538) Alqama narrated from Abdullah: We used to greet The Prophet "Allah's blessing and peace be upon him" while he was praying and he used to answer our greetings. When we returned from Negus, we greeted him, but he did not answer us (during the prayer). We said to him: "O Messenger of Allah! We used to greet you while you were praying, and you used to reply to us (then, what had happened?)" He said: "In the prayer one is occupied (by a more serious matter)".

The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

35-(539) Zaid Ibn Arqam narrated: We used to speak while praying, i.e. anyone of us would talk to the other who was by his side during the prayer, until the following verse was revealed: "Guard strictly your (habit of) Prayers, especially the middle prayer; and stand before Allah in a devout (frame of mind)". (The Heifer "Al-Baqara" 238). Since then, we were ordered to remain silent and we were forbidden to talk (to one another while praying).

(...) The same was narrated on the authority of Isma'il Ibn Abu Khalid, with the same chain of transmitters.

36-(540) Jaber narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" sent me to fulfill something. (After I had finished from it) I returned and joined him while he was proceeding (offering the prayer, according to Qutaiba). When I greeted him, he pointed to me (and did not reply). After he had finished (from the prayer), he invited me and said: "When you greeted me, I was offering the prayer". At this time, he was directing his face and mount towards the East.

37-(...) Jaber narrated: While The Messenger of Allah "Allah's blessing and peace be upon him" was proceeding towards Banu Al-Mustaliq, he sent me to fulfill something. (After I had finished) I came to him and he was offering the prayer on his mount. I talked to him, and he pointed to me with his hand (to wait). (Zuhair, a sub-narrator, pointed with his hand (to illustrate the movement of The Prophet)) I talked to him once again, and he pointed to me with his hand (to wait). (Zuhair, a sub-narrator, pointed also with his hand towards the ground) I was hearing him reciting, nodding with his head. After he had finished (from the prayer), he said to me:

قَالَ: «أَعْتِقْهَا، فَإِنَّهَا مُؤْمِنَةٌ».

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، بِهَٰذَا الإِسْنَادِ... نَحْوَهُ.

٣٤ ـ (٥٣٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ نُمَيْرٍ، وَأَبُو سَعِيدٍ الأَشَجُّ ـ وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ ـ قَالُوا: حَدَّثَنَا ابْنُ فُضَيْلٍ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نُسَلِّمُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ فِي الصَّلاَةِ، فَيَرُدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ، سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا، فَقُلْنَا: يَا رَسُولَ اللَّهِ، كُنَّا نُسَلِّمُ عَلَيْكَ فِي الصَّلاَةِ فَتَرُدُّ عَلَيْنَا، فَقَالَ: «إِنَّ فِي الصَّلاَةِ شُغْلاً».

(...) ـ حدّثني ابْنُ نُمَيْرٍ: حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ السَّلُولِيُّ: حَدَّثَنَا هُرَيْمُ بْنُ سُفْيَانَ، عَنِ الأَعْمَشِ بِهَٰذَا الإِسْنَادِ... نَحْوَهُ.

٣٥ ـ (٥٣٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ؛ قَالَ: كُنَّا نَتَكَلَّمُ فِي الصَّلاَةِ: يُكَلِّمُ الرَّجُلُ صَاحِبَهُ وَهُوَ إِلَى جَنْبِهِ فِي الصَّلاَةِ. حَتَّى نَزَلَتْ: ﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾ [البقرة: ٢٣٨] فَأُمِرْنَا بِالسُّكُوتِ، وَنُهِينَا عَنِ الْكَلاَمِ.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَوَكِيعٌ. (ح) قَالَ وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، بِهَٰذَا الإِسْنَادِ... نَحْوَهُ.

٣٦ ـ (٥٤٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَنِي لِحَاجَةٍ. ثُمَّ أَدْرَكْتُهُ وَهُوَ يَسِيرُ قَالَ قُتَيْبَةُ: يُصَلِّي، فَسَلَّمْتُ عَلَيْهِ، فَأَشَارَ إِلَيَّ، فَلَمَّا فَرَغَ دَعَانِي فَقَالَ: «إِنَّكَ سَلَّمْتَ آنِفاً وَأَنَا أُصَلِّي»، وَهُوَ مُوَجِّهٌ حِينَئِذٍ قِبَلَ الْمَشْرِقِ.

٣٧ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: أَرْسَلَنِي رَسُولُ اللَّهِ ﷺ وَهُوَ مُنْطَلِقٌ إِلَى بَنِي الْمُصْطَلِقِ، فَأَتَيْتُهُ وَهُوَ يُصَلِّي عَلَى بَعِيرِهِ. فَكَلَّمْتُهُ. فَقَالَ لِي بِيَدِهِ هٰكَذَا ـ وَأَوْمَأَ زُهَيْرٌ بِيَدِهِ ـ ثُمَّ كَلَّمْتُهُ، فَقَالَ لِي هٰكَذَا ـ فَأَوْمَأَ زُهَيْرٌ أَيْضاً بِيَدِهِ نَحْوَ الأَرْضِ ـ وَأَنَا أَسْمَعُهُ يَقْرَأُ، يُومِئُ بِرَأْسِهِ، فَلَمَّا فَرَغَ قَالَ: «مَا فَعَلْتَ فِي الَّذِي أَرْسَلْتُكَ لَهُ؟ فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أُكَلِّمَكَ إِلاَّ أَنِّي كُنْتُ أُصَلِّي».

"What did you do, concerning the matter for which I sent you? Nothing prevented me from replying to you except that I was offering the prayer".

Zuhair said that Abu Az-Zubair was sitting (while narrating this Hadith), with his face towards Ka'ba. Abu Az-Zubair pointed with his hand towards (the direction of) Banu Al-Mustaliq, and the direction towards which he pointed his hand was not that of Ka'ba.

38-(...) Jaber narrated: We were in the company of The Prophet "Allah's blessing and peace be upon him" when he sent me to fulfill something. (After I had finished) I returned and he was offering the prayer on his mount, with his face towards a direction other than the Qibla. I greeted him, but he did not reply to me. After he had finished (from the prayer), he said: "Nothing prevented me from replying to you except that I was performing the prayer".

(...) Jaber narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent me to fulfill something... (and the rest is like the Hadith of Hammad).

[8] It is permissible to curse the Satan during the prayer, and seek refuge from him; and it is permissible to do minor acts in the prayer

39-(541) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Last night a big demon from the Jinns came to me and wanted to interrupt (or confuse) my prayer, but I was enabled (by Allah) to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning. But I remembered the statement of my brother Solomon: "O my Lord forgive me, and grant me a Kingdom which, (it may be), suits not another after me: for Thou art the Grantor of Bounties (without measure)". (Sad 35) Then, Allah dismissed him as humiliated".

(...) Shu'ba narrated the same through another chain of transmitters. In the narration of Ibn Ja'far, there is no mention of his saying "I was enabled to overpower him". in the narration of Ibn Abu Shaiba, he said: "I pushed him away so much violently".

40-(542) Abu Ad-Darda narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" stood (for the prayer). We heard him saying (while being in the prayer): "I seek refuge with Allah from you!" then he said: "I curse you with the curse of Allah" thrice. Then, he stretched his hand, as if he started to take something. After he had finished from the prayer, we said: "O Messenger of Allah! We heard you saying something we have never heard you saying before (in the prayer), and we

قَال زُهَيْرٌ: وَأَبُو الزُّبَيْرِ جَالِسٌ مُسْتَقْبِلَ الْكَعْبَةِ، فَقَالَ بِيَدِهِ أَبُو الزُّبَيْرِ إِلَى بَنِي الْمُصْطَلِقِ، فَقَالَ بِيَدِهِ إِلَى غَيْرِ الْكَعْبَةِ.

٣٨ ـ (...) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ كَثِيرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ؛ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ. فَبَعَثَنِي فِي حَاجَةٍ، فَرَجَعْتُ وَهُوَ يُصَلِّي عَلَى رَاحِلَتِهِ، وَوَجْهُهُ عَلَى غَيْرِ الْقِبْلَةِ، فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ. فَلَمَّا انْصَرَفَ قَالَ: «إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرُدَّ عَلَيْكَ إِلاَّ أَنِّي كُنْتُ أُصَلِّي».

[البخاري: كتاب العمل في الصلاة، باب لا يرد السلام في الصلاة، رقم: ١٢١٧].

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُعَلَّى بن مَنْصُورٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا كَثِيرُ بْنُ شِنْظِيرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ؛ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ... بِمَعْنَى حَدِيثِ حَمَّادٍ.

٨ ـ بابُ جَوَازِ لَعْنِ الشَّيْطان في أثناء الصَّلاة، والتَّعَوُّذِ منه، وجَوَازِ العَمَلِ القليلِ في الصَّلاة

٣٩ ـ (٥٤١) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، قَالا: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدٌ ـ وَهُوَ ابْنُ زِيَادٍ ـ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ عِفْرِيتاً مِنَ الْجِنِّ جَعَلَ يَفْتِكُ عَلَيَّ الْبَارِحَةَ، لِيَقْطَعَ عَلَيَّ الصَّلاَةَ، وَإِنَّ اللَّهَ أَمْكَنَنِي مِنْهُ فَذَعَتُّهُ، فَلَقَدْ هَمَمْتُ أَنْ أَرْبِطَهُ إِلَى جَنْبِ سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، حَتَّى تُصْبِحُوا تَنْظُرُونَ إِلَيْهِ أَجْمَعُونَ ـ أَوْ كُلُّكُمْ ـ، ثُمَّ ذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ ﷺ: ﴿رَبِّ ٱغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا يَنۢبَغِي لِأَحَدٍ مِّنۢ بَعْدِيٓ﴾ [ص: ٣٥]. فَرَدَّهُ اللَّهُ خَاسِئاً». وَقَالَ ابْنُ مَنْصُورٍ: شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ.

[البخاري: كتاب الصلاة، باب الأسير أو الغريم يربط في المسجد، رقم: ٤٦١].

(...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ هُوَ ابْنُ جَعْفَرٍ ـ (ح) قَالَ: وَحَدَّثَنَاه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ، كِلاَهُمَا عَنْ شُعْبَةَ، فِي هَذَا الإِسْنَادِ.

وَلَيْسَ فِي حَدِيثِ ابْنِ جَعْفَرٍ قَوْلُهُ: «فَذَعَتُّهُ». وَأَمَّا ابْنُ أَبِي شَيْبَةَ فَقَالَ فِي رِوَايَتِهِ: «فَدَعَتُّهُ».

٤٠ ـ (٥٤٢) ـ حدّثنا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ يَقُولُ: حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي الدَّرْدَاءِ؛ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ. فَسَمِعْنَاهُ يَقُولُ: «أَعُوذُ بِاللَّهِ مِنْكَ» ثُمَّ قَالَ: «أَلْعَنُكَ بِلَعْنَةِ اللَّهِ» ثَلاَثاً. وَبَسَطَ يَدَهُ كَأَنَّهُ يَتَنَاوَلُ شَيْئاً، فَلَمَّا فَرَغَ مِنَ الصَّلاَةِ قُلْنَا: يَا رَسُولَ اللَّهِ، قَدْ سَمِعْنَاكَ تَقُولُ فِي الصَّلاَةِ شَيْئاً لَمْ نَسْمَعْكَ تَقُولُهُ قَبْلَ ذَلِكَ. وَرَأَيْنَاكَ بَسَطْتَ يَدَكَ! قَالَ: «إِنَّ عَدُوَّ

saw you stretching your hand (what is the matter?)" he said: "Iblis, Allah's enemy, came with a blaze of fire in order to put it on my face. I said: "I seek refuge with Allah from you" thrice. Then I said: "I curse you with the curse of Allah". But he did not return. (I said it) thrice. Then I intended to take him. by Allah! But for the invocation of our brother (The Prophet) Solomon, he would have become fascinated, with whom the children of Medina would have played".

[9] It is permissible to carry the babies during the prayer

41-(543) Yahya Ibn Yahya narrated: I asked Malik: "Did Amer Ibn Abdullah Ibn Az-Zubair narrate to you from Amr Ibn Sulaim Az-Zuraqi from Abu Quatada that The Messenger of Allah "Allah's blessing and peace be upon him" offered the prayer, while he was carrying Umama, the daughter of Zainab Bint The Messenger of Allah "Allah's blessing and peace be upon him" (whom she had) from Abu Al-ass Ibn Ar-Rabie, and whenever he stood, he would carry her, and whenever he prostrated, he would put her (on the ground)?" Malik answered in the affirmative.

42-(...) Amer Ibn Abdullah Ibn Az-Zubair narrated from Amr Ibn Sulaim Az-Zuraqi that Abu Quatada Al-Ansari said: I saw The Prophet "Allah's blessing and peace be upon him" leading the people in the prayer, having Umama, the daughter of Abu Al-ass Ibn Ar-Rabie and Zainab Bint The Prophet "Allah's blessing and peace be upon him" on his shoulder. Whenever he bowed, he would put her (on the ground), and whenever he rose up, he would carry her again.

43-(...) Amr Ibn Sulaim Az-Zuraqi narrated that Abu Quatada Al-Ansari said: I saw The Prophet "Allah's blessing and peace be upon him" leading the people in the prayer, having Umama, the daughter of Abu Al-ass on his shoulder. Whenever he prostrated, he would put her (on the ground).

(...) Amr Ibn Sulaim Az-Zuraqi narrated that he heard Abu Quatada saying: While we were sitting in the mosque, The Messenger of Allah "Allah's blessing and peace be upon him" came to us...(and told the same narration, but he did not mention that The Messenger of Allah led the people in that prayer).

[10] It is permissible to take one or two steps during the prayer

44-(544) Abd Al-Aziz Ibn Abu Hazim narrated from his father: Some people came to Sahl Ibn Sa'd and they were different about the sort of wood of which the pulpit (of The Prophet) was made. He said: By Allah, I know the (sort of) wood of which it was made, who made it, and the first

اللَّهِ إِبْلِيسَ، جَاءَ بِشِهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِي، فَقُلْتُ: أَعُوذُ بِاللَّهِ مِنْكَ. ثَلاثَ مَرَّاتٍ. ثُمَّ قُلْتُ: أَلْعَنُكَ بِلَعْنَةِ اللَّهِ التَّامَّةِ، فَلَمْ يَسْتَأْخِرْ، ثَلاثَ مَرَّاتٍ. ثُمَّ أَرَدْتُ أَخْذَهُ. وَاللَّهِ لَوْلا دَعْوَةُ أَخِينَا سُلَيْمَانَ لأَصْبَحَ مُوثَقاً يَلْعَبُ بِهِ وِلْدَانُ أَهْلِ الْمَدِينَةِ».

٩ ـ بابُ جَوَازِ حَمْلِ الصِّبْيَان في الصَّلاة

٤١ ـ (٥٤٣) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالا: حَدَّثَنَا مَالِكٌ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ ﷺ، وَلأَبِي الْعَاصِ بْنِ الرَّبِيعِ، فَإِذَا قَامَ حَمَلَهَا وَإِذَا سَجَدَ وَضَعَهَا؟ قَالَ يَحْيَى: قَالَ مَالِكٌ: نَعَمْ.

[البخاري: كتاب الأدب، باب رحمة الولد وتقبيله ومعانقته، رقم: ٥٩٩٦].

٤٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ وَابْنِ عَجْلانَ. سَمِعَا عَامِرَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ يُحَدِّثُ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ الأَنْصَارِيِّ؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَؤُمُّ النَّاسَ وَأُمَامَةُ بِنْتُ أَبِي الْعَاصِ ـ وَهِيَ ابْنَةُ زَيْنَبَ بِنْتِ النَّبِيِّ ﷺ ـ عَلَى عَاتِقِهِ، فَإِذَا رَكَعَ وَضَعَهَا، وَإِذَا رَفَعَ مِنَ السُّجُودِ أَعَادَهَا.

٤٣ ـ (...) ـ حدّثني أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ مَخْرَمَةَ بْنِ بُكَيْرٍ. (ح) قَالَ: وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ. قَالَ: سَمِعْتُ أَبَا قَتَادَةَ الأَنْصَارِيَّ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي لِلنَّاسِ وَأُمَامَةُ بِنْتُ أَبِي الْعَاصِ عَلَى عُنُقِهِ، فَإِذَا سَجَدَ وَضَعَهَا.

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ جَمِيعاً عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ: سَمِعَ أَبَا قَتَادَةَ يَقُولُ: بَيْنَا نَحْنُ فِي الْمَسْجِدِ جُلُوسٌ، خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ... بِنَحْوِ حَدِيثِهِمْ. غَيْرَ أَنَّهُ لَمْ يَذْكُرْ أَنَّهُ أَمَّ النَّاسَ فِي تِلْكَ الصَّلاةِ.

١٠ ـ بابُ جَوَازِ الخُطوةِ والخُطوتينِ في الصلاة

٤٤ ـ (٥٤٤) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلاهُمَا عَنْ عَبْدِ الْعَزِيزِ. قَالَ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ: أَنَّ نَفَراً جَاؤُوا إِلَى سَهْلِ بْنِ سَعْدٍ، قَدْ تَمَارَوْا فِي الْمِنْبَرِ، مِنْ أَيِّ عُودٍ هُوَ؟ فَقَالَ: أَمَا وَاللَّهِ، إِنِّي لأَعْرِفُ مِنْ أَيِّ عُودٍ هُوَ، وَمَنْ

day I saw the Messenger of Allah "Allah's blessing and peace be upon him" sitting on it. I said to him: O Abu Abbas! Tell us (about that).

He said: The Messenger of Allah "Allah's blessing and peace be upon him" sent for a woman, saying: "Allow your slave, a carpenter, to make some wood sticks (from which he would prepare a pulpit) so that I should talk to the people (while sitting on it)". (Abu Hazim said: He (Sahl) named (this woman) on that day). He (the carpenter) made (the pulpit) with those three steps. Then the Messenger of Allah "Allah's blessing and peace be upon him" ordered that it should be put here (as it is lying now). It was made of the wood of Al-Ghaba (a place near the heights of Medina).

I saw the Messenger of Allah "Allah's blessing and peace be upon him" standing upon it and glorifying Allah and then the people glorified Allah after him, while he was on the pulpit. Then, he raised (his head from prostration) and stepped back (on his heels) till he prostrated at the base of the pulpit. Then, he returned (to the place where he was, and he kept moving one or two steps) until the Prayer was complete. He then turned towards the people and said: "O people, I have done so in order that you should follow me and learn my (way of) Prayer".

45-(...) Abu Hazim narrated that some people came to Sahl Ibn Sa'd and asked him: "From which thing was the pulpit of The Prophet "Allah's blessing and peace be upon him" made?" (and the rest of the Hadith is like that narrated by Ibn Abu Hazim).

[11] The undesirability to pray while keeping the hands on the waist

46-(545) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade keeping one's hands on one's waist while praying.

[12] It is undesirable to remove pebbles or level the earth in prayer

47-(546) Mu'aiqib narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said concerning one's leveling the earth where he would prostrate: "(Do not do it, but) if it is necessary to do so, you could do it only once".

48-(...) Mu'aiqib narrated that they (the people) asked The Prophet "Allah's blessing and peace be upon him" about the removal (of the pebbles) during the prayer, and he said: "(If necessary, you could do it) only once".

عَمِلَهُ. وَرَأَيْتُ رَسُولَ اللَّهِ ﷺ أَوَّلَ يَوْمٍ جَلَسَ عَلَيْهِ. قَالَ: فَقُلْتُ لَهُ: يَا أَبَا عَبَّاسٍ، فَحَدِّثْنَا. قَالَ: أَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى امْرَأَةٍ. ـ قَالَ أَبُو حَازِمٍ: إِنَّهُ لَيُسَمِّيهَا يَوْمَئِذٍ ـ: «انْظُرِي غُلاَمَكِ النَّجَّارَ، يَعْمَلْ لِي أَعْوَاداً أُكَلِّمُ النَّاسَ عَلَيْهَا». فَعَمِلَ هَذِهِ الثَّلاَثَ دَرَجَاتٍ. ثُمَّ أَمَرَ بِهَا رَسُولُ اللَّهِ ﷺ، فَوُضِعَتْ هَذَا الْمَوْضِعَ، فَهِيَ مِنْ طَرْفَاءِ الْغَابَةِ. وَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَامَ عَلَيْهِ فَكَبَّرَ، وَكَبَّرَ النَّاسُ وَرَاءَهُ ـ وَهُوَ عَلَى الْمِنْبَرِ ـ، ثُمَّ رَفَعَ فَنَزَلَ الْقَهْقَرَى حَتَّى سَجَدَ فِي أَصْلِ الْمِنْبَرِ، ثُمَّ عَادَ حَتَّى فَرَغَ مِنْ آخِرِ صَلاَتِهِ. ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «يَا أَيُّهَا النَّاسُ، إِنِّي إِنَّمَا صَنَعْتُ هَذَا لِتَأْتَمُّوا بِي، وَلِتَعَلَّمُوا صَلاَتِي».

[البخاري: كتاب الصلاة، باب الاستعانة بالنجار والصناع...، رقم: ٤٤٨].

٤٥ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدٍ الْقَارِيُّ الْقُرَشِيُّ: حَدَّثَنِي أَبُو حَازِمٍ: أَنَّ رِجَالاً أَتَوْا سَهْلَ بْنَ سَعْدٍ. (ح) قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي حَازِمٍ؛ قَالَ: أَتَوْا سَهْلَ بْنَ سَعْدٍ فَسَأَلُوهُ: مِنْ أَيِّ شَيْءٍ مِنْبَرُ النَّبِيِّ ﷺ؟... وَسَاقُوا الْحَدِيثَ نَحْوَ حَدِيثِ ابْنِ أَبِي حَازِمٍ.

[البخاري: كتاب الصلاة، باب الصلاة في السطوح والمنبر والخشب، رقم: ٣٧٧].

١١ ـ بابُ كَرَاهَةِ الاخْتِصَار في الصَّلاة

٤٦ ـ (٥٤٥) ـ وَحَدَّثَنِي الْحَكَمُ بْنُ مُوسَى الْقَنْطَرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ. (ح) قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ وَأَبُو أُسَامَةَ، جَمِيعاً عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهَى أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِراً.

وَفِي رِوَايَةِ أَبِي بَكْرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ.

١٢ ـ بابُ كَرَاهَةِ مَسْحِ الحَصَى وتَسْوِيَةِ التُّراب في الصَّلاة

٤٧ ـ (٥٤٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ مُعَيْقِيبٍ؛ قَالَ: ذَكَرَ النَّبِيُّ ﷺ الْمَسْحَ فِي الْمَسْجِدِ ـ يَعْنِي الْحَصَى ـ قَالَ: «إِنْ كُنْتَ لاَ بُدَّ فَاعِلاً، فَوَاحِدَةً».

[البخاري: كتاب العمل في الصلاة، باب مسح الحصى في الصلاة، رقم: ١٢٠٧].

٤٨ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ. قَالَ: حَدَّثَنِي ابْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ مُعَيْقِيبٍ: أَنَّهُمْ سَأَلُوا النَّبِيَّ ﷺ عَنِ الْمَسْحِ فِي الصَّلاَةِ؟ فَقَالَ: «وَاحِدَةً».

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters.

49-(...) Mu'aiqib narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said concerning one's leveling the earth where he would prostrate: "(Do not do it, but) if it is necessary to do so, you could do it only once".

[13] It is forbidden to spit in the mosque, whether or not in prayer

50-(547) Nafi narrated from Abdullah Ibn Umar: Allah's Apostle "Allah's blessing and peace be upon him" saw sputum on the wall of the mosque in the direction of the Qibla which he scraped off. He faced the people and said: "Whenever any one of you is praying, he mustn't spit in front of him in view of the fact that in the prayer Allah is in front of him".

51-(...) It was narrated on the authority of Nafi that Ibn Umar told that once The Prophet "Allah's blessing and peace be upon him" saw a sputum in the (direction of the) Qibla in the mosque (and the rest is like that of Malik, but in the narration of Ad-Dahhak, "a sputum in the (direction of the) Qibla").

52-(548) Abu Sa'id Al-Khudri reported: Allah's Apostle "Allah's blessing and peace be upon him" saw a sputum on the wall of the mosque. He took a gravel with which he scraped it off, and told that one should spit neither in front of him nor on his right but he could spit either on his left or under his left foot.

(...) Both of Abu Huraira and Abu Sa'id narrated that once The Prophet "Allah's blessing and peace be upon him" saw a sputum ...(and the rest of the Hadith is the same as narrated by Ibn Uyaina).

(549) Hisham Ibn Urwa narrated from his father from A'isha that once, The Messenger of Allah "Allah's blessing and peace be upon him" saw some nasal secretions, sputum or expectoration on the wall of the direction of the Qibla, which he scraped off.

53-(550) Abu Huraira narrated that once The Messenger of Allah "Allah's blessing and peace be upon him" saw a sputum on the (wall of the direction of the) Qibla of the mosque. He turned to the people and said: "Why does anyone of you stand (for the prayer) facing his Lord, and then expectorate before Him? does anyone of you like to be made to stand facing another person and then he would expectorate before him? so, if anyone of you wanted to expectorate, he should expectorate on his left or under his (left) foot. If he has no way to do that, he should do as such" (Al

(...) وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ. وَقَالَ فِيهِ: حَدَّثَنِي مُعَيْقِيبٌ.

٤٩ ـ (...) ـ (ح) وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ؛ قَالَ: حَدَّثَنِي مُعَيْقِيبٌ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي الرَّجُلِ يُسَوِّي التُّرَابَ حَيْثُ يَسْجُدُ، قَالَ: «إِنْ كُنْتَ فَاعِلاً، فَوَاحِدَةً».

١٣ ـ بَابُ النَّهْيِ عن الْبُصَاقِ فِي الْمَسْجِدِ، فِي الصَّلاةِ وغَيْرِهَا

٥٠ ـ (٥٤٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى بُصَاقاً فِي جِدَارِ الْقِبْلَةِ، فَحَكَّهُ. ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلاَ يَبْصُقْ قِبَلَ وَجْهِهِ، فَإِنَّ اللَّهَ قِبَلَ وَجْهِهِ إِذَا صَلَّى».

[البخاري: كتاب الصلاة، باب حك البزاق باليد في المسجد، رقم: ٤٠٦].

٥١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، جَمِيعاً عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ ـ يَعْنِي ابْنَ عُثْمَانَ ـ. (ح) وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ. كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ. إِلاَّ الضَّحَّاكَ، فَإِنَّ فِي حَدِيثِهِ: نُخَامَةً فِي الْقِبْلَةِ. بِمَعْنَى حَدِيثِ مَالِكٍ.

[البخاري: كتاب الأذان، باب هل يلتفت لأمر ينزل به...، رقم: ٧٥٣].

٥٢ ـ (٥٤٨) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، جَمِيعاً عَنْ سُفْيَانَ. قَالَ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَحَكَّهَا بِحَصَاةٍ. ثُمَّ نَهَى أَنْ يَبْزُقَ الرَّجُلُ عَنْ يَمِينِهِ أَوْ أَمَامَهُ، وَلَكِنْ يَبْزُقُ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى.

[البخاري: كتاب الصلاة، باب حك المخاط بالحصى في المسجد، رقم: ٤٠٨].

(...) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ، قَالا: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ. (ح) قَالَ: وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، كِلاَهُمَا عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ وَأَبَا سَعِيدٍ أَخْبَرَاهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى نُخَامَةً... بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ.

(٥٤٩) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ ـ فِيمَا قُرِئَ عَلَيْهِ ـ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ رَأَى بُصَاقاً فِي جِدَارِ الْقِبْلَةِ أَوْ مُخَاطاً أَوْ نُخَامَةً، فَحَكَّهُ.

[البخاري: كتاب الصلاة، باب حك البزاق باليد في المسجد، رقم: ٤٠٧].

٥٣ ـ (٥٥٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعاً عَنِ ابْنِ عُلَيَّةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ الْقَاسِمِ بْنِ مِهْرَانَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ. فَأَقْبَلَ عَلَى النَّاسِ فَقَالَ: «مَا بَالُ أَحَدِكُمْ يَقُومُ مُسْتَقْبِلَ رَبِّهِ فَيَتَنَخَّعُ أَمَامَهُ؟ أَيُحِبُّ

Qasim, a sub-narrator, described: He spat in his garment and then (folded it and) rubbed its parts with one another).

(...) Al-Qasim Ibn Mahran narrated from Abu Rafi from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" (the same Hadith of Ibn Ulaiyya, but added in the narration of Hushaim: Abu Huraira said: As if I am looking to The Messenger of Allah "Allah's blessing and peace be upon him" folding a part of his garment with another.

54-(551) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you is in the prayer, he is speaking privately to his Lord. So, he should spit neither in front of him nor on his right, but on his left, underneath his (left) foot".

55-(552) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Spitting in the mosque is a sin, whose expiation is to bury it".

56-(...) Shu'ba narrated: I asked Quatada about spitting in the mosque. He said: I heard Anas Ibn Malik saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Spitting in the mosque is a sin, whose expiation is to bury it".

57-(553) Abu Dharr narrated: The Prophet "Allah's blessing and peace be upon him" said: "The deeds of my nation were displayed before me: the good and the bad. I found the removal of the harmful things from the way amongst the good deeds, and I found the sputum in the mosque, without being buried amongst the bad ones,".

58-(554) Yazid Ibn Abdullah Ibn Ash-Shikhkhir narrated from his father: I offered the prayer with The Messenger of Allah "Allah's blessing and peace be upon him", and saw him expectorating (under his left foot). Then, he rubbed it (the sputum) with his sandal.

59-(...) Yazid Ibn Abdullah Ibn Ash-Shikhkhir narrated from his father: I offered the prayer with The Messenger of Allah "Allah's blessing and peace be upon him", and saw him expectorating (under his left foot). Then, he rubbed it (the sputum) with his left sandal.

[14] It is permissible to pray while wearing the sandals

60-(555) Abu Maslama: Sa'id Ibn Yazid narrated: I asked Anas: "Did The Messenger of Allah "Allah's blessing and peace be upon him" use to pray while wearing the sandals?" he answered in the affirmative.

أَحَدُكُمْ أَنْ يُسْتَقْبَلَ فَيُتَنَخَّعَ فِي وَجْهِهِ؟ فَإِذَا تَنَخَّعَ أَحَدُكُمْ فَلْيَتَنَخَّعْ عَنْ يَسَارِهِ تَحْتَ قَدَمِهِ، فَإِنْ لَمْ يَجِدْ فَلْيَقُلْ هَكَذَا». وَوَصَفَ الْقَاسِمُ، فَتَفَلَ فِي ثَوْبِهِ، ثُمَّ مَسَحَ بَعْضَهُ عَلَى بَعْضٍ.

(...) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ. (ح) قَالَ: وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ. (ح) قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنِ الْقَاسِمِ بْنِ مِهْرَانَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ ابْنِ عُلَيَّةَ.

وَزَادَ فِي حَدِيثِ هُشَيْمٍ: قَالَ أَبُو هُرَيْرَةَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ يَرُدُّ ثَوْبَهُ بَعْضَهُ عَلَى بَعْضٍ.

٥٤ ـ (٥٥١) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ أَحَدُكُمْ فِي الصَّلَاةِ فَإِنَّهُ يُنَاجِي رَبَّهُ، فَلَا يَبْزُقَنَّ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ، وَلَكِنْ عَنْ شِمَالِهِ تَحْتَ قَدَمِهِ».

[البخاري: كتاب الصلاة، باب لا يبصق عن يمينه في الصلاة، رقم: ٤١٢].

٥٥ ـ (٥٥٢) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ، ـ قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ ـ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبُزَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا».

٥٦ ـ (...) ـ حدّثنا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَأَلْتُ قَتَادَةَ عَنِ التَّفْلِ فِي الْمَسْجِدِ؟ فَقَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «التَّفْلُ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا».

[البخاري: كتاب الصلاة، باب كفارة البزاق في المسجد، رقم: ٤١٥].

٥٧ ـ (٥٥٣) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ وَشَيْبَانُ بْنُ فَرُّوخَ، قَالَا: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلٌ مَوْلَى أَبِي عُيَيْنَةَ، عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «عُرِضَتْ عَلَيَّ أَعْمَالُ أُمَّتِي: حَسَنُهَا وَسَيِّئُهَا، فَوَجَدْتُ فِي مَحَاسِنِ أَعْمَالِهَا الْأَذَى يُمَاطُ عَنِ الطَّرِيقِ، وَوَجَدْتُ فِي مَسَاوِئِ أَعْمَالِهَا النُّخَاعَةَ تَكُونُ فِي الْمَسْجِدِ لَا تُدْفَنُ».

٥٨ ـ (٥٥٤) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ أَبِيهِ؛ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَرَأَيْتُهُ تَنَخَّعَ، فَدَلَكَهَا بِنَعْلِهِ.

٥٩ ـ (...) ـ وحدّثني يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ أَبِيهِ؛ أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ؛ قَالَ: فَتَنَخَّعَ فَدَلَكَهَا بِنَعْلِهِ الْيُسْرَى.

١٤ ـ بَابُ جَوَازِ الصَّلَاةِ فِي النَّعْلَيْنِ

٦٠ ـ (٥٥٥) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ أَبِي مَسْلَمَةَ سَعِيدِ بْنِ يَزِيدَ. قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ: أَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي النَّعْلَيْنِ؟ قَالَ: نَعَمْ.

[البخاري: كتاب الصلاة، باب الصلاة في النعال، رقم: ٣٨٦].

(...) Sa'id Ibn Yazid: Abu Maslama narrated: I asked Anas (and mentioned the same previous narration).

[15] It is undesirable to pray in a garment having marks

61-(556) Az-Zuhri narrated from Urwa from A'isha: The Messenger of Allah "Allah's blessing and peace be upon him" prayed once in a square garment having marks. Then he said: "The marks of this (garment) occupied me (during the prayer). Take it and give it to Abu Jahm and bring me his woollen garment".

62-(...) A'isha narrated: The Messenger of Allah "Allah's blessing and peace be upon him" prayed once in a square garment having marks. He looked at its marks (during the prayer). After he had finished from the prayer, he said: "Take this square garment and give it to Abu Jahm Ibn Hudhaifa, and bring me his woollen garment. Indeed, (the marks of) this (garment) diverted my attention during the prayer".

63-(...) A'isha narrated: The Prophet "Allah's blessing and peace be upon him" had a square garment having marks, by which he used to be occupied during his prayer. So, he gave it to Abu Jahm, and took his woolen garment (having no marks at all).

[16] It is undesirable to pray in the presence of the food, one would eat at the time (of the prayer); and it is unfavorable to pray while motivated by the two evil things (brought by the call of nature)

64-(557) Anas Ibn Malik narrated: The Prophet "Allah's blessing and peace be upon him" said: "If the supper was served, and the prayer was established at the same time, you should start with having the supper".

(...) Anas Ibn Malik narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the supper was brought, and then the time of the prayer became due, start with having it before offering the Maghrib prayer, and do not be hasty in having your supper".

65-(558) Hisham narrated from his father from A'isha from The Prophet "Allah's blessing and peace be upon him" the same Hadith narrated by Ibn Uyaina from Az-Zuhri from Anas.

66-(559) Nafi narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the supper of anyone of you was served, and then the prayer was established, then start with having the supper, and do not be hasty (to the prayer) before finishing from it".

(...) ـ حدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ: حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ أَبُو مَسْلَمَةَ. قَالَ: سَأَلْتُ أَنَساً... بِمِثْلِهِ.

١٥ ـ بابُ كَرَاهَةِ الصَّلاةِ فِي ثَوْبٍ لَه أَعْلاَمٌ

٦١ ـ (٥٥٦) ـ حدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. (ح) قَالَ: وَحَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لِزُهَيْرٍ ـ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِي خَمِيصَةٍ، لَهَا أَعْلاَمٌ. وَقَالَ: «شَغَلَتْنِي أَعْلاَمُ هَذِهِ، فَاذْهَبُوا بِهَا إِلَى أَبِي جَهْمٍ وَائْتُونِي بِأَنْبِجَانِيِّهِ».

[البخاري: كتاب الأذان، باب الالتفات في الصلاة، رقم: ٧٥٢].

٦٢ ـ (...) ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي خَمِيصَةٍ ذَاتِ أَعْلاَمٍ، فَنَظَرَ إِلَى عَلَمِهَا، فَلَمَّا قَضَى صَلاَتَهُ قَالَ: «اذْهَبُوا بِهَذِهِ الْخَمِيصَةِ إِلَى أَبِي جَهْمِ بْنِ حُذَيْفَةَ وَائْتُونِي بِأَنْبِجَانِيِّهِ، فَإِنَّهَا أَلْهَتْنِي آنِفاً فِي صَلاَتِي».

٦٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أن النَّبِيَّ ﷺ كَانَتْ لَهُ خَمِيصَةٌ لَهَا عَلَمٌ، فَكَانَ يَتَشَاغَلُ بِهَا فِي الصَّلاَةِ، فَأَعْطَاهَا أَبَا جَهْمٍ، وَأَخَذَ كِسَاءً لَهُ أَنْبِجَانِيًّا.

١٦ ـ بابُ كَرَاهَةِ الصَّلاةِ بِحَضْرَةِ الطَّعَامِ الذي يريد أَكْلَهُ في الحَالِ، وكَرَاهَةِ الصَّلاةِ مع مُدَافَعَةِ الأَخْبَثَيْنِ

٦٤ ـ (٥٥٧) ـ أَخْبَرَنِي عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا حَضَرَ الْعَشَاءُ وَأُقِيمَتِ الصَّلاَةُ، فَابْدَؤُوا بِالْعَشَاءِ».

(...) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنِ ابْنِ شِهَابٍ. قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قُرِّبَ الْعَشَاءُ وَحَضَرَتِ الصَّلاَةُ، فَابْدَؤُوا بِهِ قَبْلَ أَنْ تُصَلُّوا صَلاَةَ الْمَغْرِبِ، وَلاَ تَعْجَلُوا عَنْ عَشَائِكُمْ».

٦٥ ـ (٥٥٨) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَحَفْصٌ وَوَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ.

٦٦ ـ (٥٥٩) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ حَدَّثَنَا أَبُو أُسَامَةَ. قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وُضِعَ عَشَاءُ أَحَدِكُمْ وَأُقِيمَتِ الصَّلاَةُ، فَابْدَؤُوا بِالْعَشَاءِ، وَلا يَعْجَلَنَّ حَتَّى يَفْرُغَ مِنْهُ».

(...) The same was narrated by Nafi from Ibn Umar from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters.

67-(660) Ibn Abu Atiq narrated: Once, I narrated a Hadith, while Al-Qasim was sitting in the presence of A'isha "Allah be pleased with her". However, Al-Qasim's pronunciation used to contain many errors. He was a son of a freed slave-woman. A'isha asked him: "Why did not you relate narration as this son of my brother use to relate? Indeed, I know the reason for which you have been afflicted (by such a defect). This was brought up by his mother, and you were brought up by your mother".

Upon this, he became angry and displeased with her (A'isha). When the meal of A'isha was served, he stood up (in order to leave). She asked him: "Where are you going?" he said: "I'm going to pray". She said: "Sit down!" he said: "Verily, I should go to offer the prayer". She said: "Sit down, O disloyal! I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There would be no prayer in the presence of the food (before having the meal first), or in case one is motivated by the two evil things (brought by the call of nature)"".

(...) Abdullah Ibn Abu Atiq narrated from A'isha from The Prophet "Allah's blessing and peace be upon him" the same, but he did not mention the story of Al-Qasim.

[17] It is forbidden to eat garlic, onion, leek or anything of disgusting smell on going to the mosque

68-(561) Nafi narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said, while being in the holy battle of Khaibar: "He, who ate from this plant (i.e. garlic) should not come to the mosques". (Zuhair, a sub-narrator, said that he (The Prophet) said that in a certain holy battle, but he did not mention Khaibar).

69-(...) Nafi narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who ate from this plant, must not approach our mosque, till its (offensive) smell goes away". (He meant garlic).

70-(562) Abd Al-Aziz Ibn Suhaib narrated: Anas was asked about the garlic. He said that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who ate from that plant, should neither approach nor pray with us (in the mosques)".

71-(563) Az-Zuhri narrated from Ibn Al-Musaiyyab from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him"

(...) ـ وحدّثنا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَنَسٌ ـ يَعْنِي ابْنَ عِيَاضٍ ـ، عَنْ مُوسَى بْنِ عُقْبَةَ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، عَنِ ابْنِ جُرَيْجٍ. (ح) قَالَ: وَحَدَّثَنَا الصَّلْتُ بْنُ مَسْعُودٍ: حَدَّثَنَا سُفْيَانُ بْنُ مُوسَى، عَنْ أَيُّوبَ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِهِ.

[البخاري: كتاب الأذان، باب إذا حضر الطعام وأقيمت الصلاة، رقم: ٦٧٣].

٦٧ ـ (٥٦٠) ـ حدّثنا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ ـ هُوَ ابْنُ إِسْمَاعِيلَ ـ، عَنْ يَعْقُوبَ بْنِ مُجَاهِدٍ، عَنِ ابْنِ أَبِي عَتِيقٍ؛ قَالَ: تَحَدَّثْتُ أَنَا وَالْقَاسِمُ عِنْدَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَدِيثاً، وَكَانَ الْقَاسِمُ رَجُلاً لَحَّانَةً، وَكَانَ لأُمِّ وَلَدٍ، فَقَالَتْ لَهُ عَائِشَةُ: مَا لَكَ لاَ تَحَدَّثُ كَمَا يَتَحَدَّثُ ابْنُ أَخِي هَذَا؟ أَمَا إِنِّي قَدْ عَلِمْتُ مِنْ أَيْنَ أُتِيتَ. هَذَا أَدَّبَتْهُ أُمُّهُ، وَأَنْتَ أَدَّبَتْكَ أُمُّكَ. قَالَ: فَغَضِبَ الْقَاسِمُ وَأَضَبَّ عَلَيْهَا، فَلَمَّا رَأَى مَائِدَةَ عَائِشَةَ قَدْ أُتِيَ بِهَا قَامَ، قَالَتْ: أَيْنَ؟ قَالَ: أُصَلِّي، قَالَتِ: اجْلِسْ. قَالَ: إِنِّي أُصَلِّي، قَالَتِ: اجْلِسْ عُذْرُ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ صَلاَةَ بِحَضْرَةِ الطَّعَامِ، وَلاَ هُوَ يُدَافِعُهُ الأَخْبَثَانِ».

(...) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ: أَخْبَرَنِي أَبُو حَزْرَةَ الْقَاصُّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَتِيقٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ، وَلَمْ يَذْكُرْ فِي الْحَدِيثِ قِصَّةَ الْقَاسِمِ.

١٧ ـ بابُ نَهْيِ مَنْ أَكلَ ثُوماً أَو بَصَلاً أو كُرَّاثاً أو نحوها

٦٨ ـ (٥٦١) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَزُهَيْرُ بْنُ حَرْبٍ. قَالا: حَدَّثَنَا يَحْيَى ـ وَهُوَ الْقَطَّانُ ـ عَنْ عُبَيْدِ اللَّهِ. قَالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، فِي غَزْوَةِ خَيْبَرَ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ ـ يَعْنِي الثُّومَ ـ فَلاَ يَأْتِيَنَّ الْمَسَاجِدَ».

قَالَ زُهَيْرٌ: فِي غَزْوَةٍ، وَلَمْ يَذْكُرْ خَيْبَرَ.

[البخاري: كتاب الأذان، باب ما جاء في الثوم النيء...، رقم: ٨٥٣].

٦٩ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ. (ح) قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الْبَقْلَةِ فَلاَ يَقْرَبَنَّ مَسَاجِدَنَا، حَتَّى يَذْهَبَ رِيحُهَا» ـ يَعْنِي الثُّومَ ـ.

٧٠ ـ (٥٦٢) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ عُلَيَّةَ ـ، عَنْ عَبْدِ الْعَزِيزِ، وَهُوَ ابْنُ صُهَيْبٍ، قَالَ: سُئِلَ أَنَسٌ عَنِ الثُّومِ؟ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلاَ يَقْرَبْنَا، وَلا يُصَلِّي مَعَنَا».

٧١ ـ (٥٦٣) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ ـ قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ ـ أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي

said: "He, who ate from this (garlic) plant, should neither approach our mosque, nor should he harm us by the (disgusting) smell of garlic".

72-(564) Jaber narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade eating onion and leek. But, when we were overcome by (our) desire to eat them, we ate them. Consequently, The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who ate from that foul-smelling plant, should not approach our mosque. Indeed, the angels are hurt by whatever hurts man".

73-(...) Ata Ibn Abu Rabah narrated that Jaber said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who ate garlic or onion should leave us (or leave our mosque), and (instead) let him sit in his home". (Jaber resumed) Once, he (The Prophet) was served with a dish of vegetables, having offensive smell. When he asked about that, he was told of what seeds (of garlic or onion) it had. He ordered that it should be brought in front of one of his companions (who was present with him). when he (The Prophet) saw him having disliked to eat from it (in view of the fact that The Prophet himself disliked eating from it), he said to him: "Eat, for (what prevented me from eating of it is that) I speak privately (the angels) whom you do not speak".

74-(...) Ata narrated from Jaber from The Messenger of Allah "Allah's blessing and peace be upon him": "He, who ate from that (offensive) plant (i.e. garlic) (or he once said: Who ate onion, garlic or leek) should not approach our mosque. Indeed, the angels are hurt by whatever hurts the sons of Adam (i.e. mankind)".

75-(...) Ibn Juraij narrated, with the same chain of transmitters (that The Prophet said): "Who ate from that (offensive) plant(i.e. garlic) should not come to us in our mosques". (He did not mention, in this narration, both onion and leek).

76-(565) Abu Sa'id narrated: After Khaibar had been conquered, we, the companions of The Messenger of Allah "Allah's blessing and peace be upon him", came to that plant of garlic, while the people were hungry. We ate from it so much, and then went to the mosque. The Messenger of Allah "Allah's blessing and peace be upon him" felt the (offensive) smell. Upon this, he said: "Who ate from that malodorous plant should not approach us in the mosque". The people said (to one another): "It (i.e. garlic) has been forbidden, it has been forbidden". Being informed of that, The Prophet "Allah's blessing and peace be upon him" said: "O people! I'm not to

هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلاَ يَقْرَبَنَّ مَسْجِدَنَا، وَلا يُؤْذِينَا بِرِيحِ الثُّومِ».

٧٢ ـ (٥٦٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ الْبَصَلِ وَالْكُرَّاثِ. فَغَلَبَتْنَا الْحَاجَةُ، فَأَكَلْنَا مِنْهَا. فَقَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ الْمُنْتِنَةِ، فَلاَ يَقْرَبَنَّ مَسْجِدَنَا، فَإِنَّ الْمَلاَئِكَةَ تَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ الإِنْسُ».

٧٣ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ، قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ: أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: ـ وَفِي رِوَايَةِ حَرْمَلَةَ: ـ وَزَعَمَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَكَلَ ثُوماً، أَوْ بَصَلاً، فَلْيَعْتَزِلْنَا ـ أَوْ لِيَعْتَزِلْ مَسْجِدَنَا ـ وَلْيَقْعُدْ فِي بَيْتِهِ». وَإِنَّهُ أُتِيَ بِقِدْرٍ فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ، فَوَجَدَ لَهَا رِيحاً، فَسَأَلَ فَأُخْبِرَ بِمَا فِيهَا مِنَ الْبُقُولِ. فَقَالَ: «قَرِّبُوهَا» إِلَىٰ بَعْضِ أَصْحَابِهِ. فَلَمَّا رَآهُ كَرِهَ أَكْلَهَا، قَالَ: «كُلْ، فَإِنِّي أُنَاجِي مَنْ لا تُنَاجِي».

[البخاري: كتاب الأذان، باب ما جاء في الثوم النيء...، رقم: ٨٥٥].

٧٤ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ. قَالَ: أَخْبَرَنِي عَطَاءٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الْبَقْلَةِ، ـ الثُّومِ ـ وَقَالَ مَرَّةً: مَنْ أَكَلَ الْبَصَلَ وَالثُّومَ وَالْكُرَّاثَ، فَلاَ يَقْرَبَنَّ مَسْجِدَنَا، فَإِنَّ الْمَلاَئِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ بَنُو آدَمَ».

[البخاري: كتاب الأذان، باب ما جاء في الثوم النيء...، رقم: ٨٥٤].

٧٥ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ. (ح) قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. قَالا جَمِيعاً: أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهَذَا الإِسْنَادِ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ ـ يُرِيدُ الثُّومَ ـ فَلاَ يَغْشَنَا فِي مَسْجِدِنَا»، وَلَمْ يَذْكُرِ الْبَصَلَ وَالْكُرَّاثَ.

٧٦ ـ (٥٦٥) ـ وحدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: لَمْ نَعْدُ أَنْ فُتِحَتْ خَيْبَرُ، فَوَقَعْنَا ـ أَصْحَابَ رَسُولِ اللَّهِ ﷺ ـ فِي تِلْكَ الْبَقْلَةِ: الثُّومِ ـ وَالنَّاسُ جِيَاعٌ ـ فَأَكَلْنَا مِنْهَا أَكْلاً شَدِيداً، ثُمَّ رُحْنَا إِلَى الْمَسْجِدِ فَوَجَدَ رَسُولُ اللَّهِ ﷺ الرِّيحَ. فَقَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ الْخَبِيثَةِ شَيْئاً فَلاَ يَقْرَبَنَّا فِي الْمَسْجِدِ». فَقَالَ النَّاسُ: حُرِّمَتْ. حُرِّمَتْ.

forbid what Allah has made lawful to me. But, it (i.e. garlic) is a plant, whose (offensive) smell I dislike".

77-(566) Abu Sa'id Al-Khudri narrated that once The Messenger of Allah "Allah's blessing and peace be upon him" and his companions passed by (a piece of) land cultivated with onion. Some of them descended and ate from it, and the others did not eat. When we returned to him, he called to him those who did not eat (onion) and relegated the others who ate from it until their (offensive) smell went away.

78-(567) Ma'dan Ibn Abu Talha narrated that Umar Ibn Al-Khattab once delivered a Friday sermon, in which he mentioned The Prophet of Allah "Allah's blessing and peace be upon him" and Abu Bakr. Then he said: "I saw (in a dream) as if two cocks clicked me thrice, and I interpreted it as nothing but the time of my death. However, some people told me to appoint a successor to me, and Allah is not to waste His religion, His succession, or that, with which He sent His Prophet "Allah's blessing and peace be upon him". If the matter (of death) hurried to come to me, then, (choosing) a successor should be put to consultation, (and be restricted) in those six men, with whom The Messenger of Allah "Allah's blessing and peace be upon him" was pleased when he died. Therefore, I learnt that some people criticized this matter, whom I struck with those hands of mine in order to believe in Islam. If they kept doing so, they would be the perverse unbelieving enemies of Allah.

I never leave anything after me more important than the (matter of) the deceased person, who left neither ascendants nor descendants. I never turned towards the Messenger of Allah "Allah's blessing and peace be upon him" (for guidance) more often than this deceased who left neither ascendants nor descendants; and he (the Prophet) was not annoyed with me on anything more than he was on this, to the extent that he struck his fingers on my chest and said to me: "O Umar! Does this verse, at the end of The Sura of Women, revealed in the summer not suffice you"? If I live longer I would decide this (problem so clearly) that one who recites, or does not recite the Quran, would be able to take (correct) decisions (on the light of it)".

He (Umar) added: "O Allah! I make You witness on these governors of lands, whom I sent (to the people) in order to administer justice among them, teach them their religion in addition to the Sunna of the Messenger of Allah "Allah's blessing and peace be upon him", and distribute among them the war booty, and refer to me whatever they find difficult to

فَبَلَغَ ذَاكَ، النَّبِيَّ ﷺ فَقَالَ: «أَيُّهَا النَّاسُ، إِنَّهُ لَيْسَ بِي تَحْرِيمُ مَا أَحَلَّ اللَّهُ لِي، وَلٰكِنَّهَا شَجَرَةٌ أَكْرَهُ رِيحَهَا».

٧٧ ـ (٥٦٦) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ قَالا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنِ ابْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى زَرَّاعَةِ بَصَلٍ هُوَ وَأَصْحَابُهُ، فَنَزَلَ نَاسٌ مِنْهُمْ، فَأَكَلُوا مِنْهُ وَلَمْ يَأْكُلْ آخَرُونَ، فَرُحْنَا إِلَيْهِ، فَدَعَا الَّذِينَ لَمْ يَأْكُلُوا الْبَصَلَ، وَأَخَّرَ الآخَرِينَ حَتَّى ذَهَبَ رِيحُهَا.

٧٨ ـ (٥٦٧) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَطَبَ يَوْمَ الْجُمُعَةِ. فَذَكَرَ نَبِيَّ اللَّهِ ﷺ. وَذَكَرَ أَبَا بَكْرٍ. قَالَ: إِنِّي رَأَيْتُ كَأَنَّ دِيكاً نَقَرَنِي ثَلاثَ نَقَرَاتٍ. وَإِنِّي لا أُرَاهُ إِلا حُضُورَ أَجَلِي. وَإِنَّ أَقْوَاماً يَأْمُرُونَنِي أَنْ أَسْتَخْلِفَ. وَإِنَّ اللَّهَ لَمْ يَكُنْ لِيُضَيِّعَ دِينَهُ، وَلا خِلافَتَهُ، وَلا الَّذِي بَعَثَ بِهِ نَبِيَّهُ ﷺ، فَإِنْ عَجِلَ بِي أَمْرٌ، فَالْخِلافَةُ شُورَىٰ بَيْنَ هَؤُلاءِ السِّتَّةِ. الَّذِينَ تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَنْهُمْ رَاضٍ. وَإِنِّي قَدْ عَلِمْتُ أَنَّ أَقْوَاماً يَطْعَنُونَ فِي هَٰذَا الأَمْرِ. أَنَا ضَرَبْتُهُمْ بِيَدِي هَٰذِهِ عَلَى الإِسْلامِ، فَإِنْ فَعَلُوا ذٰلِكَ فَأُولَٰئِكَ أَعْدَاءُ اللَّهِ، الْكَفَرَةُ الضُّلاَّلُ. ثُمَّ إِنِّي لا أَدَعُ بَعْدِي شَيْئاً أَهَمَّ عِنْدِي مِنَ الْكَلالَةِ. مَا رَاجَعْتُ رَسُولَ اللَّهِ ﷺ فِي شَيْءٍ مَا رَاجَعْتُهُ فِي الْكَلالَةِ. وَمَا أَغْلَظَ لِي فِي شَيْءٍ مَا أَغْلَظَ لِي فِيهِ، حَتَّى طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي. فَقَالَ: «يَا عُمَرُ، أَلا تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النِّسَاءِ؟» وَإِنِّي إِنْ أَعِشْ أَقْضِ فِيهَا بِقَضِيَّةٍ يَقْضِي بِهَا مَنْ يَقْرَأُ الْقُرْآنَ وَمَنْ لا يَقْرَأُ الْقُرْآنَ. ثُمَّ قَالَ: اللَّهُمَّ، إِنِّي أُشْهِدُكَ عَلَى أُمَرَاءِ الأَمْصَارِ. وَإِنِّي إِنَّمَا بَعَثْتُهُمْ عَلَيْهِمْ لِيَعْدِلُوا عَلَيْهِمْ، وَلِيُعَلِّمُوا النَّاسَ دِينَهُمْ، وَسُنَّةَ نَبِيِّهِمْ ﷺ، وَيَقْسِمُوا فِيهِمْ فَيْئَهُمْ، وَيَرْفَعُوا إِلَيَّ مَا أَشْكَلَ عَلَيْهِمْ مِنْ أَمْرِهِمْ. ثُمَّ إِنَّكُمْ، أَيُّهَا النَّاسُ، تَأْكُلُونَ شَجَرَتَيْنِ لا أَرَاهُمَا إِلا خَبِيثَتَيْنِ. هَٰذَا الْبَصَلَ وَالثُّومَ.

perform. O people, you eat these two (offensive) plants and these are onion and garlic, which I find nothing but vicious, in view of the fact that I saw that when the Messenger of Allah "Allah's blessing and peace be upon him" felt the (offensive) smell of these two from a person in the mosque, he would order him to go to Baqi. So, he, who eats them, should cause (their odor) to die by cooking them well".

(...) Quatada narrated the same, through another chain of transmitters.

[18] It is forbidden to cry out for finding one's lost thing in the mosque, and what one, who hears such a crier, would say

79-(568) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who hears one crying for finding his lost thing in the mosque, should reply to him, saying: May Allah not bring it back to you! Mosques have not been built for that".

(...) Abu Huraira narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying (the same).

80-(569) Sulaiman Ibn Buraida narrated from his father that a man cried out in the mosque saying: "Who did (find and) call (me) out for the red camel (which is my lost thing)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "May it not be brought back to you! Verily, mosques have been built only for what they have been built" (i.e. for mentioning Allah, praying, reciting and studying Quran and so on).

81-(...) Sulaiman Ibn Buraida narrated from his father that after The Prophet "Allah's blessing and peace be upon him" had offered the prayer (with the people), a man stood up and cried out in the mosque saying: "Who did (find and) call (me) out for the red camel (which is my lost thing)?" The Prophet "Allah's blessing and peace be upon him" said: "May you not find it! Verily, the mosques have been built only for what they have been built" (i.e. for mentioning Allah, praying, reciting and studying Quran and so on).

(...) Ibn Buraida narrated from his father that once, after The Prophet "Allah's blessing and peace be upon him" had offered the Fajr prayer (with the people), a Bedouin came and entered his head through the gate of the mosque, (and the rest is like the previous narration). (Muslim said that he (the Bedouin) was Shaiba Ibn Na'ama Abu Na'ama).

[19] The forgetfulness in the prayer and its prostration

82-(389) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you stands for

لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ، إِذَا وَجَدَ رِيحَهُمَا مِنَ الرَّجُلِ فِي الْمَسْجِدِ، أَمَرَ بِهِ فَأُخْرِجَ إِلَى الْبَقِيعِ، فَمَنْ أَكَلَهُمَا فَلْيُمِتْهُمَا طَبْخاً.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ. (ح) قَالَ: وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلاَهُمَا عَنْ شَبَابَةَ بْنِ سَوَّارٍ. قَالَ: حَدَّثَنَا شُعْبَةُ جَمِيعاً عَنْ قَتَادَةَ، فِي هَذَا الإِسْنَادِ... مِثْلَهُ.

١٨ ـ بابُ النَّهيِ عن نَشْدِ الضَّالة في المسجد، وما يَقُولُهُ مَنْ سَمِعَ النَّاشِدَ

٧٩ ـ (٥٦٨) ـ حدّثنا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ حَيْوَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي عَبْدِ اللَّهِ مَوْلَى شَدَّادِ بْنِ الْهَادِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَمِعَ رَجُلاً يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ، فَلْيَقُلْ: لا رَدَّهَا اللَّهُ عَلَيْكَ، فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا».

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْمُقْرِئُ: حَدَّثَنَا حَيْوَةُ. قَالَ: سَمِعْتُ أَبَا الأَسْوَدِ يَقُولُ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ مَوْلَى شَدَّادٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ... يَقُولُ: بِمِثْلِهِ.

٨٠ ـ (٥٦٩) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ رَجُلاً نَشَدَ فِي الْمَسْجِدِ. فَقَالَ: مَنْ دَعَا إِلَى الْجَمَلِ الأَحْمَرِ؟ فَقَالَ النَّبِيُّ ﷺ: «لا وَجَدْتَ، إِنَّمَا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ».

٨١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي سِنَانٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ لَمَّا صَلَّى قَامَ رَجُلٌ فَقَالَ: مَنْ دَعَا إِلَى الْجَمَلِ الأَحْمَرِ؟ فَقَالَ النَّبِيُّ ﷺ: «لاَ وَجَدْتَ، إِنَّمَا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ».

(...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مُحَمَّدِ بْنِ شَيْبَةَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: جَاءَ أَعْرَابِيٌّ بَعْدَمَا صَلَّى النَّبِيُّ ﷺ صَلاَةَ الْفَجْرِ، فَأَدْخَلَ رَأْسَهُ مِنْ بَابِ الْمَسْجِدِ... فَذَكَرَ بِمِثْلِ حَدِيثِهِمَا.

قَالَ مُسْلِمٌ: هُوَ شَيْبَةُ بْنُ نَعَامَةَ، أَبُو نَعَامَةَ، رَوَى عَنْهُ مِسْعَرٌ وَهُشَيْمٌ وَجَرِيرٌ وَغَيْرُهُمْ، مِنَ الْكُوفِيِّينَ.

١٩ ـ باب السَّهوِ في الصلاة والسجود له

٨٢ ـ (٣٨٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَحَدَكُمْ

prayer, Satan would come and distract his mind to the extent that he would not know how much he prayed. So, if anyone of you found such a thing, he should offer two prostrations while sitting (at the end of the prayer, after reciting Tashahhud)".

(...) The like of it was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

83-(...) Abu Huraira narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the Adhan is pronounced Satan turns on his heels and passes wind with noise during his flight in order not to hear the Adhan. When the Adhan reaches its end he comes back and again turns on his heels when the prayer establishment (Iqama) is pronounced. After its completion he returns again till he whispers into the heart of the person (to divert his attention from his prayer) saying to him: "Remember such-and-such a thing, and such-and-such a thing", making him remember things, which he has not recalled to his mind before the prayer to the extent that he would forget how much he has prayed. So, if anyone of you did not know (in view of his forgetfulness) how much he prayed, he should offer two prostrations while sitting (after reciting Tashahhud)".

84-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan turns back on his heels, breaking wind when the prayer establishment is pronounced". (Then he mentioned the same, with this addition: "He (Satan) causes him to think of pleasant things and of things he might wish for, and reminds him of such needs which he had forgotten").

85-(570) Abdullah Ibn Buhaina narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" led us in a two-Rak'a prayer. Then, he stood up and did not sit down; and the people stood with him. When he finished from the prayer, we expected for his end salutation. But he magnified Allah and offered two prostrations while he was sitting, before the end salutation. Then, he said the end salutation.

86-(...) Abdullah Ibn Buhaina Al-Asadi, an ally of the sons of Abd Al-Muttalib, narrated: The Messenger of Allah "Allah's blessing and peace be upon him" stood up in the Noon prayer, though he had to sit (after the second Rak'a). When he completed the prayer, he offered two prostrations saying in each: "Allah is Greater", while he was sitting before uttering the end salutation, and the people offered the two prostrations with him, in compensation for the sitting he had forgotten (after the second Rak'a).

إِذَا قَامَ يُصَلِّي جَاءَهُ الشَّيْطَانُ فَلَبَسَ عَلَيْهِ، حَتَّى لا يَدْرِي كَمْ صَلَّى، فَإِذَا وَجَدَ ذَلِكَ أَحَدُكُمْ، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ».

[البخاري: كتاب السهو، باب السهو في الفرض والتطوع، رقم: ٢١٣٢].

(...) ـ حدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا سُفْيَانُ ـ وَهُوَ ابْنُ عُيَيْنَةَ ـ (ح) قَالَ: وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ،... نَحْوَهُ.

٨٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا نُودِيَ بِالأَذَانِ أَدْبَرَ الشَّيْطَانُ. لَهُ ضُرَاطٌ حَتَّى لاَ يَسْمَعَ الأَذَانَ، فَإِذَا قُضِيَ الأَذَانُ أَقْبَلَ، فَإِذَا ثُوِّبَ بِهَا أَدْبَرَ، فَإِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ يَخْطُرُ بَيْنَ الْمَرْءِ وَنَفْسِهِ، يَقُولُ: اذْكُرْ كَذَا، اذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ، حَتَّى يَظَلَّ الرَّجُلُ إِنْ يَدْرِي كَمْ صَلَّى، فَإِذَا لَمْ يَدْرِ أَحَدُكُمْ كَمْ صَلَّى فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ».

[البخاري: كتاب السهو، باب لم إذا لم يدر كم صلى...، رقم: ١٢٣١].

٨٤ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الشَّيْطَانَ إِذَا ثُوِّبَ بِالصَّلاَةِ وَلَّى وَلَهُ ضُرَاطٌ...» فَذَكَرَ نَحْوَهُ. وَزَادَ: «فَهَنَّاهُ وَمَنَّاهُ، وَذَكَّرَهُ مِنْ حَاجَاتِهِ مَا لَمْ يَكُنْ يَذْكُرُ».

٨٥ ـ (٥٧٠) ـ حدّثنا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ؛ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ مِنْ بَعْضِ الصَّلَوَاتِ، ثُمَّ قَامَ فَلَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ، فَلَمَّا قَضَى صَلاَتَهُ وَنَظَرْنَا تَسْلِيمَهُ كَبَّرَ، فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ ـ قَبْلَ التَّسْلِيمِ ـ ثُمَّ سَلَّمَ.

[البخاري: كتاب الأذان، باب من لم ير التشهد الأول واجباً، رقم: ٨٢٩].

٨٦ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) قَالَ: وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنِ الأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ الأَسْدِيِّ، حَلِيفِ بَنِي عَبْدِ الْمُطَّلِبِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِي صَلاَةِ الظُّهْرِ وَعَلَيْهِ جُلُوسٌ، فَلَمَّا أَتَمَّ صَلاَتَهُ سَجَدَ سَجْدَتَيْنِ، يُكَبِّرُ فِي كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ، قَبْلَ أَنْ يُسَلِّمَ، وَسَجَدَهُمَا النَّاسُ مَعَهُ، مَكَانَ مَا نَسِيَ مِنَ الْجُلُوسِ.

87-(...) Abdullah Ibn Malik Ibn Buhaina Al-Asadi narrated: The Messenger of Allah "Allah's blessing and peace be upon him" stood up (at the end of two Rak'as) when he had to sit and went on with the prayer. But when he was at the end of the prayer, he prostrated before the end salutation and then uttered the end salutation.

88-(571) Abu Sa'id Al-Khudri narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you has doubt about his prayer and he does not know how much he has prayed, whether three or four (Rak'as), he should leave his suspicion and depend upon that of which he is certain, and offer two prostrations before uttering the end salutation. If he has offered five Rak'as, they will make his prayer an even number for him, and if he has offered just four, they will be regarded as humiliation for Satan".

(...) The like of it was narrated on the authority of Zaid Ibn Aslam, with the same chain of transmitters, and said in this narration: "He should offer two prostrations before the end salutation", as Sulaiman Ibn Bilal, said.

89-(572) Alqama narrated that Abdullah Ibn Mas'ud said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Prayer (Ibrahim, a sub-narrator, said: Either he omitted from or increased in it). After he had uttered the end salutation, he was asked: "O Messenger of Allah! Is there anything new about the Prayer?" He (the Prophet) said: "What is it?" They said: "You prayed such and such". He (the Prophet) turned his feet, faced the Qibla and performed two prostrations after which he uttered the end salutation. Then he turned his face towards us and said: "If there is anything new about the Prayer I will inform you of it. But I am a human being and I forget as you forget, so when I forget, remind me. Furthermore, when anyone of you is in doubt about his Prayer, he should aim at what is right (and act upon it), and complete his Prayer in that respect and then offer two prostrations".

90-(...) Mansur narrated the same, with the same chain of transmitters. In the narration of Ibn Bishr he said: "Let him see what is closer to the truth, at which he should aim (and upon which he should act)". In the narration of Waki, he said: "Let him aim at what is right (and act upon it)".

(...) Mansur narrated the same, with the same chain of transmitters, and here, Mansur said: "Let him see what is closer to the truth at which he should aim".

(...) Mansur narrated the same, with the same chain of transmitters, and said: "He should aim at what is right (and act upon it)".

٨٧ ـ (...) ـ وحدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَٰنِ الأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ بْنِ بُحَيْنَةَ الأَزْدِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِي الشَّفْعِ الَّذِي يُرِيدُ أَنْ يَجْلِسَ فِي صَلاَتِهِ، فَمَضَى فِي صَلاَتِهِ، فَلَمَّا كَانَ فِي آخِرِ الصَّلاَةِ سَجَدَ قَبْلَ أَنْ يُسَلِّمَ، ثُمَّ سَلَّمَ.

٨٨ ـ (٥٧١) ـ وحدّثني مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ: حَدَّثَنَا مُوسَىٰ بْنُ دَاوُدَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلاَتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى ـ ثَلاَثاً أَمْ أَرْبَعاً ـ، فَلْيَطْرَحِ الشَّكَّ وَلْيَبْنِ عَلَى مَا اسْتَيْقَنَ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ، فَإِنْ كَانَ صَلَّى خَمْساً، شَفَعْنَ لَهُ صَلاَتَهُ، وَإِنْ كَانَ صَلَّى إِتْمَاماً لأَرْبَعٍ، كَانَتَا تَرْغِيماً لِلشَّيْطَانِ».

(...) ـ حدّثني أَحْمَدُ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ وَهْبٍ: حَدَّثَنِي عَمِّي عَبْدُ اللَّهِ: حَدَّثَنِي دَاوُدُ بْنُ قَيْسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، بِهَٰذَا الإِسْنَادِ. وَفِي مَعْنَاهُ قَالَ: «يَسْجُدُ سَجْدَتَيْنِ قَبْلَ السَّلاَمِ» كَمَا قَالَ سُلَيْمَانُ بْنُ بِلاَلٍ.

٨٩ ـ (٥٧٢) ـ وحدّثنا عُثْمَانُ وَأَبُو بَكْرِ ابْنَا أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ جَرِيرٍ، قَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: صَلَّى رَسُولُ اللَّهِ ﷺ ـ قَالَ إِبْرَاهِيمُ: زَادَ، أَوْ نَقَصَ ـ فَلَمَّا سَلَّمَ قِيلَ لَهُ: يَا رَسُولَ اللَّهِ، أَحَدَثَ فِي الصَّلاَةِ شَيْءٌ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ كَذَا وَكَذَا. قَالَ: فَثَنَىٰ رِجْلَيْهِ، وَاسْتَقْبَلَ الْقِبْلَةَ، فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: «إِنَّهُ لَوْ حَدَثَ فِي الصَّلاَةِ شَيْءٌ أَنْبَأْتُكُمْ بِهِ، وَلَكِنْ إِنَّمَا أَنَا بَشَرٌ أَنْسَىٰ كَمَا تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي، وَإِذَا شَكَّ أَحَدُكُمْ فِي صَلاَتِهِ فَلْيَتَحَرَّ الصَّوَابَ، فَلْيُتِمَّ عَلَيْهِ، ثُمَّ لِيَسْجُدْ سَجْدَتَيْنِ».

[البخاري: كتاب الصلاة، باب التوجه نحو القبلة حيث كان، رقم: ٤٠١].

٩٠ ـ (...) ـ حدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرٍ. (ح) قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا وَكِيعٌ، كِلاَهُمَا عَنْ مِسْعَرٍ، عَنْ مَنْصُورٍ، بِهَٰذَا الإِسْنَادِ.

وَفِي رِوَايَةِ ابْنِ بِشْرٍ: «فَلْيَنْظُرْ أَحْرَىٰ ذَٰلِكَ لِلصَّوَابِ». وَفِي رِوَايَةِ وَكِيعٍ: «فَلْيَتَحَرَّ الصَّوَابَ».

(...) ـ وحدّثناه عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَىٰ بْنُ حَسَّانَ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ: حَدَّثَنَا مَنْصُورٌ، بِهَٰذَا الإِسْنَادِ. وَقَالَ مَنْصُورٌ: «فَلْيَنْظُرْ أَحْرَىٰ ذَٰلِكَ لِلصَّوَابِ».

(...) ـ حدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عُبَيْدُ بْنُ سَعِيدٍ الأُمَوِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، بِهَٰذَا الإِسْنَادِ. وَقَالَ: «فَلْيَتَحَرَّ الصَّوَابَ».

(...) ـ حدّثناه مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، بِهَٰذَا الإِسْنَادِ. وَقَالَ: «فَلْيَتَحَرَّ أَقْرَبَ ذَٰلِكَ إِلَى الصَّوَابِ».

(...) The same was narrated on the authority of Mansur, with the same chain of transmitters, and said here: "He should aim at what is likely right (and act upon it)".

(...) It was narrated on the authority of Mansur, with the same chain of transmitters, and said: "He should aim at what he thinks to be right".

(...) It was narrated on the authority of Mansur, and said: "Let him aim at what is right (and act upon it)".

91-(...) Alqama narrated that Abdullah told: Once, The Prophet "Allah's blessing and peace be upon him" offered five Rak'as (instead of four) for Dhuhr prayer. When he uttered the end salutation, he was asked: "Has anything been increased in the prayer?" he said: "What is it?" they said: "You offered five Rak'as (instead of four)". Upon this, he performed two prostrations.

92-(...) Alqama narrated that he offered five Rak'as with them.

(...) Ibrahim Ibn Sowaid narrated that once, Alqama offered five Rak'as (instead of four) with us for the Dhuhr prayer. When he said the end salutation, the people said to him: "O Abu Shibl! You offered five Rak'as with us". He said: "No! I did not do". They said: "No! You did so". The narrator said: I was present with the people and I was still a young boy; and I said: "No! You offered five Rak'as". He said to me: "And you also, O one-eyed man, say that?" I replied in the affirmative.

He turned (to the direction of the Qibla) and offered two prostrations, after which, he uttered the end salutation. Then he said: Abdullah told: Once, The Messenger of Allah "Allah's blessing and peace be upon him" prayed with us five Rak'as (instead of four). After he had (finished and then) turned to us, the people talked to one another in a low tone. Upon this, he (The Prophet) asked them: "What is the matter with you?" they said: "O Messenger of Allah! Has anything been increased in the prayer?" he answered in the negative. They said: "You offered five Rak'as (instead of four)". He turned (towards the direction of the Qibla) and offered two prostrations, after which he uttered the end salutation. Then, he said: "Indeed, I'm only a human being, and I forget as you forget". (Ibn Numair added in his narration: "So, if anyone of you forgot he should offer two prostrations").

93-(...) Abdullah narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" prayed with us five (Rak'as instead of four). We asked: "O Messenger of Allah! Has anything been increased in the prayer?" he said: "(No.) What is the matter?" we said: "You offered five (Rak'as instead of four)". Upon this, he said: "I'm only a human being

(...) ـ وحدّثناه يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا فُضَيْلُ بْنُ عِيَاضٍ، عَنْ مَنْصُورٍ، بِهَٰذَا الإِسْنَادِ. وَقَالَ: «فَلْيَتَحَرَّ الَّذِي يَرَىٰ أَنَّهُ الصَّوَابُ».

(...) ـ وحدّثناه ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ، عَنْ مَنْصُورٍ، بِإِسْنَادِ هَٰؤُلاءِ. وَقَالَ: «فَلْيَتَحَرَّ الصَّوَابَ».

٩١ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ خَمْساً. فَلَمَّا سَلَّمَ قِيلَ لَهُ: أَزِيدَ فِي الصَّلاَةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ خَمْساً، فَسَجَدَ سَجْدَتَيْنِ.

[البخاري: كتاب الصلاة، باب ما جاء في القبلة، رقم: ٤٠٤].

٩٢ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ؛ أَنَّهُ صَلَّى بِهِمْ خَمْساً.

(...) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا جَرِيرٌ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ؛ قَالَ: صَلَّى بِنَا عَلْقَمَةُ الظُّهْرَ خَمْساً. فَلَمَّا سَلَّمَ قَالَ الْقَوْمُ: يَا أَبَا شِبْلٍ، قَدْ صَلَّيْتَ خَمْساً! قَالَ: كَلاَّ. مَا فَعَلْتُ. قَالُوا: بَلَىٰ. قَالَ: وَكُنْتُ فِي نَاحِيَةِ الْقَوْمِ. وَأَنَا غُلاَمٌ. فَقُلْتُ: بَلَىٰ. قَدْ صَلَّيْتَ خَمْساً. قَالَ لِي: وَأَنْتَ أَيْضاً، يَا أَعْوَرُ، تَقُولُ ذَاكَ؟ قَالَ: قُلْتُ: نَعَمْ. قَالَ: فَانْفَتَلَ فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ قَالَ: قَالَ عَبْدُ اللَّهِ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ خَمْساً، فَلَمَّا انْفَتَلَ تَوَشْوَشَ الْقَوْمُ بَيْنَهُمْ. فَقَالَ: «مَا شَأْنُكُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ، هَلْ زِيدَ فِي الصَّلاَةِ؟ قَالَ: «لا»، قَالُوا: فَإِنَّكَ قَدْ صَلَّيْتَ خَمْساً. فَانْفَتَلَ ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ. ثُمَّ قَالَ: «إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، أَنْسَىٰ كَمَا تَنْسَوْنَ».

وَزَادَ ابْنُ نُمَيْرٍ فِي حَدِيثِهِ: «فَإِذَا نَسِيَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ».

٩٣ ـ (...) ـ وحدّثناه عَوْنُ بْنُ سَلاَّمٍ الْكُوفِيُّ: أَخْبَرَنَا أَبُو بَكْرٍ النَّهْشَلِيُّ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ خَمْساً، فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَزِيدَ فِي الصَّلاَةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ

as you; I remember (things) as you remember, and forget (things) as you forget". Then, he performed the two prostrations of forgetfulness.

94-(...) Ibrahim narrated from Alqama from Abdullah: Once, The Messenger of Allah "Allah's blessing and peace be upon him" offered a certain (obligatory) prayer, in which he either omitted or added (Ibrahim said: The suspicion is from me). It was said: "O Messenger of Allah! Has anything been increased in the prayer?" he (replied in the negative and) said: "I'm only a human being as you, and I forget as you forget. However, if anyone of you forgot (something in the prayer) he should offer two prostrations while sitting". Then, The Messenger of Allah "Allah's blessing and peace be upon him" turned (towards the Qibla) and offered two prostrations.

95-(...) Ibrahim narrated from Alqama from Abdullah that The Prophet "Allah's blessing and peace be upon him" offered the two prostrations of forgetfulness after the end salutation and the talk (with the people).

96-(...) Ibrahim narrated from Alqama that Abdullah said: Once, we offered the prayer with The Messenger of Allah "Allah's blessing and peace be upon him", who either added to it or omitted (something) from it (Ibrahim said: By Allah! That suspicion came from me). We asked him: "O Messenger of Allah! Is there anything new about the prayer?" he answered in the negative. Then, we mentioned to him what he had done. Upon this, he said: "If one increased to, or decreased something (from the prayer), he should offer two prostrations (of forgetfulness)". Then, he offered two prostrations.

97-(573) Ibn Sirin narrated: I heard Abu Huraira saying: Allah's Apostle "Allah's blessing and peace be upon him" led us in one of the two evening prayers: either Dhuhr or Asr. He prayed two Rak'as and then finished the prayer with the end salutation. He stood up near a piece of wood Lying across the mosque, against which he leaned in such a way as if he was angry. Amongst the people were Abu Bakr and Umar, but they hesitated to ask (The Prophet). People, who were in a hurry, left the mosque through its gates. They wondered whether the prayer was reduced. (A long-handed man called) Dhul'yadain asked The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! Has the prayer been reduced or have you forgotten?" The Prophet "Allah's blessing and peace be upon him" looked to the right and to the left. Then, he asked: "What is that, which Dhul'yadain is saying?" they said: "He has told the truth. You did not offer but two Rak'as". Then, he offered other two Rak'as, and uttered the end salutation (Taslim). He said: "Allah is greater". Then he prostrated. He

خَمْساً. قَالَ: «إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ: أَذْكُرُ كَمَا تَذْكُرُونَ، وَأَنْسَىٰ كَمَا تَنْسَوْنَ». ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ.

٩٤ ـ (...) ـ وحدّثنا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ، فَزَادَ، أَوْ نَقَصَ ـ قَالَ إِبْرَاهِيمُ: وَالْوَهْمُ مِنِّي ـ فَقِيلَ: يَا رَسُولَ اللَّهِ، أَزِيدَ فِي الصَّلاَةِ شَيْءٌ؟ فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ: أَنْسَىٰ كَمَا تَنْسَوْنَ، فَإِذَا نَسِيَ أَحَدُكُمْ، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ»، ثُمَّ تَحَوَّلَ رَسُولُ اللَّهِ ﷺ فَسَجَدَ سَجْدَتَيْنِ.

٩٥ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) قَالَ: وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا حَفْصٌ وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ سَجَدَ سَجْدَتَيِ السَّهْوِ، بَعْدَ السَّلاَمِ وَالْكَلاَمِ.

٩٦ ـ (...) ـ وحدّثني الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ. فَإِمَّا زَادَ، أَوْ نَقَصَ ـ قَالَ إِبْرَاهِيمُ: وَايْمُ اللَّهِ، مَا جَاءَ ذَاكَ إِلاَّ مِنْ قِبَلِي ـ قَالَ: فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَحَدَثَ فِي الصَّلاَةِ شَيْءٌ؟ فَقَالَ: «لاَ»، قَالَ: فَقُلْنَا لَهُ الَّذِي صَنَعَ، فَقَالَ: «إِذَا زَادَ الرَّجُلُ، أَوْ نَقَصَ، فَلْيَسْجُدْ سَجْدَتَيْنِ». قَالَ: ثُمَّ سَجَدَ سَجْدَتَيْنِ.

٩٧ ـ (٥٧٣) ـ حدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعاً عَنِ ابْنِ عُيَيْنَةَ. قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا أَيُّوبُ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ سِيرِينَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ إِحْدَى صَلاَتَيِ الْعَشِيِّ، إِمَّا الظُّهْرَ وَإِمَّا الْعَصْرَ، فَسَلَّمَ فِي رَكْعَتَيْنِ، ثُمَّ أَتَىٰ جِذْعاً فِي قِبْلَةِ الْمَسْجِدِ فَاسْتَنَدَ إِلَيْهَا مُغْضَباً، وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ، فَهَابَا أَنْ يَتَكَلَّمَا. وَخَرَجَ سَرَعَانُ النَّاسِ، قُصِرَتِ الصَّلاَةُ، فَقَامَ ذُو الْيَدَيْنِ فَقَالَ: يَا رَسُولَ اللَّهِ، أَقُصِرَتِ الصَّلاَةُ أَمْ نَسِيتَ؟ فَنَظَرَ

then raised his head saying: "Allah is greater". He then again said: "Allah is greater", and prostrated once again. Then he raised his head and said: "Allah is greater". Then, (as I was told on the authority of Imran Ibn Husain) he ended the prayer with the end salutation (Taslim).

98-(...) Abu Huraira narrated: Allah's Apostle "Allah's blessing and peace be upon him" led us in one of the two evening prayers...(and mentioned the same as narrated by Sufyan).

99-(...) Abu Huraira narrated: Allah's Apostle "Allah's blessing and peace be upon him" led us in Asr prayer. He prayed two Rak'as and then finished the prayer with the end salutation. (A long-handed man called) Dhul'yadain stood and asked: "O Allah's Apostle! Has the prayer been reduced or have you forgotten?" The Prophet "Allah's blessing and peace be upon him" replied: "Both them have not happened (i.e. neither I have forgotten nor has the prayer been reduced)". He said: "No! You have forgotten O Messenger of Allah". The Messenger of Allah "Allah's blessing and peace be upon him" faced the people and asked: "is what Dhul'yadain said true?" They said: "Yes, it is true". The Messenger of Allah "Allah's blessing and peace be upon him" (stood up again and) completed the remaining prayer. Then, he offered two prostrations (of forgetfulness) while he was sitting, after the end salutation.

(...) Abu Huraira narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" offered only two Rak'as from the Dhuhr prayer, and then uttered the end salutation. A man from (the tribe of) Banu Sulaim came to him and said: "O Messenger of Allah! Has the prayer been reduced, or have you forgotten?" (And he mentioned the same Hadith).

100-(...) Abu Huraira narrated: While I was offering the Dhuhr prayer with The Messenger of Allah "Allah's blessing and peace be upon him", he said the end salutation after the second Rak'a. A man from Banu Sulaim stood up...(and mentioned the same narration).

101-(574) Imran Ibn Husain narrated that once, The Messenger of Allah "Allah's blessing and peace be upon him" offered the Asr prayer, and uttered the end salutation after three Rak'as. Then, he (left the mosque and) entered into his home. A long-handed man called Al-Khirbaq stood up to him and said: "O Messenger of Allah!" (And he mentioned to him what he had done). He (The Prophet) went out angrily, dragging his garment, until he reached the people (in the mosque). He asked them: "Has this (long-handed person) told the truth?" they answered in the affirmative. Then, he

النَّبِيُّ ﷺ يَمِيناً وَشِمَالاً. فَقَالَ: «مَا يَقُولُ ذُو الْيَدَيْنِ؟» قَالُوا: صَدَقَ. لَمْ تُصَلِّ إِلاَّ رَكْعَتَيْنِ، فَصَلَّى رَكْعَتَيْنِ وَسَلَّمَ، ثُمَّ كَبَّرَ ثُمَّ سَجَدَ، ثُمَّ كَبَّرَ فَرَفَعَ، ثُمَّ كَبَّرَ وَسَجَدَ، ثُمَّ كَبَّرَ وَرَفَعَ. قَالَ: وَأُخْبِرْتُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّهُ قَالَ: وَسَلَّمَ.

٩٨ ـ (...) ـ **حدّثنا** أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ إِحْدَى صَلاَتَيِ الْعَشِيِّ... بِمَعْنَى حَدِيثِ سُفْيَانَ.

٩٩ ـ (...) ـ **حدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ مَوْلَى ابْنِ أَبِي أَحْمَدَ؛ أَنَّهُ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ صَلاَةَ الْعَصْرِ، فَسَلَّمَ فِي رَكْعَتَيْنِ، فَقَامَ ذُو الْيَدَيْنِ فَقَالَ: أَقُصِرَتِ الصَّلاَةُ يَا رَسُولَ اللَّهِ، أَمْ نَسِيتَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ ذَلِكَ لَمْ يَكُنْ»، فَقَالَ: قَدْ كَانَ بَعْضُ ذَلِكَ، يَا رَسُولَ اللَّهِ، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ عَلَى النَّاسِ فَقَالَ: «أَصَدَقَ ذُو الْيَدَيْنِ؟» فَقَالُوا: نَعَمْ. يَا رَسُولَ اللَّهِ، فَأَتَمَّ رَسُولُ اللَّهِ ﷺ مَا بَقِيَ مِنَ الصَّلاَةِ، ثُمَّ سَجَدَ سَجْدَتَيْنِ ـ وَهُوَ جَالِسٌ ـ بَعْدَ التَّسْلِيمِ.

(...) ـ **وحدّثني** حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا هَارُونُ بْنُ إِسْمَاعِيلَ الْخَزَّازُ: حَدَّثَنَا عَلِيٌّ ـ وَهُوَ ابْنُ الْمُبَارَكِ ـ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا أَبُو هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى رَكْعَتَيْنِ مِنْ صَلاَةِ الظُّهْرِ، ثُمَّ سَلَّمَ، فَأَتَاهُ رَجُلٌ مِنْ بَنِي سُلَيْمٍ. فَقَالَ: يَا رَسُولَ اللَّهِ، أَقُصِرَتِ الصَّلاَةُ أَمْ نَسِيتَ؟... وَسَاقَ الْحَدِيثَ.

١٠٠ ـ (...) ـ **وحدّثني** إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: بَيْنَا أَنَا أُصَلِّي مَعَ النَّبِيِّ ﷺ صَلاَةَ الظُّهْرِ، سَلَّمَ رَسُولُ اللَّهِ ﷺ مِنَ الرَّكْعَتَيْنِ. فَقَامَ رَجُلٌ مِنْ بَنِي سُلَيْمٍ... وَاقْتَصَّ الْحَدِيثَ.

١٠١ ـ (٥٧٤) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. جَمِيعاً عَنِ ابْنِ عُلَيَّةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْعَصْرَ فَسَلَّمَ فِي ثَلاَثِ رَكَعَاتٍ. ثُمَّ دَخَلَ مَنْزِلَهُ، فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ: الْخِرْبَاقُ، وَكَانَ فِي يَدَيْهِ طُولٌ. فَقَالَ: يَا رَسُولَ اللَّهِ، فَذَكَرَ لَهُ صَنِيعَهُ. وَخَرَجَ غَضْبَانَ يَجُرُّ رِدَاءَهُ حَتَّى انْتَهَى إِلَى النَّاسِ. فَقَالَ: «أَصَدَقَ هَذَا؟» قَالُوا: نَعَمْ. فَصَلَّى رَكْعَةً، ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ.

offered one Rak'a, uttered the salutation, offered two prostrations, and then said salutation once again.

102-(...) Imran Ibn Husain narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" said the end salutation after three Rak'as of Asr prayer (instead of four). Then, he (left the mosque and) entered into his chamber. A long-handed man stood up and said to him: "Has the prayer been reduced, O Messenger of Allah?" upon this, he went out angrily, offered the Rak'a which he forgot, and uttered salutation. Then, he offered the two prostrations of forgetfulness and said salutation.

[20] The prostration of reciting (The Quran)

103-(575) Nafi narrated from Ibn Umar that The Prophet "Allah's blessing and peace be upon him" used to recite The Quran, and whenever he recited a Sura containing a prostration (Verse), he would fall in prostration, and we would fall in prostration with him, (and it might become so much crowded) to the extent that some of us could find no place for his forehead (to prostrate).

104-(...) Nafi narrated that Ibn Umar said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite The Quran and whenever he passed by a prostration (Verse), he would prostrate, and we would follow him until it would so much crowded with us to the extent that there would be no place for some of us to prostrate, and that was not in the prayer.

105-(576) Al-Aswad narrated that Abdullah said: The Prophet "Allah's blessing and peace be upon him" recited The Sura of Star (at Mecca) and prostrated while reciting it. There was none (of those who were with him) except that he prostrated. But an old man took a handful of small stones or earth and lifted it to his forehead and said: "This is sufficient for me". Later on, I saw him killed as a non-believer.

106-(577) Ata Ibn Yasar narrated that he asked Zaid Ibn Thabit about the recitation with the imam (during the prayer). He told him that there would be no recitation (obligatory) with the imam, and told that he (Zaid) recited the Sura of Star before The Messenger of Allah "Allah's blessing and peace be upon him", and he did not prostrate.

107-(578) Abu Salama Ibn Abd Ar-Rahman narrated that once, Abu Huraira recited (while leading the prayer the Sura): "When the Sky is rent asunder", and then he prostrated in it. After he had finished (from the prayer), he told them that The Messenger of Allah "Allah's blessing and peace be upon him" prostrated in it.

١٠٢ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا خَالِدٌ ـ وَهُوَ الْحَذَّاءُ ـ عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ؛ قَالَ: سَلَّمَ رَسُولُ اللَّهِ ﷺ فِي ثَلَاثِ رَكَعَاتٍ، مِنَ الْعَصْرِ، ثُمَّ قَامَ فَدَخَلَ الْحُجْرَةَ، فَقَامَ رَجُلٌ بَسِيطُ الْيَدَيْنِ. فَقَالَ: أَقُصِرَتِ الصَّلَاةُ يَا رَسُولَ اللَّهِ؟ فَخَرَجَ مُغْضَباً، فَصَلَّى الرَّكْعَةَ الَّتِي كَانَ تَرَكَ، ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ، ثُمَّ سَلَّمَ.

٢٠ ـ باب سُجُودِ التلاوة

١٠٣ ـ (٥٧٥) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى، كُلُّهُمْ عَنْ يَحْيَى الْقَطَّانِ. قَالَ زُهَيْرٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ. قَالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ الْقُرْآنَ، فَيَقْرَأُ سُورَةً فِيهَا سَجْدَةٌ فَيَسْجُدُ وَنَسْجُدُ مَعَهُ، حَتَّى مَا يَجِدُ بَعْضُنَا مَوْضِعاً لِمَكَانِ جَبْهَتِهِ.

[البخاري: كتاب سجود القرآن، باب من سجد لسجود القارىء، رقم: ١٠٧٥].

١٠٤ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: رُبَّمَا قَرَأَ رَسُولُ اللَّهِ ﷺ الْقُرْآنَ، فَيَمُرُّ بِالسَّجْدَةِ فَيَسْجُدُ بِنَا، حَتَّى ازْدَحَمْنَا عِنْدَهُ، حَتَّى مَا يَجِدُ أَحَدُنَا مَكَاناً لِيَسْجُدَ فِيهِ فِي غَيْرِ صَلَاةٍ.

١٠٥ ـ (٥٧٦) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ. قَالَ: سَمِعْتُ الأَسْوَدَ يُحَدِّثُ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَرَأَ: ﴿وَالنَّجْمِ﴾. فَسَجَدَ فِيهَا. وَسَجَدَ مَنْ كَانَ مَعَهُ. غَيْرَ أَنَّ شَيْخاً أَخَذَ كَفّاً مِنْ حَصًى، أَوْ تُرَابٍ، فَرَفَعَهُ إِلَى جَبْهَتِهِ وَقَالَ: يَكْفِينِي هَذَا.

قَالَ عَبْدُ اللَّهِ: لَقَدْ رَأَيْتُهُ، بَعْدُ، قُتِلَ كَافِراً.

[البخاري: كتاب سجود القرآن، باب ما جاء في سجود القرآن وسنتها، رقم: ١٠٦٧].

١٠٦ ـ (٥٧٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ ـ، قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنِ ابْنِ قُسَيْطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ: أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ زَيْدَ بْنَ ثَابِتٍ عَنِ الْقِرَاءَةِ مَعَ الإِمَامِ؟ فَقَالَ: لا قِرَاءَةَ مَعَ الإِمَامِ فِي شَيْءٍ. وَزَعَمَ أَنَّهُ قَرَأَ عَلَى رَسُولِ اللَّهِ ﷺ: ﴿وَالنَّجْمِ إِذَا هَوَىٰ ۝١﴾ [النجم: ١]. فَلَمْ يَسْجُدْ.

[البخاري: كتاب سجود القرآن، باب من قرأ السجدة ولم يسجد، رقم: ١٠٧٢].

١٠٧ ـ (٥٧٨) ـ حدّثنا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، مَوْلَى الأَسْوَدِ بْنِ سُفْيَانَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ قَرَأَ لَهُمْ: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾. فَسَجَدَ فِيهَا، فَلَمَّا انْصَرَفَ أَخْبَرَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ سَجَدَ فِيهَا.

(...) Abu Salama Ibn Abd Ar-Rahman narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" the same.

108-(...) Abu Huraira narrated: We prostrated with The Messenger of Allah "Allah's blessing and peace be upon him" in (the Suras of): "When the Sky is rent asunder", and: "Read in the name of your Lord".

109-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" prostrated in (the Suras of): "When the Sky is rent asunder", and: "Read in the name of your Lord".

(...) Abu Huraira narrated from The Messenger of Allah "Allah's blessing and peace be upon him" the same.

110-(...) Abu Rafi narrated: Once, I offered the (Isha) prayer of darkness behind Abu Huraira, who recited: "When the Sky is rent asunder", in which he prostrated. (After he had finished) I asked him: "What is this prostration (you offered in this Sura)?" he said: "I prostrated in it (while praying) behind Abu Al-Qasim (i.e. The Prophet) "Allah's blessing and peace be upon him"; and I would keep prostrating in it until I (die and) meet him".

(...) The same was narrated on the authority of At-Taimi, with the same chain of transmitters, with no mention of "behind Abu Al-Qasim "Allah's blessing and peace be upon him"".

111-(...) Abu Rafi narrated: I saw Abu Huraira having prostrated in (the Sura of): "If the sky rent asunder". I asked him: "Do you prostrate in it?" he answered in the affirmative and said: "Verily, I saw my bosom friend (The Prophet) "Allah's blessing and peace be upon him" having prostrated in it; and I would keep prostrating in it until I (die and) meet him". Shu'ba (a sub-narrator) said: "I asked: "(Did he mean) The Prophet "Allah's blessing and peace be upon him"?" he answered in the affirmative.

[21] Sitting in the prayer, and putting one's hands on his thighs

112-(579) Amer Ibn Abdullah Ibn Az-Zubair narrated from his father: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" sat in the prayer, he would place his left foot between his thigh and leg, stretch his right foot, put his left hand on his left knee, and his right hand on his right thigh, and raise his index finger.

113-(...) Amer Ibn Abdullah Ibn Az-Zubair narrated from his father: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" sat for reciting (Tashahhud in the prayer), he would place his right

(...) ـ وحدّثني إِبْرَاهِيمُ بْنُ مُوسَىٰ: أَخْبَرَنَا عِيسَىٰ، عَنِ الأَوْزَاعِيِّ. (ح) قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامٍ، كِلاَهُمَا عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

[البخاري: كتاب سجود القرآن، باب سجدة: ﴿إذا السماء انشقت﴾، رقم: ١٠٧٤].

١٠٨ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، قَالا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَىٰ، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: سَجَدْنَا مَعَ النَّبِيِّ ﷺ فِي: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾. وَ ﴿اقْرَأْ بِاسْمِ رَبِّكَ﴾.

١٠٩ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ مَوْلَىٰ بَنِي مَخْزُومٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّهُ قَالَ: سَجَدَ رَسُولُ اللَّهِ ﷺ فِي: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾ و ﴿اقْرَأْ بِاسْمِ رَبِّكَ﴾.

(...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، مِثْلَهُ.

١١٠ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ، قَالا: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ بَكْرٍ، عَنْ أَبِي رَافِعٍ؛ قَالَ: صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ صَلاَةَ الْعَتَمَةِ. فَقَرَأَ: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾، فَسَجَدَ فِيهَا، فَقُلْتُ لَهُ: مَا هَٰذِهِ السَّجْدَةُ؟ فَقَالَ: سَجَدْتُ بِهَا خَلْفَ أَبِي الْقَاسِمِ ﷺ، فَلاَ أَزَالُ أَسْجُدُ بِهَا حَتَّىٰ أَلْقَاهُ. [البخاري: كتاب الأذان، باب الجهر في العشاء، رقم: ٧٦٦].

وَقَالَ ابْنُ عَبْدِ الأَعْلَىٰ: فَلاَ أَزَالُ أَسْجُدُهَا.

(...) ـ حدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ. (ح) قَالَ: وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ. (ح) قَالَ: وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا سُلَيْمُ بْنُ أَخْضَرَ، كُلُّهُمْ عَنِ التَّيْمِيِّ، بِهَٰذَا الإِسْنَادِ، غَيْرَ أَنَّهُمْ لَمْ يَقُولُوا: خَلْفَ أَبِي الْقَاسِمِ ﷺ.

١١١ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي رَافِعٍ؛ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يَسْجُدُ فِي: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾. فَقُلْتُ: تَسْجُدُ فِيهَا؟ فَقَالَ: نَعَمْ. رَأَيْتُ خَلِيلِي ﷺ يَسْجُدُ فِيهَا، فَلاَ أَزَالُ أَسْجُدُ فِيهَا حَتَّىٰ أَلْقَاهُ. قَالَ شُعْبَةُ: قُلْتُ: النَّبِيَّ ﷺ؟ قَالَ: نَعَمْ.

٢١ ـ بابُ صِفَةِ الجُلوسِ في الصلاة، وَكَيْفِيَّةِ وَضْعِ اليَدَيْن على الفَخِذين

١١٢ ـ (٥٧٩) ـ حدّثنا مُحَمَّدُ بْنُ مَعْمَرِ بْنِ رِبْعِيٍّ الْقَيْسِيُّ: حَدَّثَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ، عَنْ عَبْدِ الْوَاحِدِ ـ وَهُوَ ابْنُ زِيَادٍ ـ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنِي عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا قَعَدَ فِي الصَّلاَةِ، جَعَلَ قَدَمَهُ الْيُسْرَىٰ بَيْنَ فَخِذِهِ وَسَاقِهِ، وَفَرَشَ قَدَمَهُ الْيُمْنَىٰ، وَوَضَعَ يَدَهُ الْيُسْرَىٰ عَلَىٰ رُكْبَتِهِ الْيُسْرَىٰ، وَوَضَعَ يَدَهُ الْيُمْنَىٰ عَلَىٰ فَخِذِهِ الْيُمْنَىٰ، وَأَشَارَ بِإِصْبَعِهِ.

١١٣ ـ (...) ـ حدّثنا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ عَجْلاَنَ. (ح) قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ وَاللَّفْظُ لَهُ ـ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ

palm on his right thigh, and his left palm on his left thigh, raising his index finger, putting his thumb on his middle finger, covering his knee with his left palm.

114-(580) Nafi narrated from Ibn Umar: Whenever The Prophet "Allah's blessing and peace be upon him" sat in the prayer (for reciting Tashahhud), he would place his palms on his knees, raising his right index finger, next to the thumb, for supplication, with his left hand on his left knee, spreading it.

115-(...) Nafi narrated from Ibn Umar: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" sat for reciting Tashahhud, he would place his left hand on his left knee, and his right hand on his right knee, forming a fifty-three-like ring, raising his index finger.

116-(...) Ali Ibn Abd Ar-Rahman Al-Mu'awi narrated: Once, Ibn Umar saw me playing with the pebbles during the prayer. When he finished (from the prayer), he forbade me (to do so), saying: "Do what The Messenger of Allah "Allah's blessing and peace be upon him" used to do". I asked: "What did The Messenger of Allah "Allah's blessing and peace be upon him" use to do (in the prayer)?" he said: "Whenever he sat (for reciting Tashahhud) in the prayer, he would place his right palm on his right thigh, closing all of his fingers, but raising the index finger, which is next to the thumb, putting his left palm on his left thigh".

(...) Ali Ibn Abd Ar-Rahman Al-Mu'awi narrated: Once, I prayed along with Ibn Umar...(and mentioned a Hadith, which is like that of Malik).

[22] The end salutation for finishing the prayer

117-(581) Abu Ma'mar narrated that a certain governor in Mecca used to say two end salutations (to finish the prayer). Upon this, Abdullah exclaimed: "How did he get it?" Al-Hakam added in his narration that The Messenger of Allah "Allah's blessing and peace be upon him" used to do it.

118-(...) Abu Ma'mar narrated that a certain governor or man used to say two end salutations (for finishing the prayer). Upon this, Abdullah exclaimed: "How did he get it?"

119-(582) Amer Ibn Sa'd narrated from his father: I used to see The Messenger of Allah "Allah's blessing and peace be upon him" saying (two) end salutations (at the end of the prayer), to his right side and to his left side, and I used to see the whiteness of his cheek.

الزُّبَيْرِ، عَنْ أَبِيهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا قَعَدَ يَدْعُو، وَضَعَ يَدَهُ الْيُمْنَىٰ عَلَى فَخِذِهِ الْيُمْنَىٰ، وَيَدَهُ الْيُسْرَىٰ عَلَى فَخِذِهِ الْيُسْرَىٰ، وَأَشَارَ بِإِصْبَعِهِ السَّبَّابَةِ، وَوَضَعَ إِبْهَامَهُ عَلَى إِصْبَعِهِ الْوُسْطَىٰ، وَيُلْقِمُ كَفَّهُ الْيُسْرَىٰ رُكْبَتَهُ.

١١٤ ـ (٥٨٠) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، ـ قَالَ عَبْدٌ: أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ ـ: أَخْبَرَنَا مَعْمَرٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ، كَانَ إِذَا جَلَسَ فِي الصَّلاَةِ، وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ، وَرَفَعَ إِصْبَعَهُ الْيُمْنَىٰ الَّتِي تَلِي الإِبْهَامَ، فَدَعَا بِهَا. وَيَدَهُ الْيُسْرَىٰ عَلَى رُكْبَتِهِ الْيُسْرَىٰ، بَاسِطُهَا عَلَيْهَا.

١١٥ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ إِذَا قَعَدَ فِي التَّشَهُّدِ وَضَعَ يَدَهُ الْيُسْرَىٰ عَلَى رُكْبَتِهِ الْيُسْرَىٰ، وَوَضَعَ يَدَهُ الْيُمْنَىٰ عَلَى رُكْبَتِهِ الْيُمْنَىٰ، وَعَقَدَ ثَلاَثَةً وَخَمْسِينَ، وَأَشَارَ بِالسَّبَّابَةِ.

١١٦ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ الْمُعَاوِيِّ: أَنَّهُ قَالَ: رَآنِي عَبْدُ اللَّهِ بْنُ عُمَرَ وَأَنَا أَعْبَثُ بِالْحَصَىٰ فِي الصَّلاَةِ، فَلَمَّا انْصَرَفَ نَهَانِي. فَقَالَ: اصْنَعْ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ. فَقُلْتُ: وَكَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ؟ قَالَ: كَانَ إِذَا جَلَسَ فِي الصَّلاَةِ، وَضَعَ كَفَّهُ الْيُمْنَىٰ عَلَى فَخِذِهِ الْيُمْنَىٰ، وَقَبَضَ أَصَابِعَهُ كُلَّهَا، وَأَشَارَ بِإِصْبَعِهِ الَّتِي تَلِي الإِبْهَامَ. وَوَضَعَ كَفَّهُ الْيُسْرَىٰ عَلَى فَخِذِهِ الْيُسْرَىٰ.

(...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ عَلِيِّ بْنِ عَبْدِالرَّحْمَنِ الْمُعَاوِيِّ؛ قَالَ: صَلَّيْتُ إِلَى جَنْبِ ابْنِ عُمَرَ... فَذَكَرَ نَحْوَ حَدِيثِ مَالِكٍ.

وَزَادَ: قَالَ سُفْيَانُ: فَكَانَ يَحْيَىٰ بْنُ سَعِيدٍ حَدَّثَنَا بِهِ عَنْ مُسْلِمٍ، ثُمَّ حَدَّثَنِيهِ مُسْلِمٌ.

٢٢ ـ بابُ السَّلام للتَّحْليلِ مِنَ الصَّلاة عند فراغها وكيفيته

١١٧ ـ (٥٨١) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ وَمَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ: أَنَّ أَمِيراً كَانَ بِمَكَّةَ يُسَلِّمُ تَسْلِيمَتَيْنِ. فَقَالَ عَبْدُ اللَّهِ: أَنَّىٰ عَلِقَهَا؟ قَالَ الْحَكَمُ فِي حَدِيثِهِ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُهُ.

١١٨ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ شُعْبَةُ ـ رَفَعَهُ مَرَّةً ـ: أَنَّ أَمِيراً أَوْ رَجُلاً سَلَّمَ تَسْلِيمَتَيْنِ. فَقَالَ عَبْدُ اللَّهِ: أَنَّىٰ عَلِقَهَا؟

١١٩ ـ (٥٨٢) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ؛ قَالَ: كُنْتُ أَرَى رَسُولَ اللَّهِ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، حَتَّى أَرَى بَيَاضَ خَدِّهِ.

[23] Celebrating (the praises of Allah) after the prayer

120-(583) Ibn Abbas narrated: We used to know the finishing of the prayer of The Prophet "Allah's blessing and peace be upon him" by (hearing his) magnifications (of Allah).

121-(...) Ibn Abbas narrated: We did not know that The Messenger of Allah "Allah's blessing and peace be upon him" finished the prayer except by (hearing his) magnifications (of Allah). (Amr, a sub-narrator, said: I mentioned that to Abu Ma'bad (who narrated it to me), but he denied it and said: "I did not relate that to you". Amr resumed: However, he had narrated it to me earlier.

122-(...) Amr Ibn Dinar narrated from Abu Ma'bad, the freed slave of Ibn Abbas that Ibn Abbas told him that raising one's voice with celebrating (the praises of Allah) after finishing from the obligatory (prayers) was prevalent during the lifetime of The Prophet "Allah's blessing and peace be upon him". He (Abu Ma'bad) told that Ibn Abbas said: "I used to know by this that he had finished (from the prayer) whenever I heard him".

[24] It is better to seek refuge (with Allah) from the grave torture

123-(584) Urwa Ibn Az-Zubair narrated that A'isha had told: Once, The Messenger of Allah "Allah's blessing and peace be upon him" entered into me, while a woman from the Jews was with me. She said: "Do you know that you would be put to trial in the graves?" upon this, The Messenger of Allah "Allah's blessing and peace be upon him" trembled and said: "Verily! It is the Jews who would be put to trial (in the graves)".

A'isha resumed: Many nights had elapsed when The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Do you know that I have been Divinely revealed that "You (Muslims) would be put to trial in the graves"?" A'isha said: From that time, I used to hear The Messenger of Allah "Allah's blessing and peace be upon him" seeking refuge (with Allah) from the grave torture.

124-(585) Abu Huraira narrated: I used to hear The Messenger of Allah "Allah's blessing and peace be upon him" after that (event) seeking refuge (with Allah) from the grave torture.

125-(586) Masruq narrated from A'isha: Once, two old women of the Jews of Medina entered into me and said: "Verily, the inhabitants of the graves are punished in their graves". But, I made lie of, and disliked to believe them. Then, they came out, and The Messenger of Allah "Allah's blessing and peace be upon him" entered into me, to whom I said: "O

٢٣ ـ بابُ الذِّكْرِ بَعْدَ الصَّلاةِ

١٢٠ ـ (٥٨٣) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو. قَالَ: أَخْبَرَنِي بِذَا أَبُو مَعْبَدٍ، ثُمَّ أَنْكَرَهُ بَعْدُ عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كُنَّا نَعْرِفُ انْقِضَاءَ صَلاةِ رَسُولِ اللَّهِ ﷺ بِالتَّكْبِيرِ. [البخاري: كتاب الأذان، باب الذكر بعد الصلاة، رقم: ٨٤٢].

١٢١ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ: أَنَّهُ سَمِعَهُ يُخْبِرُ عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: مَا كُنَّا نَعْرِفُ انْقِضَاءَ صَلاةِ رَسُولِ اللَّهِ ﷺ إِلاَّ بِالتَّكْبِيرِ.

قَالَ عَمْرٌو: فَذَكَرْتُ ذَلِكَ لأَبِي مَعْبَدٍ فَأَنْكَرَهُ. وَقَالَ: لَمْ أُحَدِّثْكَ بِهَذَا. قَالَ عَمْرٌو: وَقَدْ أَخْبَرَنِيهِ قَبْلَ ذَلِكَ.

١٢٢ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ حَاتِمٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. (ح) قَالَ: وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ ـ وَاللَّفْظُ لَهُ ـ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ أَبَا مَعْبَدٍ مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ رَفْعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ، كَانَ عَلَى عَهْدِ النَّبِيِّ ﷺ.

وَأَنَّهُ قَالَ: قَالَ ابْنُ عَبَّاسٍ: كُنْتُ أَعْلَمُ إِذَا انْصَرَفُوا بِذَلِكَ، إِذَا سَمِعْتُهُ.

[البخاري: كتاب الأذان، باب الذكر بعد الصلاة، رقم: ٨٤١].

٢٤ ـ باب استحباب التَّعوُّذِ من عَذَابِ القَبْرِ

١٢٣ ـ (٥٨٤) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ وَحَرْمَلَةُ بْنُ يَحْيَى. ـ قَالَ هَارُونُ: حَدَّثَنَا. وَقَالَ حَرْمَلَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ ـ أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ. قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدِي امْرَأَةٌ مِنَ الْيَهُودِ. وَهِيَ تَقُولُ: هَلْ شَعَرْتِ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ؟ قَالَتْ: فَارْتَاعَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «إِنَّمَا تُفْتَنُ يَهُودُ». قَالَتْ عَائِشَةُ: فَلَبِثْنَا لَيَالِيَ. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ شَعَرْتِ أَنَّهُ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ؟» قَالَتْ عَائِشَةُ: فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ، بَعْدُ، يَسْتَعِيذُ مِنْ عَذَابِ الْقَبْرِ.

١٢٤ ـ (٥٨٥) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ وَحَرْمَلَةُ بْنُ يَحْيَى وَعَمْرُو بْنُ سَوَّادٍ ـ قَالَ حَرْمَلَةُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا ابْنُ وَهْبٍ ـ أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، بَعْدَ ذَلِكَ، يَسْتَعِيذُ مِنْ عَذَابِ الْقَبْرِ.

١٢٥ ـ (٥٨٦) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلاَهُمَا عَنْ جَرِيرٍ، قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: دَخَلَتْ عَلَيَّ عَجُوزَانِ مِنْ عُجُزِ يَهُودِ الْمَدِينَةِ. فَقَالَتَا: إِنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ. قَالَتْ: فَكَذَّبْتُهُمَا. وَلَمْ أُنْعِمْ أَنْ أُصَدِّقَهُمَا، فَخَرَجَتَا. وَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ. فَقُلْتُ لَهُ:

Messenger of Allah! Two old women of the Jews of Medina entered into me and alleged that the inhabitants of the graves are tortured in their graves". He said: "They have told the truth. Indeed, they are tortured so much violently that the beasts could hear it". From that time, I never saw him offering a prayer except that he would seek refuge (with Allah) from the grave torture.

126-(...) Masruq narrated from A'isha the same, and here she said: From that time on, he never offered a prayer but that I heard him seeking refuge (with Allah) from the grave punishment.

[25] What one seeks refuge from in the prayer

127-(587) Urwa Ibn Az-Zubair narrated that A'isha said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" seeking refuge (with Allah) in the prayer from the affliction of Ad-Dajjal.

128-(588) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you uttered the testification "Tashahhud" (in the prayer), he should seek refuge from four (things): he should say: O Allah! I seek refuge with You from the torture of Hell, from the torture of the grave, from the afflictions of both life and death, and from the evil of the affliction of Al-Masih Ad-Dajjal".

129-(589) Urwa Ibn Az-Zubair reported: A'isha, the wife of The Prophet "Allah's blessing and peace be upon him", told: Allah's Apostle "Allah's blessing and peace be upon him" used to invoke Allah in the prayer saying: " O Allah! I seek refuge with You from the punishment of the grave, from the afflictions of The Charlatan (Ad-Dajjal), and from the afflictions of life and death. O Allah, I seek refuge with you from sins and from (being in) debt". Somebody said to him: "Why do you so frequently seek refuge with Allah from being in debt?" The Prophet "Allah's blessing and peace be upon him" replied: "A debtor tells lies whenever he speaks, and breaks promises whenever he makes them".

130-(588) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you finished from reciting the last testification "Tashahhud" (in the prayer), he should seek refuge with Allah from four (things): from the torture of Hell, from the torture of the grave, from the afflictions of both life and death, and from the evil of (the affliction of) Al-Masih Ad-Dajjal".

It was narrated on the authority of Al-Awza'i, with the same chain of transmitters, and said: "If anyone of you finished from the testification "Tashahhud"".....and did not mention "the last".

يَا رَسُولَ اللَّهِ، إِنَّ عَجُوزَيْنِ مِنْ عُجُزِ يَهُودِ الْمَدِينَةِ دَخَلَتَا عَلَيَّ، فَزَعَمَتَا أَنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ. فَقَالَ: «صَدَقَتَا. إِنَّهُمْ يُعَذَّبُونَ عَذَاباً تَسْمَعُهُ الْبَهَائِمُ». قَالَتْ: فَمَا رَأَيْتُهُ بَعْدُ فِي صَلاَةٍ، إِلاَّ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ.

[البخاري: كتاب الدعوات، باب التعوذ من عذاب القبر، رقم: ٦٣٦٦].

١٢٦ ـ (...) ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، بِهَذَا الْحَدِيثِ. وَفِيهِ: قَالَتْ: وَمَا صَلَّى صَلاَةً، بَعْدَ ذَلِكَ، إِلاَّ سَمِعْتُهُ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ. [البخاري: كتاب الجنائز، باب ما جاء في عذاب القبر، رقم: ١٣٧٢].

٢٥ ـ باب ما يُسْتَعاذُ منه في الصلاة

١٢٧ ـ (٥٨٧) ـ حدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ. قَالَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ؛ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَسْتَعِيذُ فِي صَلاَتِهِ مِنْ فِتْنَةِ الدَّجَّالِ.

[البخاري: كتاب الفتن، باب ذكر الدجال، رقم: ٧١٢٩].

١٢٨ ـ (٥٨٨) ـ وحدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعاً عَنْ وَكِيعٍ. قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَائِشَةَ، عَنْ أَبِي هُرَيْرَةَ. وَعَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ بِاللَّهِ مِنْ أَرْبَعٍ. يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ».

١٢٩ ـ (٥٨٩) ـ حدّثني أَبُو بَكْرِ بْنُ إِسْحَاقَ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو فِي الصَّلاَةِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ». قَالَتْ: فَقَالَ لَهُ قَائِلٌ: مَا أَكْثَرَ مَا تَسْتَعِيذُ مِنَ الْمَغْرَمِ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «إِنَّ الرَّجُلَ إِذَا غَرِمَ، حَدَّثَ فَكَذَبَ، وَوَعَدَ فَأَخْلَفَ». [البخاري: كتاب الأذان، باب الدعاء قبل السلام، رقم: ٨٣٢].

١٣٠ ـ (٥٨٨) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي الأَوْزَاعِيُّ: حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَائِشَةَ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُّدِ الآخِرِ، فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ: مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ».

وَحَدَّثَنِيهِ الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا هِقْلُ بْنُ زِيَادٍ. (ح) قَالَ: وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى ـ يَعْنِي ابْنَ يُونُسَ ـ جَمِيعاً عَنِ الأَوْزَاعِيِّ، بِهَذَا الإِسْنَادِ. وَقَالَ: «إِذَا فَرَغَ

131-(...) Abu Salama narrated: I heard Abu Huraira saying: The Prophet of Allah "Allah's blessing and peace be upon him" said: "O Allah! I seek refuge with You from the grave torture, from the Hell torture, from the afflictions of both life and death, and from the evil of Al-Masih Ad-Dajjal".

132-(...) Tawus narrated: I heard Abu Huraira saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek refuge with Allah from the punishment of Allah, seek refuge with Allah from the grave torture, seek refuge with Allah from the evil of Al-Masih Ad-Dajjal, and seek refuge with Allah from the afflictions of both life and death".

(...) Ibn Tawus narrated the same from his father from Abu Huraira from The Prophet "Allah's blessing and peace be upon him".

(...) Al-A'raj narrated the same from Abu Huraira from The Prophet "Allah's blessing and peace be upon him".

133-(...) Abdullah Ibn Shaqiq narrated from Abu Huraira that The Prophet "Allah's blessing and peace be upon him" used to seek refuge (with Allah) from the grave torture, from the torture of the Hell, and from the affliction of Ad-Dajjal.

134-(590) Tawus narrated from Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" used to instruct them the following supplication as he used to teach them a Sura from The Quran. He said: "Say: O Allah! We seek refuge with You from the torture of the Hell, we seek with You from the grave torture, we seek refuge with You from the affliction of Al-Masih Ad-Dajjal, and we seek with You from the afflictions of both life and death".

Muslim Ibn Al-Hajjaj said: I was informed that Tawus asked his son: "Did you invoke with it in your prayer?" he answered in the negative. He said to him: "Then, repeat your prayer (and invoke with it)", for indeed, Tawus narrated it from three or four (or as he said in similar words).

[26] It is desirable to celebrate (Allah) after the prayer

135-(591) Thawban narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" finished from the prayer, he would ask for Allah's forgiveness thrice, and say: "O Allah! You are the (source of) Peace, and from You peace is (hoped for)! Exalted be You, O (Allah Who is worthy) of Magnificence and Glory".

136-(592) A'isha narrated: Whenever The Prophet "Allah's blessing and peace be upon him" uttered the end salutation (of the prayer), he would not sit except as long as it takes him to say: "O Allah! You are the (source

أَحَدُكُمْ مِنَ التَّشَهُّدِ» وَلَمْ يَذْكُرِ «الآخِرَ».

١٣١ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامٍ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ نَبِيُّ اللَّهِ ﷺ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَعَذَابِ النَّارِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَشَرِّ الْمَسِيحِ الدَّجَّالِ».

[البخاري: كتاب الجنائز، باب التعوذ من عذاب القبر، رقم: ١٣٧٧].

١٣٢ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ؛ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «عُوذُوا بِاللَّهِ مِنْ عَذَابِ اللَّهِ. عُوذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ. عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ. عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

(...) ـ حدّثنا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبَّادٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ.

١٣٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ بُدَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ، وَعَذَابِ جَهَنَّمَ، وَفِتْنَةِ الدَّجَّالِ.

١٣٤ ـ (٥٩٠) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ ـ فِيمَا قُرِئَ عَلَيْهِ ـ، عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ. يَقُولُ: «قُولُوا: اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

قَالَ مُسْلِمُ بْنُ الْحَجَّاجِ: بَلَغَنِي أَنَّ طَاوُساً قَالَ لابْنِهِ: أَدَعَوْتَ بِهَا فِي صَلاتِكَ؟ فَقَالَ: لاَ. قَالَ: أَعِدْ صَلاتَكَ. لأَنَّ طَاوُساً رَوَاهُ عَنْ ثَلاثَةٍ أَوْ أَرْبَعَةٍ، أَوْ كَمَا قَالَ.

٢٦ ـ بابُ اسْتِحْبَابِ الذِّكْرِ بعد الصلاة، وَبَيَانِ صِفَتِهِ

١٣٥ ـ (٥٩١) ـ حدّثنا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ، عَنِ الأَوْزَاعِيِّ، عَنْ أَبِي عَمَّارٍ ـ اسْمُهُ شَدَّادُ بْنُ عَبْدِ اللَّهِ ـ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا انْصَرَفَ مِنْ صَلاتِهِ، اسْتَغْفَرَ ثَلاثاً. وَقَالَ: «اللَّهُمَّ أَنْتَ السَّلامُ وَمِنْكَ السَّلامُ، تَبَارَكْتَ ذَا الْجَلالِ وَالإِكْرَامِ».

قَالَ الْوَلِيدُ: فَقُلْتُ لِلأَوْزَاعِيِّ: كَيْفَ الاسْتِغْفَارُ؟ قَالَ: تَقُولُ: أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ.

١٣٦ ـ (٥٩٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ، إِذَا سَلَّمَ، لَمْ يَقْعُدْ إِلاَّ مِقْدَارَ مَا يَقُولُ: «اللَّهُمَّ أَنْتَ السَّلامُ وَمِنْكَ السَّلامُ، تَبَارَكْتَ ذَا الْجَلالِ وَالإِكْرَامِ».

of) Peace, and from You peace is (hoped for)! Exalted be You (Allah Who is worthy) of Magnificence and Glory". In the narration of Ibn Numair, he said: "O (Allah) of Magnificence and Glory".

(...) Asim narrated the same, with the same chain of transmitters.

(...) A'isha narrated that The Prophet "Allah's blessing and peace be upon him" used to say the same: "O (Allah) of Magnificence and Glory".

137-(593) Warrad narrated: Al-Mughira wrote to Mu'awiya: The Prophet "Allah's blessing and peace be upon him" used to say after every obligatory prayer: "There is no god but Allah, Alone, with whom there is no Partner. To Him be the dominion, and to Him be the praise; and He has power over all things. O Allah! Nobody can hold back what you gave, nobody can give what you held back, and no fortune can benefit (anyone, whatever lucky he might be) without you".

(...) Warrad narrated the same from Al-Mughira from The Prophet "Allah's blessing and peace be upon him". both of Abu Bakr and Abu Kuraib told in their narration that Warrad said: Al-Mughira dictated it to me, and I wrote it to (be sent to) Mu'awiya.

(...) Warrad narrated: Al-Mughira Ibn Shu'ba wrote to Mu'awiya (the following message which he dictated to Warrad): I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying after uttering the end salutations (in every obligatory prayer)...(the same, without the phrase: "and He has power over all things" which he did not mention).

(...) Warrad, the clerk of Al-Mughira Ibn Shu'ba narrated: Mu'awiya wrote to Al-Mughira (and mentioned a Hadith like that narrated by Mansur and Al-A'mash).

138-(...) Warrad narrated: Mu'awiya wrote to Al-Mughira: "Write to me something you heard from The Messenger of Allah "Allah's blessing and peace be upon him". Al-Mughira wrote to Mu'awiya: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying after every (obligatory) prayer: "There is no god but Allah, Alone, with whom there is no Partner. To Him be the dominion, and to Him be the praise; and He has power over all things. O Allah! Nobody can hold back what you gave, nobody can give what you held back, and no fortune can benefit (anyone, whatever lucky he might be) without you".

139-(594) Abu Az-Zubair narrated: Ibn Az-Zubair used to say following every (obligatory) prayer, after the end salutation: "There is no god but Allah, Alone, with whom there is no Partner. To Him be the dominion,

وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ: «يَا ذَا الْجَلاَلِ وَالإِكْرَامِ».

(...) ـ وحدّثناه ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ ـ يَعْنِي الأَحْمَرَ ـ، عَنْ عَاصِمٍ، بِهَذَا الإِسْنَادِ. وَقَالَ: «يَا ذَا الْجَلاَلِ وَالإِكْرَامِ».

(...) ـ وحدّثنا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ. وَخَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، كِلاَهُمَا عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ... بِمِثْلِهِ. غَيْرَ أَنَّهُ كَانَ يَقُولُ: «يَا ذَا الْجَلاَلِ وَالإِكْرَامِ».

١٣٧ ـ (٥٩٣) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ وَرَّادٍ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالَ: كَتَبَ الْمُغِيرَةُ بْنُ شُعْبَةَ إِلَى مُعَاوِيَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا فَرَغَ مِنَ الصَّلاَةِ وَسَلَّمَ، قَالَ: «لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

[البخاري: كتاب الأذان، باب الذكر بعد الصلاة، رقم: ٨٤٤].

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَأَحْمَدُ بْنُ سِنَانٍ، قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ وَرَّادٍ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ.

قَالَ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ فِي رِوَايَتِهِمَا: قَالَ: فَأَمْلاَهَا عَلَيَّ الْمُغِيرَةُ. وَكَتَبْتُ بِهَا إِلَى مُعَاوِيَةَ.

(...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدَةُ بْنُ أَبِي لُبَابَةَ: أَنَّ وَرَّاداً مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كَتَبَ الْمُغِيرَةُ بْنُ شُعْبَةَ إِلَى مُعَاوِيَةَ ـ كَتَبَ ذٰلِكَ الْكِتَابَ لَهُ وَرَّادٌ ـ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ حِينَ سَلَّمَ بِمِثْلِ حَدِيثِهِمَا. إِلاَّ قَوْلَهُ: «وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»، فَإِنَّهُ لَمْ يَذْكُرْ.

(...) ـ وحدّثنا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ الْمُفَضَّلِ ـ (ح) قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي أَزْهَرُ، جَمِيعاً عَنِ ابْنِ عَوْنٍ، عَنْ أَبِي سَعِيدٍ، عَنْ وَرَّادٍ، كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ... بِمِثْلِ حَدِيثِ مَنْصُورٍ وَالأَعْمَشِ.

١٣٨ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَبْدَةُ بْنُ أَبِي لُبَابَةَ وَعَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، سَمِعَا وَرَّاداً كَاتِبَ الْمُغِيرَةِ بْنِ شُعْبَةَ يَقُولُ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ: اكْتُبْ إِلَيَّ بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: فَكَتَبَ إِلَيْهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ إِذَا قَضَى الصَّلاَةَ: «لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

١٣٩ ـ (٥٩٤) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا هِشَامٌ، عَنْ أَبِي الزُّبَيْرِ؛ قَالَ: كَانَ ابْنُ الزُّبَيْرِ يَقُولُ فِي دُبُرِ كُلِّ صَلاَةٍ، حِينَ يُسَلِّمُ: «لا إِلَهَ إِلا اللَّهُ وَحْدَهُ

and to Him be the praise; and He has power over all things. There is neither might nor power except with Allah. There is no god but Allah, none but Whom we worship. To Him be the bounty, to Him be the virtue, and to Him be the good praise. There is no god but Allah, to Whom we are sincere in religion, even against the will of the unbelievers". He commented: The Messenger of Allah "Allah's blessing and peace be upon him" used to raise his voice with those (words) following every prayer.

140-(...) Abu Az-Zubair narrated that Abdullah Ibn Az-Zubair used to raise his voice with those (words) after every (obligatory) prayer...(and mentioned a Hadith like that narrated by Ibn Numair, which he ended as follows: Abdullah Ibn Az-Zubair commented: The Messenger of Allah "Allah's blessing and peace be upon him" used to raise his voice with them following every (obligatory) prayer.

(...) Abu Az-Zubair narrated: I heard Abdullah Ibn Az-Zubair delivering a sermon on that pulpit, in which he said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" uttered the end salutation at the end of the prayer, he would say...(and the remaining is like that narrated by Hisham Ibn Urwa).

141-(...) Abu Az-Zubair narrated that he heard Abdullah Ibn Az-Zubair saying after every (obligatory) prayer whenever he uttered the end salutation...(and mentioned the same previous narration, which he ended as follows: He used to attribute that to The Messenger of Allah "Allah's blessing and peace be upon him").

142-(595) Abu Huraira narrated: The poor persons from amongst the Emigrants came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "The possessors of great wealth have obtained the highest ranks and the lasting bliss". He (the Prophet) asked: "How is that"? They said: "They offer prayers as we offer prayers, observe Fasts as we observe Fasts, give in Charity but we do not give in Charity, and emancipate slaves but we do not emancipate slaves". Upon this the Messenger of Allah "Allah's blessing and peace be upon him" asked: "Might I teach you something by which you will catch up on those who have preceded you, and get ahead of those who come after you, and none but those who do as you do will be more excellent than you"? They said: "Yes, O Messenger of Allah". He said: "Glorify, magnify, and Praise Allah thirty-three times immediately after every (obligatory) Prayer".

Abu Salih (a sub-narrator) resumed: The poor persons of the Emigrants returned to The Messenger of Allah "Allah's blessing and peace be upon

لا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لا حَوْلَ وَلا قُوَّةَ إلا بِاللَّهِ. لاَ إِلَهَ إِلاَّ اللَّهُ، وَلاَ نَعْبُدُ إِلاَّ إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ، وَلَهُ الثَّنَاءُ الْحَسَنُ. لا إِلَهَ إِلا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ». وَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُهَلِّلُ بِهِنَّ دُبُرَ كُلِّ صَلاَةٍ.

١٤٠ ـ (...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِي الزُّبَيْرِ، مَوْلَى لَهُمْ: أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ كَانَ يُهَلِّلُ دُبُرَ كُلِّ صَلاَةٍ... بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ. وَقَالَ فِي آخِرِهِ: ثُمَّ يَقُولُ ابْنُ الزُّبَيْرِ: كَانَ رَسُولُ اللَّهِ ﷺ يُهَلِّلُ بِهِنَّ دُبُرَ كُلِّ صَلاَةٍ.

(...) ـ **وحدّثني** يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ: حَدَّثَنِي أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يَخْطُبُ عَلَى هَذَا الْمِنْبَرِ. وَهُوَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ، إِذَا سَلَّمَ، فِي دُبُرِ الصَّلاَةِ أَوِ الصَّلَوَاتِ... فَذَكَرَ بِمِثْلِ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ.

١٤١ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ سالِمٍ، عَنْ مُوسَى بْنِ عُقْبَةَ: أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ حَدَّثَهُ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ وَهُوَ يَقُولُ، فِي إِثْرِ الصَّلاَةِ إِذَا سَلَّمَ،... بِمِثْلِ حَدِيثِهِمَا. وَقَالَ فِي آخِرِهِ: وَكَانَ يَذْكُرُ ذٰلِكَ عَنْ رَسُولِ اللَّهِ ﷺ.

١٤٢ ـ (٥٩٥) ـ **حدّثنا** عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا الْمُعْتَمِرُ: حَدَّثَنَا عُبَيْدُ اللَّهِ. (ح) قَالَ: وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ عَجْلاَنَ كِلاَهُمَا عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، ـ وَهَذَا حَدِيثُ قُتَيْبَةَ ـ أَنَّ فُقَرَاءَ الْمُهَاجِرِينَ أَتَوْا رَسُولَ اللَّهِ ﷺ. فَقَالُوا: ذَهَبَ أَهْلُ الدُّثُورِ بِالدَّرَجَاتِ الْعُلَى وَالنَّعِيمِ الْمُقِيمِ! فَقَالَ: «وَمَا ذَاكَ؟» قَالُوا: يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ وَلاَ نَتَصَدَّقُ، وَيُعْتِقُونَ وَلاَ نُعْتِقُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفَلاَ أُعَلِّمُكُمْ شَيْئاً تُدْرِكُونَ بِهِ مَنْ سَبَقَكُمْ وَتَسْبِقُونَ بِهِ مَنْ بَعْدَكُمْ؟ وَلاَ يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلاَّ مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ»؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: «تُسَبِّحُونَ وَتُكَبِّرُونَ وَتَحْمَدُونَ، دُبُرَ كُلِّ صَلاَةٍ، ثَلاَثاً وَثَلاَثِينَ مَرَّةً».

قَالَ أَبُو صَالِحٍ: فَرَجَعَ فُقَرَاءُ الْمُهَاجِرِينَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: سَمِعَ

him" and said: "Our brothers of great wealth heard of what we have done, and, subsequently, they did the same". Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" commented: "That is the grace of Allah, He confers upon whomever he wants (of His slaves)".

Some transmitters, other than Qutaiba further narrated from Al-Laith from Ibn Ajlan that Sumai said: I narrated this Hadith to one of my family who said: You are mistaken. That is because he (The Prophet) really said: "You should glorify Allah thirty-three times, praise Him thirty-three times, and magnify Him thirty-three times".

I returned to Abu Salih and told him. he took hold of my hand and said: "(You should say): Allah is greater! Glory be to Allah! Praise be to Allah! Allah is greater! Glory be to Allah! Praise be to Allah! Until you reach thirty-three times from all of them".

Ibn Ajlan narrated: I told this narration to Raja Ibn Haiwa, who told me the same, as he narrated from Abu Salih from Abu Huraira from The Messenger of Allah "Allah's blessing and peace be upon him".

143-(...) Suhail narrated from his father from Abu Huraira that they said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Those of great wealth obtained the highest ranks and ever-lasting bliss...(and the rest is like that narrated by Qutaiba from Al-Laith), but he caught up in the narration of Abu Huraira the saying of Abu Salih: then, the poor persons from amongst the Emigrants returned...to the end of the Hadith. It was also mentioned that Suhail said: "(Glorify Allah) eleven times (praise Him) eleven times (and so on) until the total from all of that becomes thirty-three times".

144-(596) Abd Ar-Rahman Ibn Abu Laila narrated from Ka'b Ibn Ujra: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are certain ejaculations, the reciter (or performer) of which after every obligatory prayer should never be disappointed: i.e. thirty-three glorifications (Glory be to Allah), thirty-three praises (Praise be to Allah), and thirty-four magnifications (Allah is greater)".

145-(...) Abd Ar-Rahman Ibn Abu Laila narrated from Ka'b Ibn Ujra: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are certain ejaculations, the reciter (or performer) of which should never be disappointed: i.e. thirty-three glorifications (Glory be to Allah), thirty-three praises (Praise be to Allah), and thirty-four magnifications (Allah is greater) after every obligatory prayer".

إِخْوَانُنَا أَهْلُ الأَمْوَالِ بِمَا فَعَلْنَا، فَفَعَلُوا مِثْلَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ».

وَزَادَ غَيْرُ قُتَيْبَةَ فِي هَذَا الْحَدِيثِ عَنِ اللَّيْثِ، عَنِ ابْنِ عَجْلاَنَ: قَالَ سُمَيٌّ: فَحَدَّثْتُ بَعْضَ أَهْلِي هَذَا الْحَدِيثَ. فَقَالَ: وَهِمْتَ. إِنَّمَا قَالَ: «تُسَبِّحُ اللَّهَ ثَلاثاً وَثَلاَثِينَ، وَتَحْمَدُ اللَّهَ ثَلاثاً وَثَلاَثِينَ، وَتُكَبِّرُ اللَّهَ ثَلاثاً وَثَلاَثِينَ»، فَرَجَعْتُ إِلَى أَبِي صَالِحٍ فَقُلْتُ لَهُ ذَلِكَ، فَأَخَذَ بِيَدِي فَقَالَ: اللَّهُ أَكْبَرُ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ، اللَّهُ أَكْبَرُ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ. حَتَّى تَبْلُغَ مِنْ جَمِيعِهِنَّ ثَلاَثَةً وَثَلاَثِينَ.

قَالَ ابْنُ عَجْلاَنَ: فَحَدَّثْتُ بِهَذَا الْحَدِيثِ رَجَاءَ بْنَ حَيْوَةَ، فَحَدَّثَنِي بِمِثْلِهِ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب الأذان، باب الذكر بعد الصلاة، رقم: ٨٤٣].

١٤٣ ـ (...) ـ وحدّثني أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ، ذَهَبَ أَهْلُ الدُّثُورِ بِالدَّرَجَاتِ الْعُلَى وَالنَّعِيمِ الْمُقِيمِ... بِمِثْلِ حَدِيثِ قُتَيْبَةَ عَنِ اللَّيْثِ. إِلاَّ أَنَّهُ أَدْرَجَ، فِي حَدِيثِ أَبِي هُرَيْرَةَ، قَوْلَ أَبِي صَالِحٍ: ثُمَّ رَجَعَ فُقَرَاءُ الْمُهَاجِرِينَ... إِلَى آخِرِ الْحَدِيثِ.

وَزَادَ فِي الْحَدِيثِ: يَقُولُ سُهَيْلٌ: إِحْدَى عَشْرَةَ إِحْدَى عَشْرَةَ، فَجَمِيعُ ذَلِكَ كُلُّهُ ثَلاَثَةٌ وَثَلاَثُونَ.

١٤٤ ـ (٥٩٦) ـ وحدّثنا الْحَسَنُ بْنُ عِيسَى: أَخْبَرَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا مَالِكُ بْنُ مِغْوَلٍ. قَالَ: سَمِعْتُ الْحَكَمَ بْنَ عُتَيْبَةَ يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مُعَقِّبَاتٌ لاَ يَخِيبُ قَائِلُهُنَّ، أَوْ فَاعِلُهُنَّ، دُبُرَ كُلِّ صَلاَةٍ مَكْتُوبَةٍ، ثَلاَثٌ وَثَلاَثُونَ تَسْبِيحَةً، وَثَلاثٌ وَثَلاَثُونَ تَحْمِيدَةً، وَأَرْبَعٌ وَثَلاثُونَ تَكْبِيرَةً».

١٤٥ ـ (...) ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا حَمْزَةُ الزَّيَّاتُ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ قَالَ: «مُعَقِّبَاتٌ لاَ يَخِيبُ قَائِلُهُنَّ، أَوْ فَاعِلُهُنَّ: ثَلاَثٌ وَثَلاَثُونَ تَسْبِيحَةً، وَثَلاثٌ وَثَلاَثُونَ تَحْمِيدَةً، وَأَرْبَعٌ وَثَلاثُونَ تَكْبِيرَةً فِي دُبُرِ كُلِّ صَلاَةٍ».

(...) The same was narrated on the authority of Al-Hakam, with the same chain of transmitters.

146-(597) Abu Huraira narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "Whoever glorifies Allah after every (obligatory) prayer thirty-three times, praises Allah thirty-three times, and magnifies Allah thirty-three times, making a total of ninety-nine times, and completes the hundred with (the following statement): "There is no god but Allah, The One and Only, with Whom there is no partner, to Whom be the dominion, and to Whom be the praise, and He has power over all things", his sins would be forgiven even if they are as much as the foam of a sea".

(...) Ata narrated from Abu Huraira: The Messenger of Allah "Allah's blessing and peace be upon him" said (the same).

[27] What is said between the Ihram magnification (with which one assumes the prayer) and the recitation

147-(598) Abu Huraira narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" said Takbir (of assuming the prayer), he would keep silent for a while. I asked him: "O Messenger of Allah! Let my father and mother be sacrificed for you! Tell me about your silence between the Takbir (of Ihram) and recitation: What do you say?" he said: "I say: O Allah! Make far (the distance) between me and my sins as (long as) You have made far (the distance) between both East and West! O Allah! Cleanse me from my sins as the white garment is cleansed from filth! O Allah! Wash me off my sins with ice, water and hail!"

(...) A Hadith like that of Jarir was narrated on the authority of Imara Ibn Al-Qa'qa, with the same chain of transmitters.

148-(599) Abu Huraira narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" stood from the second Rak'a, he would start (recitation) with (Allah's saying): "Praise be to Allah, The Most Gracious, The Most Merciful), with no silence (before it).

149-(600) Anas narrated: Once, a man came and entered into the row (while the prayer was being performed). Prompted by his breath (because of his hastening to catch up the prayer), he said: "Praise be to Allah, so much, good and blessed". When The Messenger of Allah "Allah's blessing and peace be upon him" finished from the prayer, he asked: "Who from amongst you did say those (previous) words?" the people kept silent. He said (once again): "Who from amongst you did say them? However, there is no harm to him". a man said: "I came (to the prayer), and since I was motivated by my breath (because of my hastening to catch up the prayer), I

(...) ـ حدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَمْرُو بْنُ قَيْسٍ الْمُلاَئِيُّ عَنِ الْحَكَمِ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

١٤٦ ـ (٥٩٧) ـ حدّثني عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ سُهَيْلٍ، عَنْ أَبِي عُبَيْدٍ الْمَذْحِجِيِّ. ـ قَالَ مُسْلِمٌ: أَبُو عُبَيْدٍ مَوْلَىٰ سُلَيْمَانَ بْنِ عَبْدِ الْمَلِكِ ـ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ «مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلاَةٍ ثَلاَثاً وَثَلاثِينَ، وَحَمِدَ اللَّهَ ثَلاَثاً وَثَلاَثِينَ، وَكَبَّرَ اللَّهَ ثَلاَثاً وَثَلاثِينَ، فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ. وَقَالَ: تَمَامَ الْمِئَةِ: لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ سُهَيْلٍ، عَنْ أَبِي عُبَيْدٍ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ.

٢٧ ـ بابُ ما يُقال بَيْنَ تكبيرة الإِحْرَامِ والقِرَاءَةِ

١٤٧ ـ (٥٩٨) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا كَبَّرَ فِي الصَّلاَةِ، سَكَتَ هُنَيَّةً قَبْلَ أَنْ يَقْرَأَ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ وَأُمِّي، أَرَأَيْتَ سُكُوتَكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، مَا تَقُولُ؟ قَالَ: «أَقُولُ: اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. اللَّهُمَّ، نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ. اللَّهُمَّ، اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ».

[البخاري: كتاب الأذان، باب ما يقول بعد التكبير، رقم: ٧٤٤].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا ابْنُ فُضَيْلٍ. (ح) وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ يَعْنِي ابْنَ زِيَادٍ ـ كِلاَهُمَا عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، بِهَذَا الإِسْنَادِ... نَحْوَ حَدِيثِ جَرِيرٍ.

١٤٨ ـ (٥٩٩) ـ قَالَ مُسْلِمٌ: وَحُدِّثْتُ عَنْ يَحْيَىٰ بْنِ حَسَّانَ وَيُونُسَ الْمُؤَدِّبِ وَغَيْرِهِمَا، قَالُوا: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. قَالَ: حَدَّثَنِي عُمَارَةُ بْنُ الْقَعْقَاعِ: حَدَّثَنَا أَبُو زُرْعَةَ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا نَهَضَ مِنَ الرَّكْعَةِ الثَّانِيَةِ اسْتَفْتَحَ الْقِرَاءَةَ بِـ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ وَلَمْ يَسْكُتْ.

١٤٩ ـ (٦٠٠) ـ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا قَتَادَةُ وَثَابِتٌ وَحُمَيْدٌ، عَنْ أَنَسٍ: أَنَّ رَجُلاً جَاءَ، فَدَخَلَ الصَّفَّ، وَقَدْ حَفَزَهُ النَّفَسُ فَقَالَ: الْحَمْدُ لِلَّهِ حَمْداً كَثِيراً طَيِّباً مُبَارَكاً فِيهِ، فَلَمَّا قَضَىٰ رَسُولُ اللَّهِ ﷺ صَلاَتَهُ قَالَ: «أَيُّكُمُ الْمُتَكَلِّمُ بِالْكَلِمَاتِ؟»، فَأَرَمَّ الْقَوْمُ. فَقَالَ: «أَيُّكُمُ الْمُتَكَلِّمُ بِهَا؟ فَإِنَّهُ لَمْ يَقُلْ بَأْساً»، فَقَالَ

said them". He (The Prophet) said: "Indeed, I saw twelve angels hurrying towards them: who would raise them (first to be recorded)".

150-(601) Ibn Umar narrated: While we were praying with The Messenger of Allah "Allah's blessing and peace be upon him", a man said: "Allah is so much really greater! Praise be to Allah, as abundant (as it could be)! Glory be to Allah, in both the morning and the evening!" upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who did say such-and-such (words)?" a man from amongst the people said: "I did O Messenger of Allah". He (The Prophet) said: "I was astonished by them, for which the gates of the heaven were opened". Ibn Umar commented: Since I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying that, I never failed to say them.

[28] It is desirable to come to the prayer with dignity and calmness, and not to come to it (hurriedly) running

151-(602) Abu Huraira narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "When the prayer establishment is pronounced, do not come to the prayer (hurriedly) running, but come to it walking with tranquility, and pray whatever you can catch up, and complete whatever you miss (of it)".

152-(...) Abu Huraira narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "When the prayer establishment is pronounced, do not come to the prayer (hurriedly) running, but come to it with tranquility, and pray whatever you can catch up, and complete whatever you miss (of it). However, anyone of you is regarded in prayer since he is getting ready for it".

153-(...) Hammam Ibn Munabbih narrated: That is what Abu Huraira told us from The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned many narrations, including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "When it is called for the prayer, do not come to the prayer (hurriedly) running, but come to it with tranquility, and pray whatever you can catch up, and complete whatever you miss (of it)".

154-(...) Muhammad Ibn Sirin narrated from Abu Huraira: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the prayer establishment is pronounced, do not come to the prayer (hurriedly) running, but come to it with dignity and tranquility, and pray whatever you can catch up, and complete whatever you miss (of it)".

رَجُلٌ: جِئْتُ وَقَدْ حَفَزَنِي النَّفَسُ فَقُلْتُهَا. فَقَالَ: «لَقَدْ رَأَيْتُ اثْنَيْ عَشَرَ مَلَكاً يَبْتَدِرُونَهَا، أَيُّهُمْ يَرْفَعُهَا».

١٥٠ ـ (٦٠١) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ: أَخْبَرَنِي الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عُمَرَ؛ قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ، إِذْ قَالَ رَجُلٌ مِنَ الْقَوْمِ: اللَّهُ أَكْبَرُ كَبِيراً، وَالْحَمْدُ لِلَّهِ كَثِيراً، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلاً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ الْقَائِلُ كَلِمَةَ كَذَا وَكَذَا؟» قَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا، يَا رَسُولَ اللَّهِ. قَالَ: «عَجِبْتُ لَهَا، فُتِحَتْ لَهَا أَبْوَابُ السَّمَاءِ».

قَالَ ابْنُ عُمَرَ: فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ذٰلِكَ.

٢٨ ـ بابُ إتيانِ الصلاةِ بِوَقَارٍ وسَكِينَةٍ، والنَّهْيِ عن إتيانِها سَعْياً

١٥١ ـ (٦٠٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

ح) قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ: أَخْبَرَنَا إِبْرَاهِيمُ ـ يَعْنِي ابْنَ سَعْدٍ ـ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

(ح) قَالَ: وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ تَأْتُوهَا تَسْعَوْنَ، وَأْتُوهَا تَمْشُونَ وَعَلَيْكُمُ السَّكِينَةَ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا».

١٥٢ ـ (...) ـ حَدَّثَنَا يَحْيَىٰ بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ، عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا ثُوِّبَ لِلصَّلاَةِ، فَلاَ تَأْتُوهَا وَأَنْتُم تَسْعَوْنَ، وَأْتُوهَا وَعَلَيْكُمُ السَّكِينَةَ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا، فَإِنَّ أَحَدَكُمْ إِذَا كَانَ يَعْمِدُ إِلَى الصَّلاَةِ فَهُوَ فِي صَلاَةٍ».

١٥٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا نُودِيَ بِالصَّلاَةِ فَأْتُوهَا وَأَنْتُمْ تَمْشُونَ، وَعَلَيْكُمُ السَّكِينَةَ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا».

١٥٤ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْفُضَيْلُ ـ يَعْنِي ابْنَ عِيَاضٍ ـ، عَنْ هِشَامٍ.

(ح) قَالَ: وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا ثُوِّبَ بِالصَّلاَةِ فَلاَ يَسْعَ إِلَيْهَا أَحَدُكُمْ، وَلٰكِنْ لِيَمْشِ وَعَلَيْهِ السَّكِينَةُ وَالْوَقَارُ. صَلِّ مَا أَدْرَكْتَ، وَاقْضِ مَا سَبَقَكَ».

155-(603) Abdullah Ibn Abu Quatada narrated from his father: While we were in the prayer with The Messenger of Allah "Allah's blessing and peace be upon him", he observed some noise (among us). Upon this, he asked: "What is the matter with you?" we said: "We came to the prayer in a hurry". He said: "Do not do that. But, if you come to the prayer, (you should come) with tranquility, and pray whatever you can catch up, and complete whatever precedes you".

(...) Shaiban narrated the same, with the same chain of transmitters.

[29] When could people stand for the prayer

156-(604) Abdullah Ibn Abu Quatada narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the prayer was established (or if it was called for the prayer, according to Ibn Hatim), you should not stand until you see me".

(...) The same was narrated on the authority of Yahya Ibn Abu Kathir, from Abdullah Ibn Abu Quatada from his father from The Prophet "Allah's blessing and peace be upon him", through different chain of transmitters. Ishaq added in his narration: "Until you see me coming out".

157-(605) Abu Huraira narrated: Once, the prayer was established and the rows were straightened before the coming of The Messenger of Allah "Allah's blessing and peace be upon him". then, The Messenger of Allah "Allah's blessing and peace be upon him" came out (and proceeded) until he stood in his praying place. But, before magnifying Allah (for assuming the prayer), he mentioned (that he was in a state of ceremonial impurity because of sexual intercourse). He turned away and addressed us saying: "Keep standing in your places". We kept standing, waiting him, until he came out to us once again, after taking a bath, with his head dribbling water. He magnified Allah (for assuming the prayer) and led us in the prayer.

158-(...) Abu Huraira narrated: Once, the prayer was established and the rows were straightened. then, The Messenger of Allah "Allah's blessing and peace be upon him" came out. When he stood in his praying place, he pointed to the people to keep standing in their places. (A while later) he came out once again, after taking a bath, with his head dribbling water. Then, he led the people in the prayer.

159-(...) Abu Huraira narrated that the prayer used to be established for The Messenger of Allah "Allah's blessing and peace be upon him", and the people would take their places in the rows before The Prophet "Allah's blessing and peace be upon him" would stand in his (leading) position.

١٥٥ ـ (٦٠٣) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ الصُّورِيُّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلاَّمٍ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ: أَنَّ أَبَاهُ أَخْبَرَهُ؛ قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ فَسَمِعَ جَلَبَةً، فَقَالَ: «مَا شَأْنُكُمْ؟» قَالُوا: اسْتَعْجَلْنَا إِلَى الصَّلاَةِ. قَالَ: «فَلاَ تَفْعَلُوا، إِذَا أَتَيْتُمُ الصَّلاَةَ، فَعَلَيْكُمُ السَّكِينَةَ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا سَبَقَكُمْ فَأَتِمُّوا».

[البخاري: كتاب الأذان، باب قول الرجل فاتتنا الصلاة، رقم: ٦٣٥].

(...) ـ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا شَيْبَانُ، بِهٰذَا الإِسْنَادِ.

٢٩ ـ بابُ متى يَقُومُ النَّاسُ للصَّلاةِ

١٥٦ ـ (٦٠٤) ـ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ حَجَّاجٍ الصَّوَّافِ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ وَعَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ تَقُومُوا حَتَّىٰ تَرَوْنِي». وَقَالَ ابْنُ حَاتِمٍ: «إِذَا أُقِيمَتْ، أَو نُودِيَ».

[البخاري: كتاب الأذان، باب متى يقوم الناس إذا رأوا الإمام...، رقم: ٦٣٧].

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مَعْمَرٍ. قَالَ أَبُو بَكْرٍ: وَحَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ. (ح) قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ وَعَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ شَيْبَانَ، كُلُّهُمْ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ.

وَزَادَ إِسْحَاقُ فِي رِوَايَتِهِ حَدِيثَ مَعْمَرٍ وَشَيْبَانَ: «حَتَّى تَرَوْنِي قَدْ خَرَجْتُ».

١٥٧ ـ (٦٠٥) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ وَحَرْمَلَةُ بْنُ يَحْيَىٰ، قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ. سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: أُقِيمَتِ الصَّلاَةُ، فَقُمْنَا فَعَدَّلْنَا الصُّفُوفَ قَبْلَ أَنْ يَخْرُجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ، فَأَتَىٰ رَسُولُ اللَّهِ ﷺ. حَتَّى إِذَا قَامَ فِي مُصَلاَّهُ قَبْلَ أَنْ يُكَبِّرَ، ذَكَرَ فَانْصَرَفَ، وَقَالَ لَنَا: «مَكَانَكُمْ»، فَلَمْ نَزَلْ قِيَاماً نَنْتَظِرُهُ حَتَّى خَرَجَ إِلَيْنَا ـ وَقَدِ اغْتَسَلَ ـ يَنْطُفُ رَأْسُهُ مَاءً، فَكَبَّرَ فَصَلَّى بِنَا.

[البخاري: كتاب الغسل، باب إذا ذكر في المسجد أنه جنب...، رقم: ٢٧٥].

١٥٨ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو عَمْرٍو ـ يَعْنِي الأَوْزَاعِيَّ ـ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: أُقِيمَتِ الصَّلاَةُ، وَصَفَّ النَّاسُ صُفُوفَهُمْ، وَخَرَجَ رَسُولُ اللَّهِ ﷺ فَقَامَ مَقَامَهُ، فَأَوْمَأَ إِلَيْهِمْ بِيَدِهِ، أَنْ «مَكَانَكُمْ»، فَخَرَجَ وَقَدِ اغْتَسَلَ وَرَأْسُهُ يَنْطُفُ الْمَاءَ، فَصَلَّى بِهِمْ.

[البخاري: كتاب الأذان، باب هل يخرج من المسجد لعلة، رقم: ٦٣٩].

١٥٩ ـ (...) ـ وحدّثني إِبْرَاهِيمُ بْنُ مُوسَىٰ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ الصَّلاَةَ كَانَتْ تُقَامُ لِرَسُولِ اللَّهِ ﷺ، فَيَأْخُذُ النَّاسُ مَصَافَّهُمْ قَبْلَ أَنْ يَقُومَ النَّبِيُّ ﷺ مَقَامَهُ.

160-(606) Jaber Ibn Samura narrated that Bilal used to announce the call for the prayer whenever the sun declined, and would not announce the prayer establishment before The Prophet "Allah's blessing and peace be upon him" came out. Whenever he (The Prophet) came out, he (Bilal) would pronounce the prayer establishment on seeing him.

[30] Whoever caught up (at least) one Rak'a of a certain prayer, would be regarded to have caught that prayer

161-(607) Abu Salama Ibn Abd Ar-Rahman narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever caught up (at least) one Rak'a of a certain prayer, would be considered to have caught up that prayer".

162-(...) Abu Salama Ibn Abd Ar-Rahman narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever caught up (at least) one Rak'a of a certain prayer with the imam, would be considered to have caught up that prayer".

(...) Az-Zuhri narrated from Abu Salama from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" a Hadith like that narrated by Yahya from Malik. But, there is no mention of "with the imam" in any Hadith narrated by them. In the narration of Ubaidullah he (The Prophet) said: "He would be considered to have caught up the whole prayer".

163-(608) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever caught up (at least) one Rak'a of the Morning (prayer) before the sunrise, would be regarded to have caught up the (whole) Morning (prayer), and whoever caught up (at least) one Rak'a of the Asr (prayer) before the sunset, would be considered to have caught up the (whole) Asr (prayer)".

(...) Abu Salama narrated from Abu Huraira a Hadith like that narrated by Malik from Zaid Ibn Aslam.

164-(609) A'isha narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever caught up (at least) one prostration from the Asr (prayer) before sunset, and one prostration from the Morning (prayer) before sunrise, would be regarded to have caught up both (entirely)". (A prostration means here a Rak'a).

165-(608) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever caught up (at least) one Rak'a of the Asr (prayer) before sunset, would be regarded to have caught up the (whole Asr prayer), and whoever caught up (at least) one Rak'a of

١٦٠ ـ (٦٠٦) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: كَانَ بِلاَلٌ يُؤَذِّنُ إِذَا دَحَضَتْ، فَلاَ يُقِيمُ حَتَّى يَخْرُجَ النَّبِيُّ ﷺ، فَإِذَا خَرَجَ أَقَامَ الصَّلاَةَ حِينَ يَرَاهُ.

٣٠ ـ باب مَنْ أدركَ ركعةً مِنَ الصلاةِ فقد أدْرَكَ تلك الصلاة

١٦١ ـ (٦٠٧) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلاَةِ فَقَدْ أَدْرَكَ الصَّلاَةَ». [البخاري: كتاب مواقيت الصلاة، باب من ادرك ركعة من الصلاة، رقم: ٥٨٠].

١٦٢ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلاَةِ مَعَ الإِمَامِ، فَقَدْ أَدْرَكَ الصَّلاَةَ».

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا ابْنُ عُيَيْنَةَ. (ح) قَالَ: وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ وَالأَوْزَاعِيِّ وَمَالِكِ بْنِ أَنَسٍ وَيُونُسَ. (ح) قَالَ: وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) قَالَ: وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، جَمِيعاً عَنْ عُبَيْدِ اللَّهِ. كُلُّ هَؤُلاَءِ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ يَحْيَىٰ عَنْ مَالِكٍ. وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ: «مَعَ الإِمَامِ». وَفِي حَدِيثِ عُبَيْدِ اللَّهِ: قَالَ: «فَقَدْ أَدْرَكَ الصَّلاَةَ كُلَّهَا».

١٦٣ ـ (٦٠٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ. وَعَنْ بُسْرِ بْنِ سَعِيدٍ. وَعَنِ الأَعْرَجِ: حَدَّثُوهُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ، وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ».
[البخاري: كتاب مواقيت الصلاة، باب من ادرك من الفجر ركعة، رقم: ٥٧٩].

(...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ... بِمِثْلِ حَدِيثِ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ.

١٦٤ ـ (٦٠٩) ـ وحدّثنا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ. قَالَ: حَدَّثَنَا عُرْوَةُ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ. (ح) قَالَ: وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ. كِلاَهُمَا عَنِ ابْنِ وَهْبٍ ـ وَالسِّيَاقُ لِحَرْمَلَةَ ـ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَدْرَكَ مِنَ الْعَصْرِ سَجْدَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ، أَوْ مِنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ، فَقَدْ أَدْرَكَهَا». وَالسَّجْدَةُ إِنَّمَا هِيَ الرَّكْعَةُ.

١٦٥ـ (٦٠٨) ـ وحدّثنا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ

the Morning (prayer) before sunrise, would be considered to have caught up the (whole Morning prayer)".

(...) The same was narrated on the authority of Ma'mar, with the same chain of transmitters.

[31] The due times of the five (obligatory) prayers

166-(610) Ibn Shihab narrated: Once, Umar Ibn Abd Al-Aziz delayed the Asr prayer. Upon this, Urwa said to him: "No doubt, Gabriel descended and offered the prayers (in their due times) in front of The Messenger of Allah "Allah's blessing and peace be upon him"". Umar said: "Know what you are saying O Urwa!" he said: I heard Bashir Ibn Abu Mas'ud saying: I heard Abu Mas'ud saying: I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Gabriel came down and acted as my Imam, and I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, and then I prayed with him", counting with his fingers five (obligatory) Prayers.

167-(...) Ibn Shihab narrated that Umar Ibn Abd Al-Aziz once delayed the prayer. Urwa Ibn Az-Zubair entered into him and said: Did not you know that once, Al-Mughira Ibn Shu'ba delayed the prayer while he was in Kufa, and then Abu Mas'ud Al-Ansari went to him, and said: "O, Mughira! What did you have done? Did not you know that Gabriel "peace be unto him" came down and prayed, and The Prophet "Allah's blessing and peace be upon him" prayed after him, then, he prayed, with The Prophet "Allah's blessing and peace be upon him" praying after him, then he performed prayer, and the Messenger of Allah "Allah's blessing and peace be upon him" followed him, then he prayed, and The Messenger of Allah "Allah's blessing and peace be upon him" performed prayer after him, and lastly he prayed, and The Prophet "Allah's blessing and peace be upon him" prayed after him; then he said: "With this I was ordered"?" Umar Ibn Abd Al-Aziz replied: Be aware of what you are saying O Urwa! No doubt, Gabriel came to establish for The Prophet the prayer times. Urwa commented: So narrated Bashir Ibn Abu Mas'ud from his father.

168-(611) Urwa narrated: A'isha told him that The Messenger of Allah "Allah's blessing and peace be upon him" used to perform the afternoon (Asr) prayer, when the light of the sun was there in her chamber before it went out (of it).

(...) Urwa narrated that A'isha reported: "The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the afternoon (Asr) prayer as the sun shone in my chamber, with the afternoon shadow not

أَدْرَكَ مِنَ الْعَصْرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ، وَمَنْ أَدْرَكَ مِنَ الْفَجْرِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ».

(...) ـ وحدّثناه عَبْدُ الأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا مُعْتَمِرٌ؛ قَالَ: سَمِعْتُ مَعْمَراً، بِهَذَا الإِسْنَادِ.

٣١ ـ باب أَوْقاتِ الصلواتِ الخَمْس

١٦٦ ـ (٦١٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) قَالَ وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ: أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخَّرَ الْعَصْرَ شَيْئاً. فَقَالَ لَهُ عُرْوَةُ: أَمَا إِنَّ جِبْرِيلَ قَدْ نَزَلَ، فَصَلَّى إِمَامَ رَسُولِ اللَّهِ ﷺ. فَقَالَ لَهُ عُمَرُ: اعْلَمْ مَا تَقُولُ يَا عُرْوَةُ. فَقَالَ: سَمِعْتُ بَشِيرَ بْنَ أَبِي مَسْعُودٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَزَلَ جِبْرِيلُ فَأَمَّنِي، فَصَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ». يَحْسُبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ.

[البخاري: كتاب مواقيت الصلاة، باب مواقيت الصلاة وفضلها، رقم: ٥٢١].

١٦٧ ـ (...) ـ أَخْبَرَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ: أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخَّرَ الصَّلاةَ يَوْماً، فَدَخَلَ عَلَيْهِ عُرْوَةُ بْنُ الزُّبَيْرِ، فَأَخْبَرَهُ: أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ أَخَّرَ الصَّلاةَ يَوْماً، وَهُوَ بِالْكُوفَةِ، فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودٍ الأَنْصَارِيُّ. فَقَالَ: مَا هَذَا يَا مُغِيرَةُ؟ أَلَيْسَ قَدْ عَلِمْتَ أَنَّ جِبْرِيلَ نَزَلَ فَصَلَّى، فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ صَلَّى، فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ صَلَّى، فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ صَلَّى، فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ صَلَّى، فَصَلَّى رَسُولِ اللَّهِ ﷺ. ثُمَّ قَالَ: بِهَذَا أُمِرْتُ؟

فَقَالَ عُمَرُ لِعُرْوَةَ: انْظُرْ مَا تُحَدِّثُ يَا عُرْوَةُ، أَوَ إِنَّ جِبْرِيلَ عَلَيْهِ السَّلامُ هُوَ أَقَامَ لِرَسُولِ اللَّهِ ﷺ وَقْتَ الصَّلاةِ؟ فَقَالَ عُرْوَةُ: كَذَلِكَ كَانَ بَشِيرُ بْنُ أَبِي مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ.

١٦٨ ـ (٦١١) ـ قَالَ عُرْوَةُ: وَلَقَدْ حَدَّثَتْنِي عَائِشَةُ زَوْجُ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا، قَبْلَ أَنْ تَظْهَرَ.

[البخاري: كتاب مواقيت الصلاة، باب مواقيت الصلاة وفضلها، رقم: ٥٢١].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الْعَصْرَ وَالشَّمْسُ طَالِعَةٌ فِي

extending further". Abu Bakr (a sub-narrator) said: The afternoon shadow did not appear to extend further.

169-(...) Urwa narrated that A'isha, the wife of The Prophet "Allah's blessing and peace be upon him" reported that The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the afternoon (Asr) prayer as the sun shone in her chamber, with the afternoon shadow not extending further.

170-(...) Hisham narrated from his father that A'isha reported: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the afternoon (Asr) prayer while the sun was still in my chamber.

171-(612) Abdullah Ibn Amr narrated that The Prophet "Allah's blessing and peace be upon him" said: "If you intended to offer the Fajr prayer, then, its time would be fixed (from the announcement of Adhan) until the rise of the first visible part of the sun. if you intended to offer the noon (Dhuhr) prayer, then, it would be timed (between the period from the announcement of Adhan) until the afternoon comes. If you intended to offer the afternoon (Asr) prayer, then its time would be fixed (from the announcement of the call for prayer) until the sun grows pale. If you intended to offer the evening (Maghrib) prayer, then, it would be timed (within the period from the announcement of Adhan) until the redness above the horizon sinks down. If you intended to offer the night (Isha) prayer, then, its time would be fixed (from the announcement of the Adhan) until midnight".

172-(...) Abdullah Ibn Amr narrated that The Prophet "Allah's blessing and peace be upon him" said: "The time of the noon (Dhuhr) prayer (lasts) as long as the afternoon does not come; the time of the afternoon (Asr) prayer (lasts) as long as the sun does not turn pale; the time of the evening (Maghrib) prayer is as long as the spreading redness above the horizon (twilight) does not sink down; the time of the night (Isha) prayer lasts until it is midnight; and the time of the morning (Fajr) prayer lasts as long as the sun does not rise".

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

173-(...) Abdullah Ibn Amr narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The time of the noon (Dhuhr) prayer is when the sun passes the meridian and a man's shadow is equal to his height (in length), (and it lasts) as long as the time for the afternoon prayer does not come; the time of the afternoon (Asr) prayer is as long as

حُجْرَتِي، لَمْ يَفِيءِ الْفَيْءُ بَعْدُ. وَقَالَ أَبُو بَكْرٍ: لَمْ يَظْهَرِ الْفَيْءُ بَعْدُ.

[البخاري: كتاب مواقيت الصلاة، باب وقت العصر، رقم: ٥٤٦].

١٦٩ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا، لَمْ يَظْهَرِ الْفَيْءُ فِي حُجْرَتِهَا.

١٧٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، قَالا: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْعَصْرَ والشَّمْسُ وَاقِعَةٌ فِي حُجْرَتِي.

١٧١ ـ (٦١٢) ـ حدّثنا أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالا: حَدَّثَنَا مُعَاذٌ ـ وَهُوَ ابْنُ هِشَامٍ ـ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِذَا صَلَّيْتُمُ الْفَجْرَ فَإِنَّهُ وَقْتٌ إِلَى أَنْ يَطْلُعَ قَرْنُ الشَّمْسِ الأَوَّلُ، ثُمَّ إِذَا صَلَّيْتُمُ الظُّهْرَ، فَإِنَّهُ وَقْتٌ إِلَى أَنْ يَحْضُرَ الْعَصْرُ، فَإِذَا صَلَّيْتُمُ الْعَصْرَ، فَإِنَّهُ وَقْتٌ إِلَى أَن تَصْفَرَّ الشَّمْسُ، فَإِذَا صَلَّيْتُمُ الْمَغْرِبَ، فَإِنَّهُ وَقْتٌ إِلَى أَنْ يَسْقُطَ الشَّفَقُ، فَإِذَا صَلَّيْتُمُ الْعِشَاءَ، فَإِنَّهُ وَقْتٌ إِلَى نِصْفِ اللَّيْلِ».

١٧٢ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، وَاسْمُهُ يَحْيَى بْنُ مَالِكٍ الأَزْدِيُّ وَيُقَالُ: الْمَرَاغِيُّ ـ وَالْمَرَاغُ حَيٌّ مِنَ الأَزْدِ ـ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «وَقْتُ الظُّهْرِ مَا لَمْ يَحْضُرِ الْعَصْرُ. وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ، وَوَقْتُ الْمَغْرِبِ مَا لَمْ يَسْقُطْ ثَوْرُ الشَّفَقِ، وَوَقْتُ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ، وَوَقْتُ الْفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ».

(...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ. (ح) قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ. كِلاهُمَا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ. وَفِي حَدِيثِهِمَا: قَالَ شُعْبَةُ: رَفَعَهُ مَرَّةً، وَلَمْ يَرْفَعْهُ مَرَّتَيْنِ.

١٧٣ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَقْتُ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ، وَكَانَ ظِلُّ الرَّجُلِ كَطُولِهِ، مَا لَمْ يَحْضُرِ الْعَصْرُ.

the sun does not turn pale; the time of the evening (Maghrib) prayer is as long as the twilight does not fade away; the time of the night (Isha) prayer lasts until the middle of the average night; and the time of the morning (Fajr) prayer is from the appearance of dawn, and lasts as long as the sun does not rise. But when the sun rises, stop from praying, for it rises between the horns of Satan".

174-(...) Abdullah Ibn Amr Ibn Al-Ass narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the times of the (obligatory) prayers. Upon this, he said: "The (fixed) time of the Fajr (is from the rise of the dawn and) lasts as long as the first visible part of the sun does not rise, and the (appointed) time of the Noon (Dhuhr) prayer (starts from the time) when the sun declines from the zenith and lasts as long as the time of Asr prayer does not come. As for the time of the Afternoon (Asr) prayer, it lasts as long as the sun does not turn pale, and its first visible part does not fall. The time of the Evening (Maghrib) prayer is when the sun disappears, and it lasts as long as the twilight does not sink down. The time of the Night (Isha) prayer is up to midnight".

175-(...) Abdullah Ibn Yahya Ibn Abu Kathir narrated: I heard my father saying: One cannot acquire knowledge unless he troubles his body (by working hard in getting such a knowledge).

176-(613) Sulaiman Ibn Buraida narrated from his father that once, a man asked The Messenger of Allah "Allah's blessing and peace be upon him" about the time of the prayer. He said: "Pray with us those two (meaning days)". When the sun passed the meridian, he ordered Bilal to announce the call for prayer. then he ordered him to pronounce the establishment for the Noon (Dhuhr) prayer. (At the time of the afternoon prayer) he ordered (Bilal to announce the call for prayer) and the establishment for the afternoon (Asr) prayer was pronounced when the sun was high, white and clear. He ordered (Bilal to announce the call for the Evening prayer) and the establishment for the evening (Maghrib) prayer was pronounced, after the sun had set. He ordered him (to announce the Adhan for Isha prayer) and the establishment for the night (Isha) prayer was pronounced When the twilight had disappeared. He ordered him (to announce the Adhan for Fajr) and the establishment for the morning (Fajr) prayer was pronounced, when the dawn had appeared.

On the next day, he ordered him to delay the Noon (Dhuhr) prayer till the extreme heat had passed and he did so, and he allowed it to be delayed till it became cooler. He performed the Afternoon (Asr) prayer when the sun was high, sometime later than the time he had performed it (on the

وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ. وَوَقْتُ صَلاةِ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ. وَوَقْتُ صَلاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ الأَوْسَطِ. وَوَقْتُ صَلاةِ الصُّبْحِ مِنْ طُلُوعِ الْفَجْرِ، مَا لَمْ تَطْلُعِ الشَّمْسُ، فَإِذَا طَلَعَتِ الشَّمْسُ، فَأَمْسِكْ عَنِ الصَّلاةِ، فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ».

١٧٤ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ رَزِينٍ: حَدَّثَنَا إِبْرَاهِيمُ ـ يَعْنِي ابْنَ طَهْمَانَ ـ، عَنِ الْحَجَّاجِ ـ وَهُوَ ابْنُ حَجَّاجٍ ـ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ: أَنَّهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ وَقْتِ الصَّلَوَاتِ؟ فَقَالَ: «وَقْتُ صَلاةِ الْفَجْرِ مَا لَمْ يَطْلُعْ قَرْنُ الشَّمْسِ الأَوَّلُ. وَوَقْتُ صَلاةِ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ عَنْ بَطْنِ السَّمَاءِ، مَا لَمْ يَحْضُرِ الْعَصْرُ. وَوَقْتُ صَلاةِ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ، وَيَسْقُطْ قَرْنُهَا الأَوَّلُ. وَوَقْتُ صَلاةِ الْمَغْرِبِ إِذَا غَابَتِ الشَّمْسُ مَا لَمْ يَسْقُطِ الشَّفَقُ. وَوَقْتُ صَلاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ».

١٧٥ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى بْنِ أَبِي كَثِيرٍ. قَالَ: سَمِعْتُ أَبِي يَقُولُ: لا يُسْتَطَاعُ الْعِلْمُ بِرَاحَةِ الْجِسْمِ.

١٧٦ ـ (٦١٣) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، كِلاهُمَا عَنِ الأَزْرَقِ، قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ: حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ: أَنَّ رَجُلاً سَأَلَهُ عَنْ وَقْتِ الصَّلاةِ؟ فَقَالَ لَهُ: «صَلِّ مَعَنَا هَذَيْنِ» ـ يَعْنِي الْيَوْمَيْنِ ـ، فَلَمَّا زَالَتِ الشَّمْسُ أَمَرَ بِلالاً فَأَذَّنَ، ثُمَّ أَمَرَهُ فَأَقَامَ الظُّهْرَ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعَصْرَ، وَالشَّمْسُ مُرْتَفِعَةٌ بَيْضَاءُ نَقِيَّةٌ، ثُمَّ أَمَرَهُ فَأَقَامَ الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ. ثُمَّ أَمَرَهُ فَأَقَامَ الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ.

فَلَمَّا أَنْ كَانَ الْيَوْمُ الثَّانِي أَمَرَهُ فَأَبْرَدَ بِالظُّهْرِ، فَأَبْرَدَ بِهَا. فَأَنْعَمَ أَنْ يُبْرِدَ بِهَا. وَصَلَّى الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ، أَخَّرَهَا فَوْقَ الَّذِي كَانَ. وَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ

prior day). He offered the Evening (Maghrib) prayer before the twilight had faded away. He offered the Night (Isha) prayer when the (first) third of the night had passed. Then, he performed the Morning (Fajr) prayer when it was clear daylight.

Then, He (The Prophet) said: "Where is the man who asked about the time of prayer?" He (the asker) said: "O Messenger of Allah! Here I am". He (The Prophet) said: "The time for your prayer is within the limits of what you saw".

177-(...) Sulaiman Ibn Buraida narrated from his father that a man came to The Prophet "Allah's blessing and peace be upon him" and asked him about the times of prayer. He said: "Offer the prayer with us".

He ordered Bilal to announce the call for prayer in the darkness of night before daybreak and then he offered the morning (Fajr) prayer when dawn had appeared. He then ordered him to announce the call for the Noon (Dhuhr) prayer when the sun had declined from the zenith. He then ordered him to announce the call for the Afternoon (Asr) prayer when the sun was high. He ordered him to announce the call for the Evening (Maghrib) prayer when the sun had set. Then, he ordered him to call for the Night (Isha) prayer when the twilight had disappeared.

On the next day he ordered him (to call for the Fajr prayer) when there was light in the morning. Then, he ordered him (to call) for the noon (Dhuhr) prayer when it was cooler. Then, he ordered him (to announce the call) for the afternoon (Asr) prayer when the sun was bright and clear, and void of yellowness. Then, he ordered him (to call) for the Evening (Maghrib) prayer before the twilight sank down. Then, he ordered him (to call) for the Night (Isha) prayer when the (first) third of the night passed or a bit less. (Harami (a sub-narrator) was in doubt about that). In the next morning, he (The Prophet) said: "Where is the asker? (Then he said): The time of the prayer lies between (those two extremes)".

178-(614) Abu Bakr Ibn Abu Musa narrated from his father that once, somebody came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked him about the times of the (obligatory) prayers. But, he gave him no reply. Therefore, he established the Morning prayer when it was daybreak, and the people could hardly recognize one another. Then, he ordered that the Noon (Dhuhr) prayer should be established when the sun had passed the meridian and one would say that it was midday –and he (The Prophet) knew better than them-. Then, he ordered that the Afternoon (Asr) prayer should be established when the sun was high. Then, he

يَغِيبَ الشَّفَقُ. وَصَلَّى الْعِشَاءَ بَعْدَ مَا ذَهَبَ ثُلُثُ اللَّيْلِ. وَصَلَّى الْفَجْرَ فَأَسْفَرَ بِهَا.

ثُمَّ قَالَ: «أَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلاةِ؟» فَقَالَ الرَّجُلُ: أَنَا يَا رَسُولَ اللَّهِ. قَالَ: «وَقْتُ صَلاتِكُمْ بَيْنَ مَا رَأَيْتُمْ».

١٧٧ ـ (...) ـ وحدّثني إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ السَّامِيُّ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ. فَسَأَلَهُ عَنْ مَوَاقِيتِ الصَّلاةِ؟

فَقَالَ: «اشْهَدْ مَعَنَا الصَّلاةَ»، فَأَمَرَ بِلالاً فَأَذَّنَ بِغَلَسٍ، فَصَلَّى الصُّبْحَ حِينَ طَلَعَ الْفَجْرُ، ثُمَّ أَمَرَهُ بِالظُّهْرِ. حِينَ زَالَتِ الشَّمْسُ عَنْ بَطْنِ السَّمَاءِ، ثُمَّ أَمَرَهُ بِالْعَصْرِ وَالشَّمْسُ مُرْتَفِعَةٌ، ثُمَّ أَمَرَهُ بِالْمَغْرِبِ حِينَ وَجَبَتِ الشَّمْسُ.

ثُمَّ أَمَرَهُ بِالْعِشَاءِ حِينَ وَقَعَ الشَّفَقُ، ثُمَّ أَمَرَهُ الْغَدَ، فَنَوَّرَ بِالصُّبْحِ، ثُمَّ أَمَرَهُ بِالظُّهْرِ فَأَبْرَدَ، ثُمَّ أَمَرَهُ بِالْعَصْرِ وَالشَّمْسُ بَيْضَاءُ نَقِيَّةٌ لَمْ تُخَالِطْهَا صُفْرَةٌ، ثُمَّ أَمَرَهُ بِالْمَغْرِبِ قَبْلَ أَنْ يَقَعَ الشَّفَقُ، ثُمَّ أَمَرَهُ بِالْعِشَاءِ عِنْدَ ذَهَابِ ثُلُثِ اللَّيْلِ أَوْ بَعْضِهِ ـ شَكَّ حَرَمِيٌّ ـ فَلَمَّا أَصْبَحَ قَالَ: «أَيْنَ السَّائِلُ؟ مَا بَيْنَ مَا رَأَيْتَ وَقْتٌ».

١٧٨ ـ (٦١٤) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا بَدْرُ بْنُ عُثْمَانَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي مُوسَى، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ أَتَاهُ سَائِلٌ يَسْأَلُهُ عَنْ مَوَاقِيتِ الصَّلاةِ؟ فَلَمْ يَرُدَّ عَلَيْهِ شَيْئاً. قَالَ: فَأَقَامَ الْفَجْرَ حِينَ انْشَقَّ الْفَجْرُ، وَالنَّاسُ لا يَكَادُ يَعْرِفُ بَعْضُهُمْ بَعْضاً، ثُمَّ أَمَرَهُ فَأَقَامَ بِالظُّهْرِ.

حِينَ زَالَتِ الشَّمْسُ، وَالْقَائِلُ يَقُولُ: قَدِ انْتَصَفَ النَّهَارُ ـ وَهُوَ كَانَ أَعْلَمَ مِنْهُمْ ـ ثُمَّ أَمَرَهُ فَأَقَامَ بِالْعَصْرِ وَالشَّمْسُ مُرْتَفِعَةٌ، ثُمَّ أَمَرَهُ فَأَقَامَ بِالْمَغْرِبِ حِينَ وَقَعَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، ثُمَّ أَخَّرَ الْفَجْرَ مِنَ الْغَدِ حَتَّى انْصَرَفَ مِنْهَا.

ordered that the Evening (Maghrib) prayer should be established when the sun had sunk. Then, he ordered that the Night (Isha) prayer should be established when the twilight had disappeared.

On the next day, he delayed the Morning (Fajr) prayer so much that after finishing from it, one would say that the sun rose or it was about to rise. Then, he delayed the Noon prayer till it was near the time of afternoon prayer, as offered the day before. Then, he delayed the Afternoon prayer to the extent that after finishing from it, one would say that the sun turned red. Then, he delayed the Evening prayer till the twilight was about to disappear. He then delayed the Night prayer till it was one-third of the night. He then called the asker in the (next) morning and said: "The time of the (obligatory) prayers lies between those two (extremes)".

179-(...) Abu Bakr Ibn Abu Musa narrated on the authority of his father that once, somebody asked The Prophet "Allah's blessing and peace be upon him" about the (fixed) times of the (obligatory) prayers...(and mentioned a Hadith like that narrated on the authority of Ibn Numair, and said here that he offered the Evening (Maghrib) prayer on the next day before the twilight disappeared).

[32] It is desirable to delay the Noon prayer in the extreme heat until it becomes cooler, particularly for the one, who would go to some people (after the prayer) and on his way, he would be troubled by the extreme heat

180-(615) (Sa'id) Ibn Al-Musaiyyab and Abu Salama Ibn Abd Ar-Rahman narrated that Abu Huraira reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When it is very hot, perform (the Noon) Prayer when the extreme heat passes away, for the intensity of heat is from the exhalation of Hell".

(...) Sa'id Ibn Al-Musaiyyab and Abu Salama narrated that they heard Abu Huraira saying: The Messenger of Allah "Allah's blessing and peace be upon him" said (the same).

181-(...) Abu Huraira reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When it is very hot, perform (the Noon) Prayer when the extreme heat passes away, for the intensity of heat is from the exhalation of Hell".

Amr told: Abu Yunus narrated to me from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "(When it is very hot) delay (the Noon) Prayer until it becomes cooler, for the intensity of heat is from the exhalation of Hell".

وَالْقَائِلُ يَقُولُ: قَدْ طَلَعَتِ الشَّمْسُ أَوْ كَادَتْ! ثُمَّ أَخَّرَ الظُّهْرَ حَتَّى كَانَ قَرِيباً مِنْ وَقْتِ الْعَصْرِ بِالأَمْسِ، ثُمَّ أَخَّرَ الْعَصْرَ حَتَّى انْصَرَفَ مِنْهَا، وَالْقَائِلُ يَقُولُ: قَدِ احْمَرَّتِ الشَّمْسُ! ثُمَّ أَخَّرَ الْمَغْرِبَ حَتَّى كَانَ عِنْدَ سُقُوطِ الشَّفَقِ، ثُمَّ أَخَّرَ الْعِشَاءَ حَتَّى كَانَ ثُلُثُ اللَّيْلِ الأَوَّلُ، ثُمَّ أَصْبَحَ فَدَعَا السَّائِلَ فَقَالَ: «الْوَقْتُ بَيْنَ هَذَيْنِ».

١٧٩ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ بَدْرِ بْنِ عُثْمَانَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَىٰ. سَمِعَهُ مِنْهُ عَنْ أَبِيهِ: أَنَّ سَائِلاً أَتَى النَّبِيَّ ﷺ، فَسَأَلَهُ عَنْ مَوَاقِيتِ الصَّلاةِ؟... بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ. غَيْرَ أَنَّهُ قَالَ: فَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ فِي الْيَوْمِ الثَّانِي.

٣٢ ـ بابُ اسْتِحْبَابِ الإِبْرَادِ بالظُّهْرِ في شِدَّةِ الحَرّ لمنْ يَمْضي إلى جماعةٍ ويناله الحَرُّ في طريقه

١٨٠ ـ (٦١٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

(...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ: أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ وَسَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ... بِمِثْلِهِ، سَوَاءً.

١٨١ ـ (...) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَعَمْرُو بْنُ سَوَّادٍ وَأَحْمَدُ بْنُ عِيسَىٰ. قَالَ عَمْرٌو: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا ابْنُ وَهْبٍ: قَالَ: أَخْبَرَنِي عَمْرٌو: أَنَّ بُكَيْراً حَدَّثَهُ عَنْ بُسْرِ بْنِ سَعِيدٍ وَسَلْمَانَ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ الْيَوْمُ الْحَارُّ فَأَبْرِدُوا بِالصَّلاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

قَالَ عَمْرٌو: وَحَدَّثَنِي أَبُو يُونُسَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَبْرِدُوا عَنِ الصَّلاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

Amr reported: Ibn Shihab narrated the same to me from both Ibn Al-Musaiyyab and Abu Salama from Abu Huraira from The Messenger of Allah "Allah's blessing and peace be upon him".

182-(...) Al-Ala narrated from his father from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the extreme heat is from the exhalation of the Hell. So, (when it is very hot) delay the (Noon) prayer until it becomes cooler".

183-(...) Hammam Ibn Munabbih narrated: This is what Abu Huraira reported to us from the traditions of The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned many traditions, including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "Delay the (Noon) prayer until the extreme heat passes away. indeed, the intensity of heat is from the exhalation of Hell".

184-(616) Abu Dharr narrated: The caller for the prayer of the Messenger of Allah "Allah's blessing and peace be upon him" called for the Noon Prayer. Upon this the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let it cool down, let it cool down", or he said: "Wait, wait, for the intensity of heat is from the exhalation of Hell. When it is very hot, delay the Prayer till it becomes cooler". Abu Dharr commented: (He delayed it so much) until we saw (the shadow of) the mounds.

185-(617) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Fire (of Hell) complained to the Lord saying: "O Lord! Some parts of me have consumed the others". So it was allowed to take two exhalations, one exhalation in winter and the other in summer. That is why you find extreme heat (in summer) and extreme cold (in winter)".

186-(...) Abu Huraira reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When it is very hot, perform (the Noon) Prayer until the extreme heat passes away, for the intensity of heat is from the exhalation of Hell". He mentioned that the Fire (of Hell) complained to the Lord that some parts of it had consumed the others. So it was allowed to take two exhalations in the year: one exhalation in winter and the other in summer.

187-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Fire (of Hell) complained to the Lord saying: "O Lord! Some parts of me have consumed the others. So, allow me to exhale". So it was allowed to take two exhalations, one exhalation in winter and the other in summer. Whatever extreme cold you

قَالَ عَمْرٌو: وَحَدَّثَنِي ابْنُ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ... بِنَحْوِ ذَلِكَ.

١٨٢ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ هَذَا الْحَرَّ مِنْ فَيْحِ جَهَنَّمَ، فَأَبْرِدُوا بِالصَّلاَةِ».

١٨٣ ـ (...) ـ **حدّثنا** ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ؛ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ رَسُولُ اللَّهِ ﷺ: «أَبْرِدُوا عَنِ الْحَرِّ فِي الصَّلاَةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

١٨٤ ـ (٦١٦) ـ **حدّثني** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ مُهَاجِراً أَبَا الْحَسَنِ يُحَدِّثُ: أَنَّهُ سَمِعَ زَيْدَ بْنَ وَهْبٍ يُحَدِّثُ عَنْ أَبِي ذَرٍّ. قَالَ: أَذَّنَ مُؤَذِّنُ رَسُولِ اللَّهِ ﷺ بِالظُّهْرِ، فَقَالَ النَّبِيُّ ﷺ: «أَبْرِدْ أَبْرِدْ». أَوْ قَالَ: «انْتَظِرِ انْتَظِرْ»، وَقَالَ: «إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فَإِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلاَةِ».

قَالَ أَبُو ذَرٍّ: حَتَّى رَأَيْنَا فَيْءَ التُّلُولِ.

[البخاري: كتاب مواقيت الصلاة، باب الإبراد بالظهر في شدة الحر، رقم: ٥٣٥].

١٨٥ ـ (٦١٧) ـ **وحدّثني** عَمْرُو بْنُ سَوَّادٍ وَحَرْمَلَةُ بْنُ يَحْيَى ـ وَاللَّفْظُ لِحَرْمَلَةَ ـ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ؛ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «اشْتَكَتِ النَّارُ إِلَى رَبِّهَا. فَقَالَتْ: يَا رَبِّ، أَكَلَ بَعْضِي بَعْضاً، فَأَذِنَ لَهَا بِنَفَسَيْنِ: نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْفِ، فَهُوَ أَشَدُّ مَا تَجِدُونَ مِنَ الْحَرِّ. وَأَشَدُّ مَا تَجِدُونَ مِنَ الزَّمْهَرِيرِ».

١٨٦ ـ (...) ـ **وحدّثني** إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ مَوْلَى الأَسْوَدِ بْنِ سُفْيَانَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَمُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلاَةِ. فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ». وَذَكَرَ: «أَنَّ النَّارَ اشْتَكَتْ إِلَى رَبِّهَا، فَأَذِنَ لَهَا فِي كُلِّ عَامٍ بِنَفَسَيْنِ: نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْفِ».

١٨٧ ـ (...) ـ **وحدّثني** حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا حَيْوَةُ. قَالَ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ؛ قَالَ: «قَالَتِ النَّارُ: رَبِّ، أَكَلَ بَعْضِي بَعْضاً، فَأْذَنْ لِي أَتَنَفَّسْ، فَأَذِنَ لَهَا بِنَفَسَيْنِ: نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْفِ، فَمَا وَجَدْتُمْ مِنْ

find (in winter)is from the exhalation of the Hell, and whatever extreme heat you find (in summer) is from the exhalation of the Hell".

[33] It is desirable to offer the Noon prayer at the earliest hour (of its stated time) when it is not very hot

188-(618) Jaber Ibn Samura narrated: The Prophet "Allah's blessing and peace be upon him" used to offer the Noon prayer whenever the sun declined.

189-(619) Khabbab narrated: We complained to The Messenger of Allah "Allah's blessing and peace be upon him" of (the difficulty of) performing (the Noon) prayer on the scorching heated (ground or sand), but he paid no attention to our complaint.

190-(...) Khabbab narrated: We came to The Messenger of Allah "Allah's blessing and peace be upon him" and complained to him of (offering the prayer on) the scorching heated ground (or sand), but he paid no attention to our complaint. (Zuhair, a sub-narrator, said: I asked Abu Ishaq: "Did he mean the Noon (Dhuhr) prayer?" he answered in the affirmative. I asked him once again: "Did he mean offering it at the earliest hour (of its fixed stated time)?" he replied in the affirmative).

191-(620) Anas Ibn Malik narrated: We used to perform (the Noon) prayer with The Messenger of Allah "Allah's blessing and peace be upon him" in the scorching heat. But if anyone of us found it hard to place his forehead on the ground (for prostration), he would spread his garment on which he would prostrate.

[34] It is desirable to offer the Afternoon prayer at the earliest moments of its stated time

192-(621) Anas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to perform the Afternoon (Asr) prayer when the sun was high and bright, and one could leave for the Heights (four miles from Medina) and reach there while the sun was still high.

But, Qutaiba (a sub-narrator) did not mention (leave for the Heights).

(...) Anas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the Afternoon prayer...(and mentioned the same previous narration).

193-(...) Anas narrated: We used to perform the Afternoon (Asr) prayer with The Messenger of Allah "Allah's blessing and peace be upon him" and one could leave for Quba and reach there while the sun was still high.

بَرْدٍ أَوْ زَمْهَرِيرٍ فَمِنْ نَفَسِ جَهَنَّمَ، وَمَا وَجَدْتُمْ مِنْ حَرٍّ أَوْ حَرُورٍ فَمِنْ نَفَسِ جَهَنَّمَ».

٣٣ ـ بابُ اسْتِحْباب تقديم الظُّهْرِ في أَوَّلِ الوَقْتِ في غير شِدَّةِ الحَرّ

١٨٨ ـ (٦١٨) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ، كِلاهُمَا عَنْ يَحْيَىٰ الْقَطَّانِ وَابْنِ مَهْدِيٍّ. قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنِي يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ. قَالَ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ. قَالَ ابْنُ الْمُثَنَّىٰ: وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ إِذَا دَحَضَتِ الشَّمْسُ.

١٨٩ ـ (٦١٩) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ سَلاَّمُ بْنُ سُلَيْمٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ وَهْبٍ، عَنْ خَبَّابٍ؛ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللَّهِ ﷺ الصَّلاَةَ فِي الرَّمْضَاءِ، فَلَمْ يُشْكِنَا.

١٩٠ ـ (...) ـ وحدّثنا أَحْمَدُ بْنُ يُونُسَ وَعَوْنُ بْنُ سَلاَّمٍ، ـ قَالَ عَوْنٌ: أَخْبَرَنَا. وَقَالَ ابْنُ يُونُسَ ـ وَاللَّفْظُ لَهُ ـ حَدَّثَنَا زُهَيْرٌ ـ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ سَعِيدِ بْنِ وَهْبٍ، عَنْ خَبَّابٍ؛ قَالَ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ فَشَكَوْنَا إِلَيْهِ حَرَّ الرَّمْضَاءِ فَلَمْ يُشْكِنَا.

قَالَ زُهَيْرٌ: قُلْتُ لأَبِي إِسْحَاقَ: أَفِي الظُّهْرِ؟ قَالَ: نَعَمْ. قُلْتُ: أَفِي تَعْجِيلِهَا؟ قَالَ: نَعَمْ.

١٩١ ـ (٦٢٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ غَالِبٍ الْقَطَّانِ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ فِي شِدَّةِ الْحَرِّ، فَإِذَا لَمْ يَسْتَطِعْ أَحَدُنَا أَنْ يُمَكِّنَ جَبْهَتَهُ مِنَ الأَرْضِ، بَسَطَ ثَوْبَهُ، فَسَجَدَ عَلَيْهِ.

[البخاري: كتاب الصلاة، باب السجود على الثوب من شدة الحر، رقم: ٣٨٥].

٣٤ ـ بابُ استحباب التَّبكِيرِ بالعصرِ

١٩٢ ـ (٦٢١) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ.(ح) قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ، فَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِيَ، فَيَأْتِي الْعَوَالِيَ، وَالشَّمْسُ مُرْتَفِعَةٌ. وَلَمْ يَذْكُرْ قُتَيْبَةُ: فَيَأْتِي الْعَوَالِيَ.

(...) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ... بِمِثْلِهِ، سَوَاءً.

١٩٣ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَال: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كُنَّا نُصَلِّي الْعَصْرَ. ثُمَّ يَذْهَبُ الذَّاهِبُ إِلَى قُبَاءٍ. فَيَأْتِيهِمْ وَالشَّمْسُ مُرْتَفِعَةٌ.

[البخاري: كتاب مواقيت الصلاة، باب استحباب التبكير بالعصر، رقم: ٥٤٨].

194-(...) Anas Ibn Malik narrated: We used to offer the Afternoon (Asr) prayer (with The Prophet) and then anyone of us would leave for (the district of) Banu Amr Ibn Awf (two miles from Medina) and find them (having started to) perform the Afternoon (Asr) prayer.

195-(622) Al-Ala narrated: Once, we came to the house of Anas Ibn Malik in Basra after performing the Noon Prayer. His (Anas's) house was situated by the side of the mosque. He asked us: "Have you performed the Afternoon (Asr) Prayer?" We said: "Just a few minutes earlier, we finished the Noon (Dhuhr) Prayer". He said: "Then, perform the Afternoon (Asr) Prayer". We stood up and performed our Prayer. When we finished from it, he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "This is the (way of the) prayer of a hypocrite: i.e. he sits watching the sun, and when it lies between the horns of Satan, he rises and strikes the ground four times (hastily), during which, he never mentions Allah but a little".

196-(623) Abu Umama narrated: we prayed The Dhuhr behind Umar Ibn Abd Al-Aziz. When we got out, we left for Anas Ibn Malik and found him praying The Asr. I asked him: "O uncle! What is this prayer you offered?" he said: "This is The Asr prayer; and that is (its due time) fixed by The Messenger of Allah "Allah's blessing and peace be upon him", (in which) we used to offer with him".

197-(624) Anas Ibn Malik narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Afternoon (Asr) prayer. After he had finished, a man from Banu Salama came and said to him: "O Messenger of Allah! We intended to butcher a camel of us, and we wished that you would be present (with us)". He (The Prophet) answered in the affirmative. Then, he set out, and we set out with him. (When we arrived there) we found that the camel had not yet been butchered. It was butchered, cut (to parts) and cooked, and from which we ate (and all of that was) before the sun disappeared.

198-(625) Rafi Ibn Khadij narrated: We used to perform the Afternoon (Asr) Prayer with the Messenger of Allah "Allah's blessing and peace be upon him", then the camel would be slaughtered, ten parts (of it) would be distributed, then it would be cooked and from whose cooked meat we would eat (and all of that would be) before the sinking of the sun.

199-(...) The same was narrated on the authority of Al-Awza'i, with the same chain of transmitters. But here he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", we used to

١٩٤ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُصَلِّي الْعَصْرَ ثُمَّ يَخْرُجُ الإِنْسَانُ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ، فَيَجِدُهُمْ يُصَلُّونَ الْعَصْرَ.

١٩٥ ـ (٦٢٢) ـ وحدّثنا يَحْيَىٰ بْنُ أَيُّوبَ وَمُحَمَّدُ بْنُ الصَّبَّاحِ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنِ الْعَلاءِ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّهُ دَخَلَ عَلَى أَنَسِ بْنِ مَالِكٍ فِي دَارِهِ بِالْبَصْرَةِ حِينَ انْصَرَفَ مِنَ الظُّهْرِ ـ وَدَارُهُ بِجَنْبِ الْمَسْجِدِ ـ، فَلَمَّا دَخَلْنَا عَلَيْهِ قَالَ: أَصَلَّيْتُمُ الْعَصْرَ؟ فَقُلْنَا لَهُ: إِنَّمَا انْصَرَفْنَا السَّاعَةَ مِنَ الظُّهْرِ. قَالَ: فَصَلُّوا الْعَصْرَ، فَقُمْنَا فَصَلَّيْنَا، فَلَمَّا انْصَرَفْنَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تِلْكَ صَلاةُ الْمُنَافِقِ يَجْلِسُ يَرْقُبُ الشَّمْسَ، حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيِ الشَّيْطَانِ، قَامَ فَنَقَرَهَا أَرْبَعاً. لا يَذْكُرُ اللَّهَ فِيهَا إِلا قَلِيلاً».

١٩٦ ـ (٦٢٣) ـ وحدّثنا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ أَبِي بَكْرِ بْنِ عُثْمَانَ بْنِ سَهْلِ بْنِ حُنَيْفٍ؛ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ بْنَ سَهْلٍ يَقُولُ: صَلَّيْنَا مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ الظُّهْرَ. ثُمَّ خَرَجْنَا حَتَّى دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ. فَوَجَدْنَاهُ يُصَلِّي الْعَصْرَ. فَقُلْتُ: يَا عَمِّ، مَا هَذِهِ الصَّلاةُ الَّتِي صَلَّيْتَ؟ قَالَ: الْعَصْرُ. وَهَذِهِ صَلاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ الَّتِي كُنَّا نُصَلِّي مَعَهُ.

[البخاري: كتاب مواقيت الصلاة، باب وقت العصر، رقم: ٥٤٩].

١٩٧ ـ (٦٢٤) ـ حدّثنا عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ وَأَحْمَدُ بْنُ عِيسَىٰ، ـ وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ ـ قَالَ عَمْرٌو: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا ابْنُ وَهْبٍ ـ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ: أَنَّ مُوسَى بْنَ سَعْدٍ الأَنْصَارِيَّ حَدَّثَهُ عَنْ حَفْصِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ الْعَصْرَ، فَلَمَّا انْصَرَفَ أَتَاهُ رَجُلٌ مِنْ بَنِي سَلِمَةَ. فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّا نُرِيدُ أَنْ نَنْحَرَ جَزُوراً لَنَا، وَنَحْنُ نُحِبُّ أَنْ تَحْضُرَهَا. قَالَ: «نَعَمْ»، فَانْطَلَقَ وَانْطَلَقْنَا مَعَهُ، فَوَجَدْنَا الْجَزُورَ لَمْ تُنْحَرْ، فَنُحِرَتْ، ثُمَّ قُطِّعَتْ، ثُمَّ طُبِخَ مِنْهَا، ثُمَّ أَكَلْنَا، قَبْلَ أَنْ تَغِيبَ الشَّمْسُ.

وَقَالَ الْمُرَادِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنِ ابْنِ لَهِيعَةَ وَعَمْرِو بْنِ الْحَارِثِ، فِي هَذَا الْحَدِيثِ.

١٩٨ ـ (٦٢٥) ـ حدّثنا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ أَبِي النَّجَاشِيِّ. قَالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: كُنَّا نُصَلِّي الْعَصْرَ مَعَ رَسُولِ اللَّهِ ﷺ. ثُمَّ تُنْحَرُ الْجَزُورُ، فَتُقْسَمُ عَشْرَ قِسَمٍ، ثُمَّ تُطْبَخُ، فَنَأْكُلُ لَحْماً نَضِيجاً قَبْلَ مَغِيبِ الشَّمْسِ.

[البخاري: كتاب الشركة، باب الشركة في الطعام والنهد والعروض، رقم: ٢٤٨٥].

١٩٩ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ وَشُعَيْبُ بْنُ إِسْحَاقَ الدِّمَشْقِيُّ. قَالا: حَدَّثَنَا الأَوْزَاعِيُّ، بِهَذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: كُنَّا نَنْحَرُ الْجَزُورَ عَلَى

butcher the camel after the Asr prayer... and did not say: We used to offer (the Asr) prayer with him.

[35] The severity of punishment for missing the Asr prayer

200-(626) Ibn Umar narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever misses the Afternoon (Asr) Prayer, would be as if he has been deprived of his family and property".

(...) Salim narrated the same from his father (Ibn Umar) who attributed it to The Prophet "Allah's blessing and peace be upon him".

201-(...) Salim Ibn Abdullah narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever misses the Afternoon (Asr) Prayer, would be as if he has been deprived of his family and property".

202-(627) Ali narrated: When it was the day of the (holy battle of the) Confederates, The Messenger of Allah "Allah's blessing and peace be upon him" said (invoking evil against the unbelievers): "Might Allah fill their graves and houses with fire as they have detained and occupied us from performing the middle (i.e. the Afternoon) prayer till the sun sank".

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters.

[36] The proof that the middle prayer is the Afternoon (Asr) prayer

203-(...) Ali narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said on the day of the (holy Battle of the) Confederates: "We were occupied from offering the middle (i.e. Asr) prayer, till the sun set. Might Allah fill their graves, houses, or stomachs with fire". (Shu'ba, a sub-narrator is in doubt about "houses" and "stomachs").

(...) The same was narrated on the authority of Quatada, with the same chain of transmitters, and said: "Their houses and graves" with no doubt.

204-(...) Ali narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said on the day of the (holy Battle of the) Confederates, while he was sitting on one of the openings of the trench: "They (the unbelievers) occupied us from offering the middle (i.e. Asr) prayer, till the sun set. Might Allah fill their graves and houses, (or said their graves and stomachs) with fire".

205-(...) Ali narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said on the day of the (holy Battle of the) Confederates: "They (the unbelievers) occupied us from performing the

عَهْدِ رَسُولِ اللَّهِ ﷺ، بَعْدَ الْعَصْرِ. وَلَمْ يَقُلْ: كُنَّا نُصَلِّي مَعَهُ.

٣٥ ـ بابُ التَّغْلِيظِ في تَفْوِيتِ صَلاةِ العَصْرِ

٢٠٠ ـ (٦٢٦) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الَّذِي تَفُوتُهُ صَلاةُ الْعَصْرِ كَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ».

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. قَالا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ. قَالَ عَمْرٌو: يَبْلُغُ بِهِ. وَقَالَ أَبُو بَكْرٍ: رَفَعَهُ.

[البخاري: كتاب مواقيت الصلاة، باب إثم من فاتته العصر، رقم: ٥٥٢].

٢٠١ ـ (...) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ ـ وَاللَّفْظُ لَهُ ـ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ فَاتَتْهُ الْعَصْرُ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ».

٢٠٢ ـ (٦٢٧) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ، قَالَ: لَمَّا كَانَ يَوْمُ الأَحْزَابِ قَالَ رَسُولُ اللَّهِ ﷺ: «مَلأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ نَاراً، كَمَا حَبَسُونَا وَشَغَلُونَا عَنِ الصَّلاةِ الْوُسْطَى، حَتَّى غَابَتِ الشَّمْسُ».

[البخاري: كتاب الجهاد، باب الدعاء على المشركين بالهزيمة والزلزلة، رقم: ٢٩٣١].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ. (ح) وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، جَمِيعاً عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ.

٣٦ ـ بابُ الدَّلِيلِ لِمَنْ قال: الصَّلاةُ الوُسْطَى هي صَلاةُ العَصْرِ

٢٠٣ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَبِي حَسَّانَ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، يَوْمَ الأَحْزَابِ: «شَغَلُونَا عَنْ صَلاةِ الْوُسْطَى حَتَّى آبَتِ الشَّمْسُ. مَلأَ اللَّهُ قُبُورَهُمْ نَاراً. أَوْ: بُيُوتَهُمْ أَوْ: بُطُونَهُمْ».

شَكَّ شُعْبَةُ فِي الْبُيُوتِ وَالْبُطُونِ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ. وَقَالَ: بُيُوتَهُمْ وَقُبُورَهُمْ. وَلَمْ يَشُكَّ..

٢٠٤ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ عَلِيٍّ. (ح) وَحَدَّثَنَاهُ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ ـ وَاللَّفْظُ لَهُ ـ قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ يَحْيَى، سَمِعَ عَلِيّاً يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، يَوْمَ الأَحْزَابِ، وَهُوَ قَاعِدٌ عَلَى فُرْضَةٍ مِنْ فُرَضِ الْخَنْدَقِ: «شَغَلُونَا عَنِ الصَّلاةِ الْوُسْطَى، حَتَّى غَرَبَتِ الشَّمْسُ. مَلأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ ـ أَوْ قَالَ: قُبُورَهُمْ وَبُطُونَهُمْ ـ نَاراً».

٢٠٥ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ، قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ شُتَيْرِ بْنِ شَكَلٍ، عَنْ عَلِيٍّ؛ قَالَ:

middle prayer, i.e. the Asr prayer. Might Allah fill their houses and graves with fire". Then, he performed it (in the period) between the Evening (Maghrib) prayer and the Night (Isha) prayer.

206-(628) Abdullah narrated: (On the day of the holy battle of the Confederates) the unbelievers detained The Messenger of Allah "Allah's blessing and peace be upon him" from offering the Afternoon (Asr) prayer, until the sun turned red (or pale). Upon this, he (The Prophet) commented: "They occupied us from offering the middle prayer, i.e. the Afternoon (Asr) prayer. Might Allah fill (or stuff) their bellies and graves with fire".

207-(629) Abu Yunus, the freed slave of A'isha said: A'isha ordered me to transcribe a copy of the Quran for her and said: When you reach this verse: "Guard strictly the prayers and (particularly) the middle prayer" (The Heifer "Al-Baqara" 238), inform me. When I reached it, I informed her and she dictated to me (the following): "Guard strictly the prayers and (particularly) the middle prayer and the Afternoon (Asr) prayer, and stand up devoutly obedient to Allah". A'isha said: No doubt, I heard that from The Messenger of Allah "Allah's blessing and peace be upon him".

208-(630) Al-Bara Ibn Azib narrated: (At first) the following Verse was revealed: "Guard strictly the prayers, and (particularly) the Afternoon (Asr) prayer", which we recited as much as Allah willed. Then it was annulled by Allah in this way: "Guard strictly the prayers and (particularly) the middle prayer". (A man, who was present with Shaqiq, asked: "Is it then the Asr prayer?" Al-Bara said: "I told you how it was revealed (at first), and how it was annulled (by Allah), and Allah knows best").

Muslim said: Al-Ashja'i narrated it from Sufyan Ath-Thawri, from Al-Aswad Ibn Qais, from Shaqiq Ibn Uqba, from Al-Bara Ibn Azib, who said: We recited it (the previous Verse) for a long time with The Prophet "Allah's blessing and peace be upon him" (before being annulled).

209-(631) Jaber Ibn Abdullah narrated: Umar Ibn Al-Khattab had been cursing the pagans of Quraish on the day of the (holy Battle of the) Trench. He came (to the Prophet) and said: "O Messenger of Allah! By Allah, I could not perform the Afternoon (Asr) Prayer till the sun set". The Prophet "Allah's blessing and peace be upon him" said: "By Allah, I, too, have not offered it yet". So we went to (the valley of) But'han. The Messenger of Allah "Allah's blessing and peace be upon him" performed ablution and we too performed ablution. Then the Messenger of Allah "Allah's blessing and peace be upon him" performed the Afternoon (Asr) Prayer after the sun had set, and then performed the Evening (Maghrib) Prayer after it.

قَالَ رَسُولُ اللَّهِ ﷺ، يَوْمَ الأَحْزَابِ: «شَغَلُونَا عَنِ الصَّلاةِ الْوُسْطَى صَلاةِ الْعَصْرِ. مَلأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَاراً»، ثُمَّ صَلاَّهَا بَيْنَ الْعِشَاءَيْنِ، بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

٢٠٦ ـ (٦٢٨) ـ وحدّثنا عَوْنُ بْنُ سَلاَّمٍ الْكُوفِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ طَلْحَةَ الْيَامِيُّ، عَنْ زُبَيْدٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ. قَالَ: حَبَسَ الْمُشْرِكُونَ رَسُولَ اللَّهِ ﷺ عَنْ صَلاةِ الْعَصْرِ. حَتَّى احْمَرَّتِ الشَّمْسُ أَوِ اصْفَرَّتْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «شَغَلُونَا عَنِ الصَّلاةِ الْوُسْطَى صَلاةِ الْعَصْرِ. مَلأَ اللَّهُ أَجْوَافَهُمْ وَقُبُورَهُمْ نَاراً»، أَوْ قَالَ: «حَشَا اللَّهُ أَجْوَافَهُمْ وَقُبُورَهُمْ نَاراً».

٢٠٧ ـ (٦٢٩) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي يُونُسَ مَوْلَى عَائِشَةَ: أَنَّهُ قَالَ: أَمَرَتْنِي عَائِشَةُ أَنْ أَكْتُبَ لَهَا مُصْحَفاً. وَقَالَتْ: إِذَا بَلَغْتَ هَذِهِ الآيَةَ فَآذِنِّي: ﴿حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ﴾ [البقرة: ٢٣٨] قال: فَلَمَّا بَلَغْتُهَا آذَنْتُهَا، فَأَمْلَتْ عَلَيَّ: حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاةِ الْوُسْطَى وَصَلاةِ الْعَصْرِ، وَقُومُوا لِلَّهِ قَانِتِينَ. قَالَتْ عَائِشَةُ: سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ.

٢٠٨ ـ (٦٣٠) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا الْفُضَيْلُ بْنُ مَرْزُوقٍ، عَنْ شَقِيقِ بْنِ عُقْبَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: نَزَلَتْ هَذِهِ الآيَةُ: حَافِظُوا عَلَى الصَّلَوَاتِ وَصَلاةِ الْعَصْرِ، فَقَرَأْنَاهَا مَا شَاءَ اللَّهُ. ثُمَّ نَسَخَهَا اللَّهُ. فَنَزَلَتْ: ﴿حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ﴾، فَقَالَ رَجُلٌ كَانَ جَالِساً عِنْدَ شَقِيقٍ لَهُ: هِيَ إِذَنْ صَلاةُ الْعَصْرِ. فَقَالَ الْبَرَاءُ: قَدْ أَخْبَرْتُكَ كَيْفَ نَزَلَتْ. وَكَيْفَ نَسَخَهَا اللَّهُ. وَاللَّهُ أَعْلَمُ.

قَالَ مُسْلِمٌ: وَرَوَاهُ الأَشْجَعِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ شَقِيقِ بْنِ عُقْبَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ. قَالَ: قَرَأْنَاهَا مَعَ النَّبِيِّ ﷺ زَمَاناً... بِمِثْلِ حَدِيثِ فُضَيْلِ بْنِ مَرْزُوقٍ.

٢٠٩ ـ (٦٣١) ـ وحدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، عَنْ مُعَاذِ بْنِ هِشَامٍ، قَالَ أَبُو غَسَّانَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ. قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ، يَوْمَ الْخَنْدَقِ، جَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ. وَقَالَ: يَا رَسُولَ اللَّهِ، وَاللَّهِ مَا كِدْتُ أَنْ أُصَلِّيَ الْعَصْرَ حَتَّى كَادَتْ أَنْ تَغْرُبَ الشَّمْسُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَوَاللَّهِ، إِنْ صَلَّيْتُهَا»، فَنَزَلْنَا إِلَى بُطْحَانَ، فَتَوَضَّأَ رَسُولُ اللَّهِ ﷺ وَتَوَضَّأْنَا، فَصَلَّى رَسُولُ اللَّهِ ﷺ الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ.

[البخاري: كتاب مواقيت الصلاة، باب من صلى بالناس جماعة بعد ذهاب الوقت، رقم: ٥٩٦].

(...) It was narrated on the authority of Yahya Ibn Abu Kathir, with the same chain of transmitters.

[37] The excellence of offering both the Morning and the Afternoon prayers, and guarding them strictly

210-(632) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Angels come to you in succession, by night and by day, and they all gather at the Dawn and Afternoon Prayers. Those (angels) who spend the night among you ascend, with their Lord asking them, though He is the best to know about them: "How did you leave My slaves?" They reply: "We left them while they were praying and we came to them while they were praying"".

(...) Hammam Ibn Munabbih narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him": "Angels take turns among you..." (and mentioned the same previous narration).

211-(633) Jarir Ibn Abdullah narrated: We were sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when he looked at the full moon and remarked: "You will see your Lord as you are seeing this moon, and you will not be troubled in seeing Him. So if you can, do not let yourselves be overpowered (and detained from) offering the Prayer before the rising of the sun and before its setting, i.e. the Afternoon Prayer and the Morning Prayer". Jarir recited: " Celebrate (the praises of) thy Lord before the rising of the sun and before its setting ". (Ta Ha 130)

212-(...) Both of Abu Usama and Waki narrated the same, with the same chain of transmitters, and said: "Verily, you would be shown to your Lord, Whom you would see as if you see this (full) moon". then, he recited (directly) and did not say that Jarir had recited.

213-(634) Abu Bakr Ibn Imara Ibn Ruwaiba narrated from his father: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "No one, who offered prayer before the rise of the sun and before its setting, i.e. both Fajr and Asr prayers, would be admitted in the (Hell) fire". A man from the people of Basra asked him: "Did you hear that from The Messenger of Allah "Allah's blessing and peace be upon him"?" he replied in the affirmative. The man said: "I bear testimony that I heard it from The Messenger of Allah "Allah's blessing and peace be upon him": My ears heard it, and my heart kept (and understood) it".

214-(...) Abu Bakr Ibn Imara Ibn Ruwaiba narrated from his father: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "No one, who offered prayer before the rise of the sun and before

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ قَالَ أَبُو بَكْرٍ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا وَكِيعٌ ـ عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، فِي هَٰذَا الإِسْنَادِ... بِمِثْلِهِ.

٣٧ ـ باب فَضْل صلاتَي الصبح والعصر والمُحَافَظة عليهما

٢١٠ ـ (٦٣٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتَعَاقَبُونَ فِيكُمْ مَلائِكَةٌ بِاللَّيْلِ، وَمَلائِكَةٌ بِالنَّهَارِ. وَيَجْتَمِعُونَ فِي صَلاةِ الْفَجْرِ وَصَلاةِ الْعَصْرِ. ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ رَبُّهُمْ ـ وَهُوَ أَعْلَمُ بِهِمْ ـ: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ».

[البخاري: كتاب مواقيت الصلاة، باب فضل صلاة العصر، رقم: ٥٥٥].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «وَالْمَلائِكَةُ يَتَعَاقَبُونَ فِيكُمْ...» بِمِثْلِ حَدِيثِ أَبِي الزِّنَادِ.

٢١١ ـ (٦٣٣) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: حَدَّثَنَا قَيْسُ بْنُ أَبِي حَازِمٍ. قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ وَهُوَ يَقُولُ: كُنَّا جُلُوساً عِنْدَ رَسُولِ اللَّهِ ﷺ. إِذْ نَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ: «أَمَا إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَٰذَا الْقَمَرَ، لا تُضَامُّونَ فِي رُؤْيَتِهِ. فَإِنِ اسْتَطَعْتُمْ أَنْ لا تُغْلَبُوا عَلَى صَلاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» يَعْنِي: الْعَصْرَ وَالْفَجْرَ. ثُمَّ قَرَأَ جَرِيرٌ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ غُرُوبِهَا﴾ [طه: ١٣٠].

[البخاري: كتاب مواقيت الصلاة، باب فضل صلاة العصر، رقم: ٥٥٤].

٢١٢ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ وَوَكِيعٌ، بِهَٰذَا الإِسْنَادِ. وَقَالَ: «أَمَا إِنَّكُمْ سَتُعْرَضُونَ عَلَى رَبِّكُمْ، فَتَرَوْنَهُ كَمَا تَرَوْنَ هَٰذَا الْقَمَرَ» وَقَالَ: ثُمَّ قَرَأَ. وَلَمْ يَقُلْ: جَرِيرٌ.

٢١٣ ـ (٦٣٤) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ وَكِيعٍ. قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي خَالِدٍ وَمِسْعَرٍ وَالْبَخْتَرِيِّ بْنِ الْمُخْتَارِ. سَمِعُوهُ مِنْ أَبِي بَكْرِ بْنِ عُمَارَةَ بْنِ رُؤَيْبَةَ، عَنْ أَبِيهِ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّىٰ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» يَعْنِي: الْفَجْرَ وَالْعَصْرَ. فَقَالَ لَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ. أَنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ. قَالَ الرَّجُلُ: وَأَنَا أَشْهَدُ أَنِّي سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِي.

٢١٤ ـ (...) ـ وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا شَيْبَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ ابْنِ عُمَارَةَ بْنِ رُؤَيْبَةَ، عَنْ أَبِيهِ. قَالَ: قَالَ

its setting, would be admitted in the (Hell) fire". With him, there was a man from the people of Basra, who asked him: "Did you hear that from The Prophet "Allah's blessing and peace be upon him"?" he replied: "Yes, and I bear testimony on that". The man said: "I also bear testimony that I heard it from The Prophet "Allah's blessing and peace be upon him" in the same place where you heard it".

215-(635) Abu Bakr narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who offered two Prayers at two cool (hours) would be admitted in Paradise".

(...) The same Hadith was narrated on the authority of Hammam, with the same chain of transmitters, and said Abu Musa, instead of Abu Bakr.

[38] The (stated) time of the Evening prayer starts just after sunset

216-(636) Salama Ibn Al-Akwa narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to perform the Evening Prayer when sun had Just set and disappeared (behind the horizon).

217-(637) Rafi Ibn Khadij narrated: We used to offer the Evening Prayer with the Messenger of Allah "Allah's blessing and peace be upon him" and then one of us would go away and he could see the (far) place where his arrow would reach.

(...) Rafi Ibn Khadij narrated: We used to offer the Evening (Maghrib) prayer...(and mentioned the same previous narration).

[39] The time of the Night (Isha) prayer, and delaying it

218-(638) Urwa Ibn Az-Zubair narrated that A'isha, the wife of The Prophet "Allah's blessing and peace be upon him" told him: Once, The Messenger of Allah "Allah's blessing and peace be upon him" delayed (offering) the Night (Isha) prayer, called (according to some ancient Arabs) the Darkness (prayer) until it was dark (in the night). The Messenger of Allah "Allah's blessing and peace be upon him" did not come out (of his dwelling place) until Umar Ibn Al-Khattab said (loudly): "Both women and children went to sleep". When The Messenger of Allah "Allah's blessing and peace be upon him" came out, he said to the people in the mosque: "None waits it (the Isha prayer) but you from amongst the people of the earth". That was before Islam grew widespread among the people. (Harmala added in his narration that Ibn Shihab had told him that The Messenger of Allah "Allah's blessing and peace be upon him" further said: "You are not to coerce The Messenger of Allah "Allah's blessing and

رَسُولُ اللَّهِ ﷺ: «لا يَلِجِ النَّارَ مَنْ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا»، وَعِنْدَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ فَقَالَ: أَنْتَ سَمِعْتَ هَذَا مِنَ النَّبِيِّ ﷺ؟ قَالَ: نَعَمْ. أَشْهَدُ بِهِ عَلَيْهِ. قَالَ: وَأَنَا أَشْهَدُ. لَقَدْ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُهُ، بِالْمَكَانِ الَّذِي سَمِعْتَهُ مِنْهُ.

٢١٥ ـ (٦٣٥) ـ وحدّثنا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى: حَدَّثَنِي أَبُو جَمْرَةَ الضُّبَعِيُّ، عَنْ أَبِي بَكْرٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ».

[البخاري: كتاب مواقيت الصلاة، باب فضل صلاة الفجر، رقم: ٥٧٤].

(...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ. (ح) قَالَ: وَحَدَّثَنَا ابْنُ حِرَاشٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، قَالا جَمِيعاً: حَدَّثَنَا هَمَّامٌ، بِهَذَا الإِسْنَادِ وَنَسَبَا أَبَا بَكْرٍ فَقَالا: ابْنُ أَبِي مُوسَى.

٣٨ ـ بابُ بَيَانِ أَنَّ أَوَّلَ وَقْتِ الْمَغْرِبِ عند غُرُوبِ الشَّمْسِ

٢١٦ ـ (٦٣٦) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ ـ وَهُوَ ابْنُ إِسْمَاعِيلَ ـ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ وَتَوَارَتْ بِالْحِجَابِ.

[البخاري: كتاب مواقيت الصلاة، باب وقت المغرب، رقم: ٥٦١].

٢١٧ ـ (٦٣٧) ـ وحدّثنا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي أَبُو النَّجَاشِيِّ. قَالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: كُنَّا نُصَلِّي الْمَغْرِبَ، مَعَ رَسُولِ اللَّهِ ﷺ، فَيَنْصَرِفُ أَحَدُنَا وَإِنَّهُ لَيُبْصِرُ مَوَاقِعَ نَبْلِهِ.

[البخاري: كتاب مواقيت الصلاة، باب وقت المغرب، رقم: ٥٥٩].

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ الدِّمَشْقِيُّ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي أَبُو النَّجَاشِيِّ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ، قَالَ: كُنَّا نُصَلِّي الْمَغْرِبَ... بِنَحْوِهِ.

٣٩ ـ بابُ وقتِ العِشَاء وتَأْخِيرِها

٢١٨ ـ (٦٣٨) ـ وحدّثنا عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ وَحَرْمَلَةُ بْنُ يَحْيَى، قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ: أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ. قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ لَيْلَةً مِنَ اللَّيَالِي بِصَلاةِ الْعِشَاءِ ـ وَهِيَ الَّتِي تُدْعَى الْعَتَمَةَ ـ فَلَمْ يَخْرُجْ رَسُولُ اللَّهِ ﷺ حَتَّى قَالَ عُمَرُ بْنُ الْخَطَّابِ: نَامَ النِّسَاءُ وَالصِّبْيَانُ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ، فَقَالَ لأَهْلِ الْمَسْجِدِ حِينَ خَرَجَ عَلَيْهِمْ: «مَا يَنْتَظِرُهَا أَحَدٌ مِنْ أَهْلِ الأَرْضِ غَيْرُكُمْ»، وَذَلِكَ قَبْلَ أَنْ يَفْشُوَ الإِسْلامُ فِي النَّاسِ.

زَادَ حَرْمَلَةُ فِي رِوَايَتِهِ: قَالَ ابْنُ شِهَابٍ: وَذُكِرَ لِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَمَا كَانَ

peace be upon him" to the prayer". That was when Umar Ibn Al-Khattab shouted (as shown above).

(...) It was narrated on the authority of Ibn Shihab, with the same chain of transmitters, but he did not mention the saying of Az-Zuhri: "It was mentioned to me...".

219-(...) A'isha narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" delayed (performing) the Night prayer till a great portion of the night had elapsed and the people in the mosque had gone to sleep. Then, he (The Prophet) came out and offered the prayer. (Following the prayer) he said: "This is the proper time for it; were it not that I would overburden my people (I would offer the Isha prayer at this time)". In the Hadith narrated by Abd Ar-Razzaq (he said): "Were it not that it would overburden my people".

220-(639) Nafi narrated from Abdullah Ibn Umar: Once, we sat (in the mosque) waiting The Messenger of Allah "Allah's blessing and peace be upon him" for the last prayer of the night. Then, he came out to us when one-third of the night had elapsed or sometime later. However, we do not know whether he had been occupied with family business or something else. When he came out he said: "You are waiting prayer, which no followers of any other religion wait except you. Had it not been hard for my nation, I would have led them (in the Night prayer) at this hour". Then, he ordered the caller for prayer to announce the prayer establishment. Then, he stood up and offered the prayer.

221-(...) Nafi narrated that Abdullah Ibn Umar said: One night, The Messenger of Allah "Allah's blessing and peace be upon him" was diverted from it (i.e. offering Isha prayer), which he delayed so much that we lay down in the mosque, then got up, then lay once again, and then got up. Then, The Messenger of Allah "Allah's blessing and peace be upon him" came out to us and said: "There is none, from amongst the people of the earth but you, waiting for the prayer (of Isha)".

222-(640) Thabit narrated: The people asked Anas about the ring of The Messenger of Allah "Allah's blessing and peace be upon him". Anas said: The Prophet "Allah's blessing and peace be upon him" delayed the Isha prayer till midnight, or till half of the night likely elapsed. Then he came out and said: "The people prayed and slept but you have been in prayer as long as you have been waiting for it (the prayer)". Anas added: As if I am looking at the glitter of the ring of The Prophet "Allah's blessing and peace be upon him", made of silver, as he was raising his left little finger.

لَكُمْ أَنْ تَنْزُرُوا رَسُولَ اللَّهِ ﷺ عَلَى الصَّلاةِ»، وَذَاكَ حِينَ صَاحَ عُمَرُ بْنُ الْخَطَّابِ.

(...) ـ وحدّثني عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ... مِثْلَهُ. وَلَمْ يَذْكُرْ قَوْلَ الزُّهْرِيِّ: وَذُكِرَ لِي، وَمَا بَعْدَهُ.

[البخاري: كتاب مواقيت الصلاة، باب فضل العشاء، رقم: ٥٦٦].

٢١٩ ـ (...) ـ حدّثني إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ، كِلاهُمَا عَنْ مُحَمَّدِ بْنِ بَكْرٍ. (ح) قَالَ وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. (ح) قَالَ: وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ وَمُحَمَّدُ بْنُ رَافِعٍ. قَالا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ ـ وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ ـ قَالُوا جَمِيعاً: عَنِ ابْنِ جُرَيْجٍ. قَالَ: أَخْبَرَنِي الْمُغِيرَةُ بْنُ حَكِيمٍ، عَنْ أُمِّ كُلْثُومٍ بِنْتِ أَبِي بَكْرٍ: أَنَّهَا أَخْبَرَتْهُ عَنْ عَائِشَةَ؛ قَالَتْ: أَعْتَمَ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ حَتَّى ذَهَبَ عَامَّةُ اللَّيْلِ، وَحَتَّى نَامَ أَهْلُ الْمَسْجِدِ. ثُمَّ خَرَجَ فَصَلَّى، فَقَالَ: «إِنَّهُ لَوَقْتُهَا. لَوْلا أَنْ أَشُقَّ عَلَى أُمَّتِي».

وَفِي حَدِيثِ عَبْدِ الرَّزَّاقِ: «لَوْلا أَنْ يَشُقَّ عَلَى أُمَّتِي».

٢٢٠ ـ (٦٣٩) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ: قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: مَكَثْنَا ذَاتَ لَيْلَةٍ نَنْتَظِرُ رَسُولَ اللَّهِ ﷺ لِصَلاةِ الْعِشَاءِ الآخِرَةِ، فَخَرَجَ إِلَيْنَا حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ أَوْ بَعْدَهُ. فَلا نَدْرِي أَشَيْءٌ شَغَلَهُ فِي أَهْلِهِ أَوْ غَيْرُ ذَلِكَ، فَقَالَ حِينَ خَرَجَ: «إِنَّكُمْ لَتَنْتَظِرُونَ صَلاةً مَا يَنْتَظِرُهَا أَهْلُ دِينٍ غَيْرُكُمْ. وَلَوْلا أَنْ يَثْقُلَ عَلَى أُمَّتِي لَصَلَّيْتُ بِهِمْ هَذِهِ السَّاعَةَ»، ثُمَّ أَمَرَ الْمُؤَذِّنَ فَأَقَامَ الصَّلاةَ وَصَلَّى.

٢٢١ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ شُغِلَ عَنْهَا لَيْلَةً فَأَخَّرَهَا. حَتَّى رَقَدْنَا فِي الْمَسْجِدِ ثُمَّ اسْتَيْقَظْنَا، ثُمَّ رَقَدْنَا، ثُمَّ اسْتَيْقَظْنَا، ثُمَّ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: «لَيْسَ أَحَدٌ مِنْ أَهْلِ الأَرْضِ، اللَّيْلَةَ، يَنْتَظِرُ الصَّلاةَ غَيْرُكُمْ».

[البخاري: كتاب مواقيت الصلاة، باب النوم قبل العشاء لمن غلب، رقم: ٥٧٠].

٢٢٢ ـ (٦٤٠) ـ وحدّثني أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ الْعَمِّيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ: أَنَّهُمْ سَأَلُوا أَنَساً عَنْ خَاتَمِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: أَخَّرَ رَسُولُ اللَّهِ ﷺ الْعِشَاءَ ذَاتَ لَيْلَةٍ إِلَى شَطْرِ اللَّيْلِ ـ أَوْ كَادَ يَذْهَبُ شَطْرُ اللَّيْلِ ـ ثُمَّ جَاءَ فَقَالَ: «إِنَّ النَّاسَ قَدْ صَلَّوْا وَنَامُوا، وَإِنَّكُمْ لَمْ تَزَالُوا فِي صَلاةٍ مَا انْتَظَرْتُمُ الصَّلاةَ».

قَالَ أَنَسٌ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ خَاتَمِهِ مِنْ فِضَّةٍ. وَرَفَعَ إِصْبَعَهُ الْيُسْرَى بِالْخِنْصِرِ.

223-(...) Anas Ibn Malik narrated: One night, we kept waiting The Messenger of Allah "Allah's blessing and peace be upon him" (to lead the Isha prayer) until it was likely midnight. Then, he came and led the prayer. He (turned and) faced us, as if I am looking at the glitter of his ring, made of silver, in his hand,.

(...) It was narrated on the authority of Qurra, with the same chain of transmitters, and he did not mention "He (turned and) faced us".

224-(641) Abu Musa narrated: I and my companions who had sailed along with me in the ship landed in the (large) valley of But'han while the Messenger of Allah "Allah's blessing and peace be upon him" was staying in Medina. We used to go to the Messenger of Allah "Allah's blessing and peace be upon him" by turns every night at the time of the Night Prayer. Abu Musa said: (One night) we went to the Messenger of Allah "Allah's blessing and peace be upon him" and he was occupied by a certain matter till there was much delay in the Prayer to the extent that it was midnight. Then, The Messenger of Allah "Allah's blessing and peace be upon him" came out and led them in the Prayer. After he had finished his Prayer he said to the people who were present: "Be quiet! I am going to inform you, and give you glad tidings that it is the blessing of Allah upon you that there is none among the people, except you, praying at this hour (of the night)", (or he said): "None except you offered the Prayer at this hour". He (the narrator) said: I am not sure which of these statements he really said. Abu Musa said: We came back as joyful for what we heard from the Messenger of Allah "Allah's blessing and peace be upon him".

225-(642) Ibn Juraij narrated: I asked Ata: Which time you prefer for me to offer the Isha prayer, which the people call the Darkness (prayer), whether as an imam (in congregation) or alone? he replied: I heard Ibn Abbas saying: One night, The Messenger of Allah "Allah's blessing and peace be upon him" delayed the Night Prayer until some people went to sleep. They woke up and again went to sleep and again woke up. Then Umar Ibn Al-Khattab stood up and said (loudly): "Prayer!" Ata further reported that Ibn Abbas said: The Messenger of Allah "Allah's blessing and peace be upon him" came out, as if I am still seeing him with water trickling from his head, with his hand placed on one side of the head, and he said: "Had it not been hard for my nation, I would have ordered them to offer this Prayer like this (i.e. at late hours as such)". I inquired from Ata how the Messenger of Allah "Allah's blessing and peace be upon him" placed his hand upon his head as Ibn Abbas had told. Ata spread his fingers a little and then placed the ends of his fingers on the side of his

٢٢٣ ـ (...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ بْنُ الرَّبِيعِ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: نَظَرْنَا رَسُولَ اللَّهِ ﷺ لَيْلَةً، حَتَّى كَانَ قَرِيبٌ مِنْ نِصْفِ اللَّيْلِ، ثُمَّ جَاءَ فَصَلَّى، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَكَأَنَّمَا أَنْظُرُ إِلَى وَبِيصِ خَاتَمِهِ، فِي يَدِهِ، مِنْ فِضَّةٍ.

(...) ـ وحدّثني عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ الْعَطَّارُ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ الْحَنَفِيُّ: حَدَّثَنَا قُرَّةُ، بِهَذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ: ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ.

٢٢٤ ـ (٦٤١) ـ وحدّثنا أَبُو عَامِرٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ، قَالا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى. قَالَ: كُنْتُ أَنَا وَأَصْحَابِي، الَّذِينَ قَدِمُوا مَعِي فِي السَّفِينَةِ، نُزُولاً فِي بَقِيعِ بُطْحَانَ. وَرَسُولُ اللَّهِ ﷺ بِالْمَدِينَةِ، فَكَانَ يَتَنَاوَبُ رَسُولَ اللَّهِ ﷺ عِنْدَ صَلاةِ الْعِشَاءِ، كُلَّ لَيْلَةٍ، نَفَرٌ مِنْهُمْ. قَالَ أَبُو مُوسَى: فَوَافَقْنَا رَسُولَ اللَّهِ ﷺ أَنَا وَأَصْحَابِي ـ وَلَهُ بَعْضُ الشُّغْلِ فِي أَمْرِهِ ـ حَتَّى أَعْتَمَ بِالصَّلاةِ. حَتَّى ابْهَارَّ اللَّيْلُ. ثُمَّ خَرَجَ رَسُولُ اللَّهِ ﷺ فَصَلَّى بِهِمْ، فَلَمَّا قَضَى صَلاتَهُ قَالَ لِمَنْ حَضَرَهُ: «عَلَى رِسْلِكُمْ، أُعْلِمُكُمْ، وَأَبْشِرُوا، أَنَّ مِنْ نِعْمَةِ اللَّهِ عَلَيْكُمْ أَنَّهُ لَيْسَ مِنَ النَّاسِ أَحَدٌ يُصَلِّي هَذِهِ السَّاعَةَ غَيْرُكُمْ»، أَوْ قَالَ: «مَا صَلَّى هَذِهِ السَّاعَةَ أَحَدٌ غَيْرُكُمْ». ـ لا نَدْرِي أَيَّ الْكَلِمَتَيْنِ قَالَ ـ قَالَ أَبُو مُوسَى: فَرَجَعْنَا فَرِحِينَ بِمَا سَمِعْنَا مِنْ رَسُولِ اللَّهِ ﷺ.

[البخاري: كتاب مواقيت الصلاة، باب فضل العشاء، رقم: ٥٦٧].

٢٢٥ ـ (٦٤٢) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. قَالَ: قُلْتُ لِعَطَاءٍ: أَيُّ حِينٍ أَحَبُّ إِلَيْكَ أَنْ أُصَلِّيَ الْعِشَاءَ، الَّتِي يَقُولُهَا النَّاسُ: الْعَتَمَةَ، إِمَاماً وَخِلْواً؟ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَعْتَمَ نَبِيُّ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ الْعِشَاءَ. قَالَ: حَتَّى رَقَدَ نَاسٌ وَاسْتَيْقَظُوا. وَرَقَدُوا وَاسْتَيْقَظُوا، فَقَامَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: الصَّلاةَ، فَقَالَ عَطَاءٌ: قَالَ ابْنُ عَبَّاسٍ: فَخَرَجَ نَبِيُّ اللَّهِ ﷺ كَأَنِّي أَنْظُرُ إِلَيْهِ الآنَ. يَقْطُرُ رَأْسُهُ مَاءً. وَاضِعاً يَدَهُ عَلَى شِقِّ رَأْسِهِ. قَالَ: «لَوْلا أَنْ يَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ أَنْ يُصَلُّوهَا كَذَلِكَ».

head. He then moved them like this over his head till the thumb touched that part of the ear near the face and then the earlock and the part of the beard. It (the hand) neither held nor caught anything except in that way.

I asked Ata: How long did The Prophet "Allah's blessing and peace be upon him" delay it at such a night, as he mentioned to you? He said: I do not know. Ata further said: I prefer to offer the (Isha) prayer, whether as an Imam or alone at late hours as The Messenger of Allah "Allah's blessing and peace be upon him" did that night. But, if It is hard upon you while being alone or upon people in congregation and you are their Imam, then offer the (Isha) prayer at the middle hours, i.e. neither too early nor too late.

226-(643) Jaber Ibn Samura narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to delay the last prayer of Isha.

227-(...) Jaber Ibn Samura narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to perform prayers like yours, but he used to delay the prayer after nightfall, sometime later than the time you use to offer it. He also used to shorten the prayer.

228-(644) Abdullah Ibn Umar narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Do not let the Bedouins overcome you concerning the name of your prayer. Verily, it is the Isha (prayer) which the Bedouins call Darkness (because) they delay milking their camels to late hours (of night, till it becomes very dark)".

229-(...) Abdullah Ibn Umar narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Do not let the Bedouins overcome you concerning the name of your prayer. Verily, it is the Isha (prayer) according to Allah's Book, and they (the Bedouins call it Darkness because they) delay milking their camels to late hours (of night, until it becomes dark)".

[40] It is desirable to offer the Morning prayer at the earliest hour (of its time), when it is still dark, and how much is the recitation in it

230-(645) A'isha narrated: The believing women used to pray the Morning Prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and then return wrapped in their mantles, and No one could recognize them.

231-(...) A'isha narrated: The believing women used to perform the Morning Prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and then return to their homes, wrapped in their mantles, and No one could recognize them in view of the fact that The Messenger of

قَالَ: فَاسْتَثْبَتُّ عَطَاءً كَيْفَ وَضَعَ النَّبِيُّ ﷺ يَدَهُ عَلَى رَأْسِهِ كَمَا أَنْبَأَهُ ابْنُ عَبَّاسٍ. فَبَدَّدَ لِي عَطَاءٌ بَيْنَ أَصَابِعِهِ شَيْئاً مِنْ تَبْدِيدٍ. ثُمَّ وَضَعَ أَطْرَافَ أَصَابِعِهِ عَلَى قَرْنِ الرَّأْسِ. ثُمَّ صَبَّهَا. يُمِرُّهَا كَذٰلِكَ عَلَى الرَّأْسِ حَتَّى مَسَّتْ إِبْهَامُهُ طَرَفَ الأُذُنِ مِمَّا يَلِي الْوَجْهَ. ثُمَّ عَلَى الصُّدْغِ وَنَاحِيَةِ اللِّحْيَةِ، لا يُقَصِّرُ وَلا يَبْطِشُ بِشَيْءٍ إِلا كَذٰلِكَ. قُلْتُ لِعَطَاءٍ: كَمْ ذُكِرَ لَكَ أَخَّرَهَا النَّبِيُّ ﷺ لَيْلَتَئِذٍ؟ قَالَ: لا أَدْرِي. قَالَ عَطَاءٌ: أَحَبُّ إِلَيَّ أَنْ أُصَلِّيَهَا، إِمَاماً وَحِلْواً، مُؤَخَّرَةً، كَمَا صَلاَّهَا النَّبِيُّ ﷺ لَيْلَتَئِذٍ. فَإِنْ شَقَّ عَلَيْكَ ذٰلِكَ حِلْواً أَوْ عَلَى النَّاسِ فِي الْجَمَاعَةِ، وَأَنْتَ إِمَامُهُمْ، فَصَلِّهَا وَسَطاً، لا مُعَجَّلَةً وَلا مُؤَخَّرَةً.

[البخاري: كتاب مواقيت الصلاة، باب النوم قبل العشاء لمن غُلب، رقم: ٥٧١].

٢٢٦ ـ (٦٤٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا أَبُو الأَحْوَصِ ـ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤَخِّرُ صَلاةَ الْعِشَاءِ الآخِرَةِ.

٢٢٧ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ. قَالا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الصَّلَوَاتِ نَحْواً مِنْ صَلاتِكُمْ. وَكَانَ يُؤَخِّرُ الْعَتَمَةَ بَعْدَ صَلاتِكُمْ شَيْئاً، وَكَانَ يُخِفُّ الصَّلاةَ.

وَفِي رِوَايَةِ أَبِي كَامِلٍ: يُخَفِّفُ.

٢٢٨ ـ (٦٤٤) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لا تَغْلِبَنَّكُمُ الأَعْرَابُ عَلَى اسْمِ صَلاتِكُمْ، أَلا إِنَّهَا الْعِشَاءُ. وَهُمْ يُعْتِمُونَ بِالإِبِلِ».

٢٢٩ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا تَغْلِبَنَّكُمُ الأَعْرَابُ عَلَى اسْمِ صَلاتِكُمُ الْعِشَاءِ، فَإِنَّهَا فِي كِتَابِ اللَّهِ: الْعِشَاءُ، وَإِنَّهَا تُعْتِمُ بِحِلابِ الإِبِلِ».

٤٠ ـ بابُ استحباب التَّبْكِير بالصبح في أولِ وقتها، ـ وهو التَّغْلِيسُ ـ وبيان قَدْرِ القراءةِ فيها

٢٣٠ ـ (٦٤٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، كُلُّهُمْ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ. قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ نِسَاءَ الْمُؤْمِنَاتِ كُنَّ يُصَلِّينَ الصُّبْحَ مَعَ النَّبِيِّ ﷺ، ثُمَّ يَرْجِعْنَ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ، لا يَعْرِفُهُنَّ أَحَدٌ.

٢٣١ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ: أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَقَدْ كَانَ نِسَاءٌ

Allah "Allah's blessing and peace be upon him" used to offer the (Morning) prayer when it was still dark just after the appearance of dawn.

232-(...) A'isha narrated: Verily, the Messenger of Allah "Allah's blessing and peace be upon him" used to offer the Morning prayer and the women (who attended the prayer with him) would return, wrapped in their mantles, and no one would (be able to) recognize them because he (The Prophet) used to offer the (Morning) prayer when it was still dark just after the appearance of dawn.

233-(646) Muhammad Ibn Amr Ibn Al-Hasan Ibn Ali narrated: When Al-Hajjaj arrived in Medina (as a governor appointed by Abd Al-Malik Ibn Marwan), (he used to delay offering the prayers from its due times. So) we asked Jaber Ibn Abdullah (about the exact times of offering the obligatory Prayers). He said that the Messenger of Allah "Allah's blessing and peace be upon him" used to perform the Noon (Dhuhr) Prayer in the midday heat, the Afternoon (Asr) Prayer when the sun was bright, the Evening (Maghrib) Prayer when the sun had just set, and he sometimes delayed and sometimes offered the Night (Isha) Prayer at earlier hours. Whenever he found them (his Companions) gathering (at earlier hours) he would offer the prayer early, and whenever he found them coming late, he would delay the Prayer. The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the Morning Prayer when it was still dark, just after the appearance of dawn.

234-(...) Muhammad Ibn Amr Ibn Al-Hasan Ibn Ali narrated: Al-Hajjaj used to delay offering the prayers (when he came to Medina). So, we asked Jaber Ibn Abdullah...(and mentioned the same previous narration).

235-(647) Saiyyar Ibn Salama reported: My father asked Abu Barza: "How did The Messenger of Allah "Allah's blessing and peace be upon him" use to perform the written (obligatory) prayers (concerning their times)?" Abu Barza replied: "The Prophet "Allah's blessing and peace be upon him" did not mind delaying it (i.e. the Isha prayer) to the midnight, and he disliked sleeping before it or speaking after it". Shu'ba reported: Later, I met him once again, and asked him (about the due time of the remaining prayers). He said: "He (The Prophet) used to offer the Dhuhr prayer at midday when the sun had just declined, The Asr prayer at a time when after the prayer, a man could go to the farthest place in Medina (and arrive) while the sun was still hot. (I do not know which time he mentioned for the Maghrib prayer)". He (Shu'ba) said: Later, I met him (for the third time) and asked him. he said: "He used to offer the Morning prayer and (after finishing it) one would turn, look at the face of the person sitting by

مِنَ الْمُؤْمِنَاتِ يَشْهَدْنَ الْفَجْرَ مَعَ رَسُولِ اللَّهِ ﷺ ـ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ ـ ثُمَّ يَنْقَلِبْنَ إِلَىٰ بُيُوتِهِنَّ وَمَا يُعْرَفْنَ مِنْ تَغْلِيسِ رَسُولِ اللَّهِ ﷺ بِالصَّلاةِ.

٢٣٢ ـ (...) ـ وحدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَإِسْحَاقُ بْنُ مُوسَىٰ الأَنْصَارِيُّ. قَالا: حَدَّثَنَا مَعْنٌ، عَنْ مَالِكٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُصَلِّي الصُّبْحَ، فَيَنْصَرِفُ النِّسَاءُ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ، مَا يُعْرَفْنَ مِنَ الْغَلَسِ.

وَقَالَ الأَنْصَارِيُّ فِي رِوَايَتِهِ: مُتَلَفِّفَاتٍ.

[البخاري: كتاب الأذان، باب انتظار الناس قيام الإمام العالم، رقم: ٨٦٧].

٢٣٣ ـ (٦٤٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ. (ح) قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: لَمَّا قَدِمَ الْحَجَّاجُ الْمَدِينَةَ فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ، وَالْعَصْرَ وَالشَّمْسُ نَقِيَّةٌ، وَالْمَغْرِبَ إِذَا وَجَبَتْ، وَالْعِشَاءَ أَحْيَاناً يُؤَخِّرُهَا، وَأَحْيَاناً يُعَجِّلُ. كَانَ إِذَا رَآهُمْ قَدِ اجْتَمَعُوا عَجَّلَ، وَإِذَا رَآهُمْ قَدْ أَبْطَؤُوا أَخَّرَ. وَالصُّبْحَ، كَانُوا أَوْ ـ قَالَ ـ: كَانَ النَّبِيُّ ﷺ يُصَلِّيهَا بِغَلَسٍ.

[البخاري: كتاب مواقيت الصلاة، باب وقت المغرب، رقم: ٥٦٠].

٢٣٤ ـ (...) ـ وحدّثناه عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ: سَمِعَ مُحَمَّدَ بْنَ عَمْرِو بْنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: كَانَ الْحَجَّاجُ يُؤَخِّرُ الصَّلَوَاتِ، فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ... بِمِثْلِ حَدِيثِ غُنْدَرٍ.

٢٣٥ ـ (٦٤٧) ـ وحدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي سَيَّارُ بْنُ سَلامَةَ قَالَ: سَمِعْتُ أَبِي يَسْأَلُ أَبَا بَرْزَةَ عَنْ صَلاةِ رَسُولِ اللَّهِ ﷺ. قَالَ: قُلْتُ: أَنْتَ سَمِعْتَهُ؟ قَالَ: فَقَالَ: كَأَنَّمَا أَسْمَعُكَ السَّاعَةَ. قَالَ: سَمِعْتُ أَبِي يَسْأَلُهُ عَنْ صَلاةِ رَسُولِ اللَّهِ ﷺ، فَقَالَ: كَانَ لا يُبَالِي بَعْضَ تَأْخِيرِهَا. قَالَ: ـ يَعْنِي الْعِشَاءَ ـ إِلَى نِصْفِ اللَّيْلِ، وَلا يُحِبُّ النَّوْمَ قَبْلَهَا وَلا الْحَدِيثَ بَعْدَهَا.

قَالَ شُعْبَةُ: ثُمَّ لَقِيتُهُ بَعْدُ، فَسَأَلْتُهُ فَقَالَ: وَكَانَ يُصَلِّي الظُّهْرَ حِينَ تَزُولُ الشَّمْسُ. وَالْعَصْرَ، يَذْهَبُ الرَّجُلُ إِلَىٰ أَقْصَى الْمَدِينَةِ، وَالشَّمْسُ حَيَّةٌ. قَالَ: وَالْمَغْرِبَ، لا أَدْرِي أَيَّ حِينٍ ذَكَرَ.

قَالَ: ثُمَّ لَقِيتُهُ بَعْدُ، فَسَأَلْتُهُ. فَقَالَ: وَكَانَ يُصَلِّي الصُّبْحَ فَيَنْصَرِفُ الرَّجُلُ فَيَنْظُرُ إِلَى

his side, and recognize him; and he (The Prophet) used to recite between 60 to 100 verses in the Fajr prayer".

236-(...) Saiyyar Ibn Salama reported: My father asked Abu Barza: "How did The Messenger of Allah "Allah's blessing and peace be upon him" use to perform the written (obligatory) prayers (concerning their times)?" Abu Barza replied: "The Prophet "Allah's blessing and peace be upon him" did not mind delaying it (i.e. the Isha prayer) to the midnight, and he disliked sleeping before it or speaking after it". Shu'ba reported: Later, I met him once again (and asked him), and he said: "Or to the one-third of the night".

237-(...) Saiyyar Ibn Salama: Abu Al-Minhal narrated: I heard Abu Barza Al-Aslami saying: The Messenger of Allah "Allah's blessing and peace be upon him" used to delay (offering) the Night (Isha) prayer to the one-third of the night, and he disliked sleeping before it and talking after it. He used to recite in the Morning (Fajr) prayer between sixty and one hundred Verses, and he used to finish (the prayer) at a time we could (be able to see and) recognize one another.

[41] The rejection of delaying the prayer from its due time, and what one, led by another in the prayer, could do if the imam delayed it

238-(648) Abu Dharr narrated: The Messenger of Allah "Allah's blessing and peace be upon him" asked me: "What would you do in case you are governed by rulers who would delay the prayer from its (stated) prescribed time, or make prayer dead (by delaying it) from its due time?" I said: "What do you order me (to do)?" He said: "Offer the prayer at Its due time, and if you can perform it along with them (once again), then do so, because it would be regarded as a supererogatory prayer for you". Khalaf (a sub-narrator) did not mention " from their (stated prescribed) time".

239-(...) Abu Dharr narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Abu Dharr! Very soon, you would find after me rulers who would make their prayers dead. You should perform prayer at its (stated) prescribed time. If you offer prayer at its (stated) prescribed time, that (prayer of theirs in which you would join them) would be regarded as a supererogatory prayer for you, otherwise (if you did not join them), you would be considered to have saved your prayer".

240-(...) Abu Dharr narrated: My friend (The Prophet) recommended me to listen and obey (the ruler) even if he is a slave having his feet and arms cut off, and perform prayer at its (stated) prescribed time. (He further said): "If you found people having performed the prayer, you, really,

وَجْهِ جَلِيسِهِ الَّذِي يَعْرِفُ فَيَعْرِفُهُ. قَالَ: وَكَانَ يَقْرَأُ فِيهَا بِالسِّتِّينَ إِلَى الْمِئَةِ.

[البخاري: كتاب مواقيت الصلاة، باب وقت الظهر عند الزوال، رقم: ٥٤١].

٢٣٦ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ سَيَّارِ بْنِ سَلامَةَ قَالَ: سَمِعْتُ أَبَا بَرْزَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ لا يُبَالِي بَعْضَ تَأْخِيرِ صَلاةِ الْعِشَاءِ إِلَىٰ نِصْفِ اللَّيْلِ، وَكَانَ لا يُحِبُّ النَّوْمَ قَبْلَهَا وَلا الْحَدِيثَ بَعْدَهَا.

قَالَ شُعْبَةُ: ثُمَّ لَقِيتُهُ مَرَّةً أُخْرَى فَقَالَ: أَوْ ثُلُثِ اللَّيْلِ.

٢٣٧ ـ (...) ـ وحدّثناه أَبُو كُرَيْبٍ: حَدَّثَنَا سُوَيْدُ بْنُ عَمْرٍو الْكَلْبِيُّ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ سَيَّارِ بْنِ سَلامَةَ أَبِي الْمِنْهَالِ قَالَ: سَمِعْتُ أَبَا بَرْزَةَ الأَسْلَمِيَّ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤَخِّرُ الْعِشَاءَ إِلَىٰ ثُلُثِ اللَّيْلِ، وَيَكْرَهُ النَّوْمَ قَبْلَهَا، وَالْحَدِيثَ بَعْدَهَا. وَكَانَ يَقْرَأُ فِي صَلاةِ الْفَجْرِ مِنَ الْمِئَةِ إِلَى السِّتِّينَ، وَكَانَ يَنْصَرِفُ حِينَ يَعْرِفُ بَعْضُنَا وَجْهَ بَعْضٍ.

٤١ ـ بابُ كَرَاهِيَةِ تَأْخِيرِ الصَّلاةِ عن وَقْتِها المُخْتَارِ، وما يَفْعَلُهُ المَأْمُومُ إذا أَخَّرها الإمامُ

٢٣٨ ـ (٦٤٨) ـ حدّثنا خَلَفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. (ح) قَالَ: وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ. قَالا: حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «كَيْفَ أَنْتَ إِذَا كَانَتْ عَلَيْكَ أُمَرَاءُ يُؤَخِّرُونَ الصَّلاةَ عَنْ وَقْتِهَا، أَوْ يُمِيتُونَ الصَّلاةَ عَنْ وَقْتِهَا؟» قَالَ: قُلْتُ: فَمَا تَأْمُرُنِي؟ قَالَ: «صَلِّ الصَّلاةَ لِوَقْتِهَا، فَإِنْ أَدْرَكْتَهَا مَعَهُمْ فَصَلِّ، فَإِنَّهَا لَكَ نَافِلَةٌ».

وَلَمْ يَذْكُرْ خَلَفٌ: عَنْ وَقْتِهَا.

٢٣٩ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ، إِنَّهُ سَيَكُونُ بَعْدِي أُمَرَاءُ يُمِيتُونَ الصَّلاةَ، فَصَلِّ الصَّلاةَ لِوَقْتِهَا، فَإِنْ صَلَّيْتَ لِوَقْتِهَا كَانَتْ لَكَ نَافِلَةً، وَإِلاَّ كُنْتَ قَدْ أَحْرَزْتَ صَلاتَكَ».

٢٤٠ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: إِنَّ خَلِيلِي أَوْصَانِي أَنْ أَسْمَعَ وَأُطِيعَ، وَإِنْ كَانَ عَبْداً مُجَدَّعَ الأَطْرَافِ، وَأَنْ أُصَلِّيَ الصَّلاةَ

would be considered to have saved your prayer, otherwise (if you joined them in their prayer) it would be regarded as a supererogatory prayer for you".

241-(...) Abu Dharr narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to me, as striking my thigh (to draw his attention to what he would say to him): "What would you do if you stay among the people who would delay prayers from their (stated) prescribed time?" He said: "What do you order (me to do)?" He (The Prophet) said: "perform prayer at its (stated) prescribed time, then go to (fulfill) your needs. If the prayer establishment is pronounced, while you are in the mosque, then offer prayer (in congregation)".

242-(...) Abu Al-aliya Al-Bara narrated: Once, Ibn Ziyad delayed (offering) the prayer (from its prescribed time). Abdullah Ibn As-Samit came to me. I put a chair for him, on which he sat down. I mentioned to him what Ibn Ziyad had done (concerning his delaying the prayer). He bit his lips (out of hatred and anger) and struck my thigh and said: No doubt, I asked Abu Dharr the same as you asked me now, and he struck my thigh as I struck your thigh now, and said: No doubt, I asked The Messenger of Allah "Allah's blessing and peace be upon him" the same as you asked me and he struck my thigh as I struck your thigh and said to me: "Offer the prayer at its prescribed time, and if you can offer the prayer with them, do so, and do not say: I offered it, so I would not offer it (with them)".

243-(...) Abdullah Ibn As-Samit narrated: Abu Dharr said: (The Messenger of Allah said): "What would you people, or what would you do if you stay among people who delay prayer from its prescribed time?" (The narrator said: "What do you order me to do?") He said: "Offer prayer at its prescribed time. But if the establishment is pronounced for congregational prayer, then perform prayer with them. for that would be an extra virtue".

244-(...) Abu Al-aliya Al-Bara narrated: I said to Abdullah Ibn As-Samit: We offer our Friday prayer behind those rulers who delay the prayer (from its stated prescribed time). He struck my thigh which pained me and said: I asked Abu Dharr about it, and he struck my thigh and said: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about it, and he said: "Offer prayer at its (stated) prescribed time, and make the prayer you offer with them as a supererogatory prayer". Abdullah said: It was mentioned to me that The Messenger of Allah "Allah's blessing and peace be upon him" had struck the thigh of Abu Dharr.

لِوَقْتِهَا. «فَإِنْ أَدْرَكْتَ الْقَوْمَ وَقَدْ صَلَّوْا كُنْتَ قَدْ أَحْرَزْتَ صَلاتَكَ، وَإِلاَّ كَانَتْ لَكَ نَافِلَةً».

٢٤١ ـ (...) ـ وحدّثني يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ، عَنْ بُدَيْلٍ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، وَضَرَبَ فَخِذِي: «كَيْفَ أَنْتَ إِذَا بَقِيتَ فِي قَوْمٍ يُؤَخِّرُونَ الصَّلاةَ عَنْ وَقْتِهَا؟» قَالَ: قَالَ: مَا تَأْمُرُ؟ قَالَ: «صَلِّ الصَّلاةَ لِوَقْتِهَا، ثُمَّ اذْهَبْ لِحَاجَتِكَ، فَإِنْ أُقِيمَتِ الصَّلاةُ وَأَنْتَ فِي الْمَسْجِدِ، فَصَلِّ».

٢٤٢ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ أَبِي الْعَالِيَةِ الْبَرَّاءِ قَالَ: أَخَّرَ ابْنُ زِيَادٍ الصَّلاةَ، فَجَاءَنِي عَبْدُ اللَّهِ بْنُ الصَّامِتِ، فَأَلْقَيْتُ لَهُ كُرْسِيًّا، فَجَلَسَ عَلَيْهِ، فَذَكَرْتُ لَهُ صَنِيعَ ابْنِ زِيَادٍ، فَعَضَّ عَلَى شَفَتِهِ وَضَرَبَ فَخِذِي. وَقَالَ: إِنِّي سَأَلْتُ أَبَا ذَرٍّ كَمَا سَأَلْتَنِي، فَضَرَبَ فَخِذِي كَمَا ضَرَبْتُ فَخِذَكَ وَقَالَ: إِنِّي سَأَلْتُ رَسُولَ اللَّهِ ﷺ كَمَا سَأَلْتَنِي، فَضَرَبَ فَخِذِي كَمَا ضَرَبْتُ فَخِذَكَ وَقَالَ: «صَلِّ الصَّلاةَ لِوَقْتِهَا، فَإِنْ أَدْرَكَتْكَ الصَّلاةُ مَعَهُمْ فَصَلِّ، وَلا تَقُلْ: إِنِّي قَدْ صَلَّيْتُ فَلا أُصَلِّي».

٢٤٣ ـ (...) ـ وحدّثنا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي نَعَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ «كَيْفَ أَنْتُمْ»، أَوْ قَالَ: «كَيْفَ أَنْتَ إِذَا بَقِيتَ فِي قَوْمٍ يُؤَخِّرُونَ الصَّلاةَ عَنْ وَقْتِهَا، فَصَلِّ الصَّلاةَ لِوَقْتِهَا، ثُمَّ إِنْ أُقِيمَتِ الصَّلاةُ فَصَلِّ مَعَهُمْ، فَإِنَّهَا زِيَادَةُ خَيْرٍ».

٢٤٤ ـ (...) ـ وحدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ ـ وَهُوَ ابْنُ هِشَامٍ ـ: حَدَّثَنِي أَبِي، عَنْ مَطَرٍ، عَنْ أَبِي الْعَالِيَةِ الْبَرَّاءِ قَالَ قُلْتُ لِعَبْدِ اللَّهِ بْنِ الصَّامِتِ: نُصَلِّي يَوْمَ الْجُمُعَةِ خَلْفَ أُمَرَاءَ، فَيُؤَخِّرُونَ الصَّلاةَ. قَالَ فَضَرَبَ فَخِذِي ضَرْبَةً أَوْجَعَتْنِي وَقَالَ: سَأَلْتُ أَبَا ذَرٍّ عَنْ ذٰلِكَ، فَضَرَبَ فَخِذِي، وَقَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذٰلِكَ، فَقَالَ: «صَلُّوا الصَّلاةَ لِوَقْتِهَا وَاجْعَلُوا صَلاتَكُمْ مَعَهُمْ نَافِلَةً».

قَالَ: وَقَالَ عَبْدُاللَّهِ: ذُكِرَ لِي أَنَّ نَبِيَّ اللَّهِ ﷺ ضَرَبَ فَخِذَ أَبِي ذَرٍّ.

[42] The superiority of the congregational prayer, and the great punishment of the one, who fails to attend it

245-(649) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The congregational prayer is twenty-five times greater than the prayer offered by anyone of you alone".

246-(...) Abu Huraira narrated: The Prophet "Allah's blessing and peace be upon him" said: "The (reward of the) prayer in congregation is twenty-five times better than (that of) the prayer performed by a person alone. The angels of the night and the angels of the day gather at the time of Fajr prayer". Abu Huraira then added: "Recite (from the Holy Book) if you wish: "And the morning prayer and reading: for the prayer and reading in the morning carry their testimony". (The Night Journey "Al-Isra" 78)

(...) Both of Sa'id (Ibn Al-Musaiyyab) and Abu Salama narrated that Abu Huraira said: I heard The Prophet "Allah's blessing and peace be upon him" saying (a Hadith like that narrated by Abd Al-A'la Ibn Ma'mar).

247-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The congregational prayer is equal to twenty-five prayers offered by an individual alone".

248-(...) Ibn Juraij narrated: Umar Ibn Ata Ibn Abu Al-Khuwar told him that while he was sitting with Nafi Ibn Jubair Ibn Mut'im, Abu Abdullah, the son-in-law of Zaid Ibn Zabban, the freed slave of Al-Juhani, passed by them. Nafi invited him and said: I heard Abu Huraira saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One's (congregational) prayer with the imam is better than twenty-five prayers offered by him alone".

249-(650) Ibn Umar narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The reward of) one's prayer in congregation is twenty-seven times greater than (the reward of) one's prayer which he performs alone".

250-(...) Nafi narrated from Ibn Umar that The Prophet "Allah's blessing and peace be upon him" said: "A man's prayer in congregation is twenty-seven times greater than his prayer he offers alone".

(...) The same was narrated on the authority of Abu Ubaid, with the same chain of transmitters. But, in the narration of Ibn Numair from his father, he (The Prophet) said: "Over than twenty (times greater)". Abu Bakr mentioned in his narration: "(It is superior to the prayer one offers alone by) twenty-seven degrees".

٤٢ ـ بابُ فَضلِ صلاة الجَمَاعة، وبيان التشديد في التخلف عنها

٢٤٥ ـ (٦٤٩) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلاةِ أَحَدِكُمْ وَحْدَهُ بِخَمْسَةٍ وَعِشْرِينَ جُزْءاً».

٢٤٦ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «تَفْضُلُ صَلاةٌ فِي الْجَمِيعِ عَلَى صَلاةِ الرَّجُلِ وَحْدَهُ خَمْساً وَعِشْرِينَ دَرَجَةً». قَالَ: «وَتَجْتَمِعُ مَلائِكَةُ اللَّيْلِ وَمَلائِكَةُ النَّهَارِ فِي صَلاةِ الْفَجْرِ». قَالَ أَبُو هُرَيْرَةَ: اقْرَأُوا إِنْ شِئْتُمْ: ﴿وَقُرْءَانَ ٱلْفَجْرِ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾ [الإسراء: ٧٨].

[البخاري: كتاب التفسير، باب: ﴿إن قرآن الفجر كان مشهوداً﴾، رقم: ٤٧١٧].

(...) ـ وحدّثني أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدٌ وَأَبُو سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ... بِمِثْلِ حَدِيثِ عَبْدِ الأَعْلَىٰ عَنْ مَعْمَرٍ، إِلاَّ أَنَّهُ قَالَ: «بِخَمْسٍ وَعِشْرِينَ جُزْءاً».

[البخاري: كتاب الأذان، باب فضل صلاة الفجر في جماعة، رقم: ٦٤٨].

٢٤٧ ـ (...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا أَفْلَحُ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ سَلْمَانَ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلاةُ الْجَمَاعَةِ تَعْدِلُ خَمْساً وَعِشْرِينَ مِنْ صَلاةِ الْفَذِّ».

٢٤٨ ـ (...) ـ حَدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ حَاتِمٍ، قَالا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءِ بْنِ أَبِي الْخُوَارِ: أَنَّهُ بَيْنَا هُوَ جَالِسٌ مَعَ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، إِذْ مَرَّ بِهِمْ أَبُو عَبْدِ اللَّهِ ـ خَتَنُ زَيْدِ بْنِ زَبَّانَ، مَوْلَى الْجُهَنِيِّينَ ـ فَدَعَاهُ نَافِعٌ فَقَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلاةٌ مَعَ الإِمَامِ أَفْضَلُ مِنْ خَمْسٍ وَعِشْرِينَ صَلاةً يُصَلِّيهَا وَحْدَهُ».

٢٤٩ ـ (٦٥٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

[البخاري: كتاب الأذان، باب فضل صلاة الجماعة، رقم: ٦٤٥].

٢٥٠ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالا: حَدَّثَنَا يَحْيَىٰ عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «صَلاةُ الرَّجُلِ فِي الْجَمَاعَةِ تَزِيدُ عَلَى صَلاتِهِ وَحْدَهُ سَبْعاً وَعِشْرِينَ».

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ. (ح) قَالَ: وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، قَالا: حَدَّثَنَا عُبَيْدُ اللَّهِ، بِهَذَا الإِسْنَادِ. قَالَ ابْنُ نُمَيْرٍ عَنْ أَبِيهِ: «بِضْعاً وَعِشْرِينَ». وَقَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ: «سَبْعاً وَعِشْرِينَ دَرَجَةً».

(...) Nafi narrated from Ibn Umar that The Prophet "Allah's blessing and peace be upon him" said: "Over twenty (times)".

251-(651) Abu Huraira reported: Once, Allah's Apostle "Allah's blessing and peace be upon him" missed some people in the congregational prayer. Upon this, he said: "I was about to order Someone to lead the prayer. Then I would go from behind to men who did not present themselves for the (compulsory congregational) prayer and order that their houses be burn by sticks of firewood. If anyone of them had known that he would get a bone covered with good meat, he would have turned up for it (i.e. the Isha prayer)".

252-(...) Abu Huraira reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No prayer is heavier for the hypocrites than the Fajr and the Isha prayers. If they knew the reward for these prayers at their prescribed times, they would certainly proceed (to the mosques) even if they had to crawl. I was about to order that the prayer be established and order someone to lead the prayer. Then I would go with some people, having sticks of firewood to those men who did not attend the (obligatory congregational) prayer, in order to burn their houses by fire".

253-(...) Hammam Ibn Munabbih reported: That is what Abu Huraira narrated to us from The Messenger of Allah "Allah's blessing and peace be upon him". (He mentioned many traditions, including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was about to order my servants to collect sticks of firewood for me, then order a man to lead the prayer, and then (order that) the houses (of those men who did not attend the obligatory congregational prayer) should be burnt with their inhabitants (of men)".

(...) The same was narrated on the authority of Abu Huraira.

254-(652) Abdullah narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said, addressing those who failed to attend the Friday (congregational) prayer: "I was about to order a man to lead the prayer, and then (I would go and) burn the houses of those who fail to attend the Friday prayer".

[43] The one who hears the call for prayer should go to the mosque (in order to offer the obligatory congregational prayer)

255-(653) Abu Huraira narrated: Once, a blind man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I have no guide to lead me to the mosque", and asked him to give him a license to pray at home. However, he (The Messenger of

(...) ـ وحدّثناه ابْنُ رَافِعٍ: أَخْبَرَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «بِضْعاً وَعِشْرِينَ».

٢٥١ ـ (٦٥١) ـ وحدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ فَقَدَ نَاساً فِي بَعْضِ الصَّلَوَاتِ فَقَالَ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلاً يُصَلِّي بِالنَّاسِ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ يَتَخَلَّفُونَ عَنْهَا، فَآمُرَ بِهِمْ فَيُحَرَّقُوا عَلَيْهِمْ، بِحُزَمِ الْحَطَبِ، بُيُوتَهُمْ. وَلَوْ عَلِمَ أَحَدُهُمْ أَنَّهُ يَجِدُ عَظْماً سَمِيناً لَشَهِدَهَا» يَعْنِي صَلاةَ الْعِشَاءِ.

٢٥٢ ـ (...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لَهُمَا ـ قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَثْقَلَ صَلاةٍ عَلَى الْمُنَافِقِينَ صَلاةُ الْعِشَاءِ وَصَلاةُ الْفَجْرِ. وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لأَتَوْهُمَا وَلَوْ حَبْواً. وَلَقَدْ هَمَمْتُ أَنْ آمُرَ بِالصَّلاةِ فَتُقَامَ، ثُمَّ آمُرَ رَجُلاً فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أَنْطَلِقَ مَعِي بِرِجَالٍ مَعَهُمْ حُزَمٌ مِنْ حَطَبٍ، إِلَى قَوْمٍ لا يَشْهَدُونَ الصَّلاةَ، فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ».

٢٥٣ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا. وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ فِتْيَانِي أَنْ يَسْتَعِدُّوا لِي بِحُزَمٍ مِنْ حَطَبٍ، ثُمَّ آمُرَ رَجُلاً يُصَلِّي بِالنَّاسِ، ثُمَّ تُحَرَّقُ بُيُوتٌ عَلَى مَنْ فِيهَا».

(...) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ وَكِيعٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِهِ.

٢٥٤ ـ (٦٥٢) ـ وحدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ: سَمِعَهُ مِنْهُ عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ قَالَ لِقَوْمٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلاً يُصَلِّي بِالنَّاسِ، ثُمَّ أُحَرِّقَ عَلَى رِجَالٍ يَتَخَلَّفُونَ، عَنِ الْجُمُعَةِ، بُيُوتَهُمْ».

٤٣ ـ بابُ يَجِبُ إتيانُ المَسْجِدِ على مَنْ سَمِعَ النِّداء

٢٥٥ ـ (٦٥٣) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَسُوَيْدُ بْنُ سَعِيدٍ وَيَعْقُوبُ الدَّوْرَقِيُّ، كُلُّهُمْ عَنْ مَرْوَانَ الْفَزَارِيِّ. قَالَ قُتَيْبَةُ: حَدَّثَنَا الْفَزَارِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ الأَصَمِّ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ أَعْمَى،

Allah) gave him such a license. But, when he (the blind man) turned away (in order to leave) he (The Messenger of Allah) called him and asked: "Do you hear the call for prayer?" the man answered in the affirmative. He (The Prophet) said: "Then, respond (to it by going and praying in the mosque)".

[44] The congregational prayer is one of the ways of right guidance

256-(654) Abdullah narrated: I witnessed the time when no one failed to attend the (congregational) prayer except a hypocrite, whose hypocrisy was clear, or a sick man, though a sick man, who could walk between two persons (as being supported by them) would come to prayer. The Messenger of Allah "Allah's blessing and peace be upon him" taught us the ways of right guidance, from amongst which is prayer in the mosque in which the call for prayer is pronounced.

257-(...) Abdullah narrated: He, who likes to meet Allah tomorrow as Muslim, should keep on offering those (obligatory congregational) prayers, when a call for prayer is pronounced for them. That is because Allah has laid down for your Prophet the ways of right guidance, from amongst which are those (prayers). If you prayed in your houses as this man who fails to attend (the congregational prayer in the mosque and) prays in his house, you would give up the tradition of your Prophet; and if you gave up the tradition of your Prophet, you would go astray. No man, purifies himself (by performing ablution) perfectly, then aims at one of those mosques except that Allah would record a good deed in his favour for every step he takes, raise him a degree, and efface a sin from him because of it. I witnessed the time when no one failed to attend it, except a hypocrite, who was famous for his hypocrisy. Therefore, a (sick) man would be brought with the help of two men till he was set up in a row.

[45] It is forbidden to get out of the mosque if the Mu'adhdhin called (for the prayer)

258-(655) Abu Ash-Sha'tha narrated: Once, we were sitting with Abu Huraira in the mosque when the Mu'adhdhin called (for the prayer). Then, a man stood up and walked out of the mosque, with Abu Huraira's eyes following him, until he got out of the mosque. Upon this, Abu Huraira said: "As for this man, he disobeyed Abu Al-Qasim (The Messenger of Allah) "Allah's blessing and peace be upon him"".

259-(...) Abu Ash-Sha'tha narrated: I heard Abu Huraira saying, when he saw a man getting out of the mosque after the Mu'adhdhin had called for the prayer: "As for this man, he disobeyed Abu Al-Qasim (The Messenger of Allah) "Allah's blessing and peace be upon him"".

فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّهُ لَيْسَ لِي قَائِدٌ يَقُودُنِي إِلَى الْمَسْجِدِ، فَسَأَلَ رَسُولَ اللَّهِ ﷺ أَنْ يُرَخِّصَ لَهُ فَيُصَلِّيَ فِي بَيْتِهِ، فَرَخَّصَ لَهُ، فَلَمَّا وَلَّى دَعَاهُ فَقَالَ: «هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلاةِ؟» فَقَالَ: نَعَمْ، قَالَ: «فَأَجِبْ».

٤٤ ـ بابُ صَلاةُ الجَمَاعَةِ مِنْ سُنَنِ الهُدَى

٢٥٦ ـ (٦٥٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ أَبِي زَائِدَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ أَبِي الأَحْوَصِ قَالَ: قَالَ عَبْدُ اللَّهِ: لَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنِ الصَّلاةِ إِلاَّ مُنَافِقٌ قَدْ عُلِمَ نِفَاقُهُ، أَوْ مَرِيضٌ إِنْ كَانَ الْمَرِيضُ لَيَمْشِي بَيْنَ رَجُلَيْنِ حَتَّى يَأْتِيَ الصَّلاةَ. وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ عَلَّمَنَا سُنَنَ الْهُدَى، وَإِنَّ مِنْ سُنَنِ الْهُدَى الصَّلاةَ فِي الْمَسْجِدِ الَّذِي يُؤَذَّنُ فِيهِ.

٢٥٧ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ أَبِي الْعُمَيْسِ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ: مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ غَداً مُسْلِماً فَلْيُحَافِظْ عَلَى هَؤُلاءِ الصَّلَوَاتِ حَيْثُ يُنَادَى بِهِنَّ، فَإِنَّ اللَّهَ شَرَعَ لِنَبِيِّكُمْ ﷺ سُنَنَ الْهُدَى، وَ إِنَّهُنَّ مِنْ سُنَنِ الْهُدَى، وَلَوْ أَنَّكُمْ صَلَّيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي هَذَا الْمُتَخَلِّفُ فِي بَيْتِهِ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ. وَمَا مِنْ رَجُلٍ يَتَطَهَّرُ فَيُحْسِنُ الطُّهُورَ ثُمَّ يَعْمِدُ إِلَى مَسْجِدٍ مِنْ هَذِهِ الْمَسَاجِدِ إِلاَّ كَتَبَ اللَّهُ لَهُ بِكُلِّ خطْوَةٍ يَخْطوهَا حَسَنَةً، وَيَرْفَعُهُ بِهَا دَرَجَةً، وَيَحُطُّ عَنْهُ بِهَا سَيِّئَةً، وَلَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلاَّ مُنَافِقٌ، مَعْلُومُ النِّفَاقِ. وَلَقَدْ كَانَ الرَّجُلُ يُؤْتَى بِهِ يُهَادَى بَيْنَ الرَّجُلَيْنِ حَتَّى يُقَامَ فِي الصَّفِّ.

٤٥ ـ بابُ النَّهي عن الخروجِ من المسجد إذا أَذَّن المُؤَذِّنُ

٢٥٨ ـ (٦٥٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ أَبِي الشَّعْثَاءِ قَالَ: كُنَّا قُعُوداً فِي الْمَسْجِدِ مَعَ أَبِي هُرَيْرَةَ، فَأَذَّنَ الْمُؤَذِّنُ، فَقَامَ رَجُلٌ مِنَ الْمَسْجِدِ يَمْشِي، فَأَتْبَعَهُ أَبُو هُرَيْرَةَ بَصَرَهُ حَتَّى خَرَجَ مِنَ الْمَسْجِدِ، فَقَال أَبُو هُرَيْرَةَ: أَمَّا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ.

٢٥٩ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ ـ هُوَ ابْنُ عُيَيْنَةَ ـ عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ الْمُحَارِبِيِّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، وَرَأَى رَجُلاً يَجْتَازُ الْمَسْجِدَ خَارِجاً، بَعْدَ الأَذَانِ، فَقَالَ: أَمَّا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ.

[46] The merit of praying both Isha and Fajr in congregation

260-(656) Abd Ar-Rahman Ibn Abu Amra narrated: Once, Uthman Ibn Affan entered the mosque after offering the Evening (Maghrib) prayer. He sat alone, and I sat with him. He said to me: "O son of my brother! No doubt, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who offered the Isha prayer in congregation, would get a reward equal to the one who stood for half the night in prayer, and he, who offered the Fajr prayer in congregation, would get a reward equal to the one who stood for all the night in prayer".

(...) The same was narrated on the authority of Uthman Ibn Hakim, with the same chain of transmitters.

261-(657) Anas Ibn Sirin narrated: I heard Jundub Ibn Abdullah saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offered the Morning prayer (in congregation), would be under the safety (granted to him by) Allah; and Allah never demands anything from you (by which one committed deficiency) concerning His safety except that He would get it (for reckoning), with the result that He would throw him in the fire of Hell".

262-(...) Anas Ibn Sirin narrated: I heard Jundub Al-Qasri saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who offered the morning prayer (in congregation), would be under the protection of Allah; and Allah never demands anything from you concerning His protection. That is because Allah never demands anything concerning (one's deficiency in) His protection except that He would get it, with the result that he would throw him in the fire of Hell".

(...) This Hadith has been narrated by Jundub Ibn Sufyan from The Messenger of Allah "Allah's blessing and peace be upon him" with the same chain of transmitters, but he did not mention: "He would throw him in the fire of Hell"

[47] The license of not attending the congregational prayer (in the mosque) for a certain excuse

263-(33) Mahmud Ibn Ar-Rabie narrated: Itban Ibn Malik, who was one of the companions of Allah's Apostle "Allah's blessing and peace be upon him", and one of the Ansar who took part in the battle of Badr, told: I came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I have weak eyesight and I lead my people in prayers. When it rains the water flows in the valley between my people and me so I cannot go to their mosque to lead them in prayer. O Allah's Apostle! I wish

٤٦ ـ بابُ فَضْلِ صلاةِ العِشَاء والصُّبح في جَمَاعةٍ

٢٦٠ ـ (٦٥٦) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ وَهُوَ ابْنُ زِيَادٍ ـ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي عَمْرَةَ. قَالَ: دَخَلَ عُثْمَانُ بْنُ عَفَّانَ الْمَسْجِدَ بَعْدَ صَلاةِ الْمَغْرِبِ، فَقَعَدَ وَحْدَهُ، فَقَعَدْتُ إِلَيْهِ. فَقَالَ: يَا ابْنَ أَخِي، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ».

(...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَسَدِيُّ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعاً عَنْ سُفْيَانَ، عَنْ أَبِي سَهْلٍ عُثْمَانَ بْنِ حَكِيمٍ، بِهَذَا الإِسْنَادِ...، مِثْلَهُ.

٢٦١ ـ (٦٥٧) ـ وحدّثني نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ ـ يَعْنِي ابْنَ مُفَضَّلٍ ـ عَنْ خَالِدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ؛ قَالَ: سَمِعْتُ جُنْدَبَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللَّهِ، فَلا يَطْلُبَنَّكُمُ اللَّهُ مِنْ ذِمَّتِهِ بِشَيْءٍ فَيُدْرِكَهُ فَيَكُبَّهُ فِي نَارِ جَهَنَّمَ».

٢٦٢ ـ (...) ـ وَحَدَّثَنِيهِ يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ خَالِدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ: سَمِعْتُ جُنْدَباً الْقَسْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى صَلاةَ الصُّبْحِ فَهُوَ فِي ذِمَّةِ اللَّهِ، فَلا يَطْلُبَنَّكُمُ اللَّهُ مِنْ ذِمَّتِهِ بِشَيْءٍ، فَإِنَّهُ مَنْ يَطْلُبْهُ مِنْ ذِمَّتِهِ بِشَيْءٍ يُدْرِكْهُ، ثُمَّ يَكُبَّهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ».

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الْحَسَنِ، عَنْ جُنْدَبِ بْنِ سُفْيَانَ، عَنِ النَّبِيِّ ﷺ، بِهَذَا، وَلَمْ يَذْكُرْ: «فَيَكُبَّهُ فِي نَارِ جَهَنَّمَ».

٤٧ ـ بابُ الرُّخصَةِ في التَّخلُّفِ عن الجَمَاعة بِعُذْرٍ

٢٦٣ ـ (٣٣) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَنَّ مَحْمُودَ بْنَ الرَّبِيعِ الأَنْصَارِيَّ حَدَّثَهُ: أَنَّ عِتْبَانَ بْنَ مَالِكٍ ـ وَهُوَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، مِمَّنْ شَهِدَ بَدْراً، مِنَ الأَنْصَارِ ـ أَنَّهُ أَتَىٰ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ أَنْكَرْتُ بَصَرِي، وَأَنَا أُصَلِّي لِقَوْمِي، وَإِذَا كَانَتِ الأَمْطَارُ سَالَ الْوَادِي الَّذِي بَيْنِي وَبَيْنَهُمْ وَلَمْ أَسْتَطِعْ أَنْ آتِيَ مَسْجِدَهُمْ، فَأُصَلِّيَ

you would come to my house and pray in it so that I could take that part as a place of prayer". Allah's Apostle "Allah's blessing and peace be upon him" said: "I shall do, Allah willing".

Next day after the sun rose high, Allah's Apostle "Allah's blessing and peace be upon him" and Abu Bakr came and Allah's Apostle "Allah's blessing and peace be upon him" asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me: "Where do you like me to pray?" I pointed to a certain place in my house. So Allah's Apostle "Allah's blessing and peace be upon him" stood there and said: "Allah is greater", and we all got up and aligned behind him. We offered a two-Rak'a prayer, and ended it with the end salutation.

We requested him (The Prophet) to stay for a meat curry, which we had prepared for him. Some members of our district gathered around us until there assembled in the house many of them, one of whom said: "Where is Malik Ibn Ad-Dukhshun?" One of them replied: "He is a hypocrite and does not love Allah and His Messenger". Hearing that, Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not say so. Haven't you seen that he said: "There is no god (to be worshipped) but Allah" just for Allah's sake only?" He said: "Allah and His Apostle know better. We have seen him helping and advising hypocrites". Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has forbidden the (Hell) fire from those who say: "There is no god (to be worshipped) but Allah" just for Allah's sake". Ibn Shihab said: Later, I asked Al-Husain Ibn Muhammad Al-Ansari, one of Banu Salim's chiefs, about this Hadith narrated by Mahmud Ibn Ar-Rabie, and he confirmed it.

264-(...) Az-Zuhri narrated from Mahmud Ibn Ar-Rabie that Once, Itban Ibn Malik came to The Messenger of Allah "Allah's blessing and peace be upon him"...(and mentioned a Hadith like that narrated by Yunus, but here he mentioned that one of them (the men present in the house) asked: "Where is Malik Ibn Ad-Dukhshun or Ibn Ad-Dukhaishin?" He further added in this narration: Mahmud Ibn Ar-Rabie told: I narrated this Hadith to some men, including Abu Aiyub Al-Ansari, who said: "I do not think that The Messenger of Allah "Allah's blessing and peace be upon him" said what you had said". I swore that if I returned to Itban, I would ask him (about it). Then, I returned and found that Itban had grown an old man, who lost his eyesight, and he was the imam of his people. I sat by his side and asked him about that narration. He narrated it to me in the same way he had narrated it to me for the first time).

لَهُمْ، وَوَدِدْتُ أَنَّكَ يَا رَسُولَ اللَّهِ تَأْتِي فَتُصَلِّي فِي مُصَلًّى، فَأَتَّخِذَهُ مُصَلًّى. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَأَفْعَلُ إِنْ شَاءَ اللَّهُ». قَالَ عِتْبَانُ: فَغَدَا رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ الصِّدِّيقُ حِينَ ارْتَفَعَ النَّهَارُ، فَاسْتَأْذَنَ رَسُولُ اللَّهِ ﷺ، فَأَذِنْتُ لَهُ، فَلَمْ يَجْلِسْ حَتَّى دَخَلَ الْبَيْتَ ثُمَّ قَالَ: «أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ؟» قَالَ: فَأَشَرْتُ إِلَى نَاحِيَةٍ مِنَ الْبَيْتِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَكَبَّرَ، فَقُمْنَا وَرَاءَهُ، فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ.

قَالَ: وَحَبَسْنَاهُ عَلَى خَزِيرٍ صَنَعْنَاهُ لَهُ، قَالَ فَثَابَ رِجَالٌ مِنْ أَهْلِ الدَّارِ حَوْلَنَا، حَتَّى اجْتَمَعَ فِي الْبَيْتِ رِجَالٌ ذَوُو عَدَدٍ، فَقَالَ قَائِلٌ مِنْهُمْ: أَيْنَ مَالِكُ بْنُ الدُّخْشُنِ؟ فَقَالَ بَعْضُهُمْ: ذَلِكَ مُنَافِقٌ لا يُحِبُّ اللَّهَ وَرَسُولَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لا تَقُلْ لَهُ ذَلِكَ، أَلا تَرَاهُ قَدْ قَالَ: لا إِلَهَ إِلاَّ اللَّهُ، يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ؟» قَالَ: قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّمَا نَرَى وَجْهَهُ وَنَصِيحَتَهُ لِلْمُنَافِقِينَ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لا إِلَهَ إِلا اللَّهُ، يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ».

قَالَ ابْنُ شِهَابٍ: ثُمَّ سَأَلْتُ الْحُصَيْنَ بْنَ مُحَمَّدٍ الأَنْصَارِيَّ ـ وَهُوَ أَحَدُ بَنِي سَالِمٍ، وَهُوَ مِنْ سَرَاتِهِمْ ـ عَنْ حَدِيثِ مَحْمُودِ بْنِ الرَّبِيعِ، فَصَدَّقَهُ بِذَلِكَ.

٢٦٤ ـ (٠٠٠) ـ **وحدّثنا** مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، كِلاهُمَا عَنْ عَبْدِ الرَّزَّاقِ. قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي مَحْمُودُ بْنُ رَبِيعٍ، عَنْ عِتْبَانَ بْنِ مَالِكٍ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ... وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ يُونُسَ.

غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَجُلٌ: أَيْنَ مَالِكُ بْنُ الدُّخْشُنِ أَوِ الدُّخَيْشِنِ؟ وَزَادَ فِي الْحَدِيثِ: قَالَ مَحْمُودٌ: فَحَدَّثْتُ بِهَذَا الْحَدِيثِ نَفَراً، فِيهِمْ أَبُو أَيُّوبَ الأَنْصَارِيُّ. فَقَالَ: مَا أَظُنُّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا قُلْتَ. قَالَ: فَحَلَفْتُ، إِنْ رَجَعْتُ إِلَى عِتْبَانَ أَنْ أَسْأَلَهُ. قَالَ: فَرَجَعْتُ إِلَيْهِ فَوَجَدْتُهُ شَيْخاً كَبِيراً قَدْ ذَهَبَ بَصَرُهُ ـ وَهُوَ إِمَامُ قَوْمِهِ ـ فَجَلَسْتُ إِلَى جَنْبِهِ، فَسَأَلْتُهُ عَنْ هَذَا الْحَدِيثِ، فَحَدَّثَنِيهِ كَمَا حَدَّثَنِيهِ أَوَّلَ مَرَّةٍ.

قَالَ الزُّهْرِيُّ: ثُمَّ نَزَلَتْ بَعْدَ ذَلِكَ فَرَائِضُ وَأُمُورٌ نَرَى أَنَّ الأَمْرَ انْتَهَى إِلَيْهَا،

Az-Zuhri commented: Then many other obligatory acts and commands were revealed which we see having been completed. So he, who is able not to be deceived, should not be deceived.

265-(...) Mahmud Ibn Ar-Rabie narrated: I well remember the ejection (of water) made by The Messenger of Allah "Allah's blessing and peace be upon him" from a bucket of our house. Mahmud further said: Itban Ibn Malik reported that he had said: "O Messenger of Allah! I have lost my eyesight..." and the remaining of the Hadith is the same up to this statement: "He led us in a two-Rak'a prayer and we requested The Messenger of Allah "Allah's blessing and peace be upon him" to stay for the pudding we prepared for him" and there is no mention of what is next according to the addition made by Yunus and Ma'mar.

[48] It is permissible to offer the supererogatory prayers in congregation and it is permissible to pray on a mat, carpet, mantle or whatever pure things

266-(658) Anas Ibn Malik reported: My grandmother Mulaika invited Allah's Apostle "Allah's blessing and peace be upon him" for a meal which she herself had prepared. He ate from it and said: "Get up! I will lead you in the prayer". Anas added: "I took a (straw) mat of us, which I washed with water for it had become dark because of long use, on which, Allah's Apostle "Allah's blessing and peace be upon him" stood. The orphan (Damir Ibn Sa'd) and I aligned behind him and the old lady (Mulaika) stood behind us. Allah's Apostle "Allah's blessing and peace be upon him" led us in a two Rak'a-prayer and then left".

267-(659) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was the best of all in character. Occasionally, the time of the Prayer would come while he was in our house. He would order that the mat lying under him, should be cleaned, with water sprinkled over it. Then he would start the Prayer and we would align behind him. Then, The Messenger of Allah "Allah's blessing and peace be upon him" would lead us in the Prayer. The mat was made of leafstalks of date palms.

268-(660) Thabit narrated from Anas: The Prophet "Allah's blessing and peace be upon him" came to us and there was none in our house but my mother, my aunt Umm Haram and I. He (the Prophet) said: "Stand up in order that I would lead you in the prayer"; and it was not a time of any (obligatory) Prayer. He led us in the Prayer. A person asked Thabit: "Where did he (The Prophet) make Anas stand with him?" He replied: "He

فَمَنِ اسْتَطَاعَ أَنْ لا يَغْتَرَّ فَلا يَغْتَرَّ.

٢٦٥ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ قَالَ: إِنِّي لأَعْقِلُ مَجَّةً مَجَّهَا رَسُولُ اللَّهِ ﷺ مِنْ دَلْوٍ فِي دَارِنَا.

قَالَ مَحْمُودٌ: فَحَدَّثَنِي عِتْبَانُ بْنُ مَالِكٍ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ بَصَرِي قَدْ سَاءَ... وَسَاقَ الْحَدِيثَ إِلَى قَوْلِهِ: فَصَلَّى بِنَا رَكْعَتَيْنِ، وَحَبَسْنَا رَسُولَ اللَّهِ ﷺ عَلَى جَشِيشَةٍ صَنَعْنَاهَا لَهُ. وَلَمْ يَذْكُرْ مَا بَعْدَهُ مِنْ زِيَادَةِ يُونُسَ وَمَعْمَرٍ.

٤٨ ـ بابُ جَوَازِ الجَمَاعَةِ في النَّافِلَةِ، والصَّلاةِ عَلَى حَصِيرٍ وخُمْرَةٍ وثَوْبٍ وغيرها من الطاهرات

٢٦٦ ـ (٦٥٨) ـ حدّثنا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ ﷺ لِطَعَامٍ صَنَعَتْهُ ـ فَأَكَلَ مِنْهُ، ثُمَّ قَالَ: «قُومُوا فَأُصَلِّيَ لَكُمْ» قَالَ أَنَسُ بْنُ مَالِكٍ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدِ اسْوَدَّ مِنْ طُولِ مَا لُبِسَ، فَنَضَحْتُهُ بِمَاءٍ، فَقَامَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ، وَصَفَفْتُ أَنَا وَالْيَتِيمُ وَرَاءَهُ وَالْعَجُوزُ مِنْ وَرَائِنَا، فَصَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ، ثُمَّ انْصَرَفَ.

[البخاري: كتاب الصلاة، باب الصلاة على الحصير، رقم: ٣٨٠].

٢٦٧ ـ (٦٥٩) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ وَأَبُو الرَّبِيعِ، كِلاهُمَا عَنْ عَبْدِ الْوَارِثِ. قَالَ شَيْبَانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ خُلُقاً. فَرُبَّمَا تَحْضُرُ الصَّلاةُ وَهُوَ فِي بَيْتِنَا، فَيَأْمُرُ بِالْبِسَاطِ الَّذِي تَحْتَهُ فَيُكْنَسُ، ثُمَّ يُنْضَحُ، ثُمَّ يَؤُمُّ رَسُولُ اللَّهِ ﷺ، وَنَقُومُ خَلْفَهُ فَيُصَلِّي بِنَا، وَكَانَ بِسَاطُهُمْ مِنْ جَرِيدِ النَّخْلِ.

[البخاري: كتاب الأدب، باب الانبساط إلى الناس، رقم: ٦١٢٩].

٢٦٨ ـ (٦٦٠) ـ حدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَيْنَا، وَمَا هُوَ إِلا أَنَا وَأُمِّي وَأُمُّ حَرَامٍ خَالَتِي، فَقَالَ: «قُومُوا فَلِأُصَلِّيَ بِكُمْ» ـ فِي غَيْرِ وَقْتِ صَلاةٍ، فَصَلَّى بِنَا، فَقَالَ رَجُلٌ لِثَابِتٍ: أَيْنَ جَعَلَ أَنَساً مِنْهُ؟ قَالَ: جَعَلَهُ عَلَى يَمِينِهِ، ثُمَّ دَعَا لَنَا، أَهْلَ الْبَيْتِ، بِكُلِّ خَيْرٍ مِنْ خَيْرِ الدُّنْيَا وَالآخِرَةِ. فَقَالَتْ أُمِّي: يَا رَسُولَ اللَّهِ، خُوَيْدِمُكَ، ادْعُ اللَّهَ لَهُ. قَالَ:

made him stand on his right side". (Anas resumed): Then, he invoked blessing upon us, the members of the household, of every good of this world and the Hereafter. My mother said (to The Prophet): "O Messenger of Allah! Here is your little servant (pointing to me)! Invoke Allah's blessing upon him too". Then, he invoked blessing upon me of every good, and the last statement of his invocation of blessings for me is his saying: "O Allah! Increase his wealth and children, and bless him in them".

269-(...) Musa Ibn Anas narrated from Anas Ibn Malik that once The Messenger "Allah's blessing and peace be upon him" led the prayer with him and his mother (or aunt). He (Anas) said: He (The Prophet) made me stand on his right, and made the woman stand behind us.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters.

270-(513) Abdullah Ibn Shaddad narrated: Maimuna said: "The Messenger of Allah "Allah's blessing and peace be upon him" would offer the prayer, while I was opposite to him. Whenever he prostrated, (some of) his garment would touch me. He offered the prayers on a small carpet".

271-(661) Abu Sa'id Al-Khudri narrated that once he entered into The Messenger of Allah "Allah's blessing and peace be upon him" and found him offering prayer on a (straw) mat, on which he would prostrate.

[49] The superiority of the prayer in congregation and of waiting for the prayer

272-(649) Abu Huraira narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "(The reward of) one's prayer in congregation is over twenty times greater than (that of) the prayer offered in his home or in the market (alone). This is because if he performs ablution perfectly and then proceeds to the mosque prompted by nothing except for the prayer, i.e. having the sole intention of prayer, then for every step he takes towards the mosque, he is upgraded one degree in reward and one sin is taken off (erased) from his accounts (of deeds) until he enters the mosque. When he enters the mosque, he would be regarded in prayer, as long as he is detained by (nothing but) the prayer. The angels keep asking Allah's Blessings for him as long as he is in his praying place. They say: "O Allah! Bestow Your blessings upon him, be Merciful to him, and accept his repentance", as long as he does not do harm in it, and as long as his ablution is not broken in it".

(...) A Hadith like that was narrated on the authority of Al-A'mash, through different chain of transmitters.

فَدَعَا لِي بِكُلِّ خَيْرٍ، وَكَانَ فِي آخِرِ مَا دَعَا لِي بِهِ أَنْ قَالَ: «اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيهِ».

٢٦٩ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ، سَمِعَ مُوسَى بْنَ أَنَسٍ يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِهِ وَبِأُمِّهِ أَوْ خَالَتِهِ. قَالَ: فَأَقَامَنِي عَنْ يَمِينِهِ، وَأَقَامَ الْمَرْأَةَ خَلْفَنَا.

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ قَالَ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ.

٢٧٠ ـ (٥١٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، كِلاهُمَا عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، قَالَ: حَدَّثَتْنِي مَيْمُونَةُ زَوْجُ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَأَنَا حِذَاءَهُ، وَرُبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ، وَكَانَ يُصَلِّي عَلَى خُمْرَةٍ.

[البخاري: كتاب الحيض، باب حدثنا الحسن بن مدرك...، رقم: ٣٣٣].

٢٧١ ـ (٦٦١) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ. قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، جَمِيعاً عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ وَاللَّفْظُ لَهُ ـ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ الْخُدْرِيُّ، أَنَّهُ دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ فَوَجَدَهُ يُصَلِّي عَلَى حَصِيرٍ يَسْجُدُ عَلَيْهِ.

٤٩ ـ باب فَضْلِ صلاة الجماعة وانتظارِ الصَّلاة

٢٧٢ـ (٦٤٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ جَمِيعاً عَنْ أَبِي مُعَاوِيَةَ. قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلاةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلاتِهِ فِي بَيْتِهِ، وَصَلاتِهِ فِي سُوقِهِ، بِضْعاً وَعِشْرِينَ دَرَجَةً، وَذَلِكَ أَنَّ أَحَدَهُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى الْمَسْجِدَ لا يَنْهَزُهُ إِلا الصَّلاةُ، لا يُرِيدُ إِلا الصَّلاةَ، فَلَمْ يَخْطُ خُطْوَةً إِلا رُفِعَ لَهُ بِهَا دَرَجَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ، حَتَّى يَدْخُلَ الْمَسْجِدَ، فَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي الصَّلاةِ مَا كَانَتِ الصَّلاةُ هِيَ تَحْبِسُهُ. وَالْمَلائِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ. يَقُولُونَ: اللَّهُمَّ ارْحَمْهُ، اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ تُبْ عَلَيْهِ، مَا لَمْ يُؤْذِ فِيهِ، مَا لَمْ يُحْدِثْ فِيهِ».

[البخاري: كتاب الصلاة، باب الصلاة في مسجد السوق، رقم: ٤٧٧].

(...) ـ حدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى. قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، كُلُّهُمْ عَنِ الأَعْمَشِ، فِي هَذَا الإِسْنَادِ... بِمِثْلِ مَعْنَاهُ.

273-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels keep asking Allah's Blessings for him as long as he is in his praying place. They say: "O Allah! Bestow Your blessings upon him, be Merciful to him", as long as his ablution is not broken in it. One would be regarded in prayer, as long as he is detained by (nothing but) the prayer".

274-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One would be regarded in prayer as long as he is in his praying place, waiting for the prayer. The angels say concerning him: "O Allah! Forgive him! O Allah! Be merciful to him!" till he turns away or his ablution is broken". I (the sub-narrator) asked: "What do you mean by "breaking ablution"?" he said: "To pass wind or sound".

275-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One would be regarded in prayer as long as he is detained by the prayer, and nothing prevents him from returning to his family except for the prayer".

276-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Since one is sitting, expecting for the prayer, he is regarded in prayer, as long as his ablution is not broken. The angels would invoke (Allah) for him saying: "O Allah! Forgive him! O Allah! Be merciful to him!""

(...) Hammam Ibn Munabbih narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" (a Hadith) like this.

[50] The merit of walking a long distance to the mosques

277-(662) Abu Musa reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most eminent from amongst the human beings to get reward in the prayer is the one who has to walk the longest distance to perform it (since he lives far away from the mosque), then the one who has to walk a longer distance, etc. Also the one who waits for the Prayer to perform it with the Imam (or with the imam in congregation, according to the narration of Abu Kuraib), will receive a greater reward than one who prays (alone) and then goes to sleep".

278-(663) Ubai Ibn Ka'b narrated: There was a man, and I have never known anyone, whose house was farther from the mosque than his, though he never missed a prayer (in congregation). It was said to him (or I said to him): "Why do you not buy a donkey to ride during the very dark nights and the very scorching sand (at noon)?" he said: "I would not be pleased if my house was beside the mosque. That's because I would like that my

٢٧٣ ـ (...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَلائِكَةَ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ، تَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، مَا لَمْ يُحْدِثْ، وَأَحَدُكُمْ فِي صَلاةٍ مَا كَانَتِ الصَّلاةُ تَحْبِسُهُ».

٢٧٤ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لا يَزَالُ الْعَبْدُ فِي صَلاةٍ مَا كَانَ فِي مُصَلاَّهُ، يَنْتَظِرُ الصَّلاةَ، وَتَقُولُ الْمَلائِكَةُ: اللَّهُمَّ، اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ حَتَّى يَنْصَرِفَ، أَوْ يُحْدِثَ».

قُلْتُ: مَا يُحْدِثُ؟ قَالَ: يَفْسُو، أَوْ يَضْرِطُ.

٢٧٥ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لا يَزَالُ أَحَدُكُمْ فِي صَلاةٍ مَا دَامَتِ الصَّلاةُ تَحْبِسُهُ، لا يَمْنَعُهُ أَنْ يَنْقَلِبَ إِلَى أَهْلِهِ إِلا الصَّلاةُ».

[البخاري: كتاب الأذان، باب من جلس في المسجد ينتظر الصلاة...، رقم: ٦٥٩].

٢٧٦ ـ (...) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ هُرْمُزَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَحَدُكُمْ مَا قَعَدَ يَنْتَظِرُ الصَّلاةَ، فِي صَلاةٍ، مَا لَمْ يُحْدِثْ، تَدْعُو لَهُ الْمَلائِكَةُ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِ هَذَا.

٥٠ ـ بَابُ فَضْلِ كَثْرَةِ الْخُطَا إِلَى الْمَسَاجِدِ

٢٧٧ ـ (٦٦٢) ـ حدّثنا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَعْظَمَ النَّاسِ أَجْراً فِي الصَّلاةِ أَبْعَدُهُمْ إِلَيْهَا مَمْشًى، فَأَبْعَدُهُمْ، وَالَّذِي يَنْتَظِرُ الصَّلاةَ حَتَّى يُصَلِّيَهَا مَعَ الإِمَامِ أَعْظَمُ أَجْراً مِنَ الَّذِي يُصَلِّيهَا ثُمَّ يَنَامُ».

وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: «حَتَّى يُصَلِّيَهَا مَعَ الإِمَامِ فِي جَمَاعَةٍ».

[البخاري: كتاب الأذان، باب فضل صلاة الفجر في جماعة، رقم: ٦٥١].

٢٧٨ ـ (٦٦٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْثَرٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أُبَيِّ بْنِ كَعْبٍ؛ قَالَ: كَانَ رَجُلٌ، لا أَعْلَمُ رَجُلاً أَبْعَدَ مِنَ الْمَسْجِدِ مِنْهُ، وَكَانَ لا تُخْطِئُهُ صَلاةٌ. قَالَ: فَقِيلَ لَهُ، أَوْ قُلْتُ لَهُ: لَوِ اشْتَرَيْتَ حِمَاراً تَرْكَبُهُ فِي الظَّلْمَاءِ وَفِي الرَّمْضَاءِ. قَالَ: مَا يَسُرُّنِي أَنَّ مَنْزِلِي إِلَى جَنْبِ الْمَسْجِدِ، إِنِّي أُرِيدُ أَنْ يُكْتَبَ لِي

steps to the mosque (to perform the prayer), and back (from the mosque) to my family, would be recorded for me". Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has gathered (the reward of) all of that for you".

(...) The same was narrated on the authority of At-Taimi, with the same chain of transmitters.

(...) Ubai Ibn Ka'b narrated: There was a man from amongst the Ansar whose house was at the farthest end of Medina, but he never missed a (congregational) prayer with The Messenger of Allah "Allah's blessing and peace be upon him". Sympathized him, we said to him: "O so-and-so! If you bought a donkey, it would save you from the burning sand and the reptiles of the earth". He said: "Listen by Allah! I do not like my house to be beside (The Messenger) Muhammad "Allah's blessing and peace be upon him"". I felt (those words of his) hard and came to The Messenger of Allah "Allah's blessing and peace be upon him" whom I told (of those words). He (The Prophet) invited him and he (the man) said likely the same (as he had said to Ubai Ibn Ka'b), and told him that he wanted a reward for his steps. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "The reward which you expect (from Allah) would be given to you".

(...) The same was narrated on the authority of Asim, with the same chain of transmitters.

279-(664) Jaber Ibn Abdullah narrated: Our houses were far away from the mosque, and we wanted to sell them in order to (buy nearer houses and) become closer to the mosque. But The Messenger of Allah "Allah's blessing and peace be upon him" forbade us and said: "You would have a degree (of reward) by every step (you walk from your houses to the mosque for congregational prayer)".

280-(665) Jaber Ibn Abdullah reported: There were some vacant places around the mosque. Banu Salama decided to turn themselves (towards this land) and come closer to the mosque. This (news) reached The Messenger of Allah "Allah's blessing and peace be upon him" who said to them: "I learnt that you have the intention to turn yourselves near the mosque". They said: "Yes, O Messenger of Allah, we intended to do so". Upon this he (The Prophet) said: "O Banu Salama! Stay in your houses, for your steps are recorded (as good deeds for you); stay in your houses, for your steps are recorded (as good deeds for you)".

مَمْشَايَ إِلَى الْمَسْجِدِ، وَرُجُوعِي إِذَا رَجَعْتُ إِلَى أَهْلِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ جَمَعَ اللَّهُ لَكَ ذَلِكَ كُلَّهُ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا مُعْتَمِرٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ: أَخْبَرَنَا جَرِيرٌ. كِلاهُمَا عَنِ التَّيْمِيِّ، بِهَذَا الإِسْنَادِ... بِنَحْوِهِ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ: حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي عُثْمَانَ، عَنْ أُبَيِّ بْنِ كَعْبٍ، قَالَ: كَانَ رَجُلٌ مِنَ الأَنْصَارِ بَيْتُهُ أَقْصَى بَيْتٍ فِي الْمَدِينَةِ، فَكَانَ لا تُخْطِئُهُ الصَّلاةُ مَعَ رَسُولِ اللَّهِ ﷺ. قَالَ: فَتَوَجَّعْنَا لَهُ. فَقُلْتُ لَهُ: يَا فُلانُ، لَوْ أَنَّكَ اشْتَرَيْتَ حِمَاراً يَقِيكَ مِنَ الرَّمْضَاءِ وَيَقِيكَ مِنْ هَوَامِّ الأَرْضِ. قَالَ: أَمَ وَاللَّهِ، مَا أُحِبُّ أَنَّ بَيْتِي مُطَنَّبٌ بِبَيْتِ مُحَمَّدٍ ﷺ. قَالَ: فَحَمَلْتُ بِهِ حِمْلاً حَتَّى أَتَيْتُ نَبِيَّ اللَّهِ ﷺ فَأَخْبَرْتُهُ. قَالَ: فَدَعَاهُ، فَقَالَ لَهُ مِثْلَ ذَلِكَ، وَذَكَرَ لَهُ أَنَّهُ يَرْجُو فِي أَثَرِهِ الأَجْرَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «إِنَّ لَكَ مَا احْتَسَبْتَ».

(...) ـ وحدّثنا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ، كِلاهُمَا عَنِ ابْنِ عُيَيْنَةَ. (ح) وَحَدَّثَنَا سَعِيدُ بْنُ أَزْهَرَ الْوَاسِطِيُّ. قَالَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبِي. كُلُّهُمْ عَنْ عَاصِمٍ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

٢٧٩ ـ (٦٦٤) ـ وحدّثنا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: كَانَتْ دِيَارُنَا نَائِيَةً عَنِ الْمَسْجِدِ، فَأَرَدْنَا أَنْ نَبِيعَ بُيُوتَنَا فَنَقْتَرِبَ مِنَ الْمَسْجِدِ، فَنَهَانَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «إِنَّ لَكُمْ بِكُلِّ خُطْوَةٍ دَرَجَةً».

٢٨٠ ـ (٦٦٥) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ، قَالَ: حَدَّثَنِي الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: خَلَتِ الْبِقَاعُ حَوْلَ الْمَسْجِدِ. فَأَرَادَ بَنُو سَلِمَةَ أَنْ يَنْتَقِلُوا إِلَى قُرْبِ الْمَسْجِدِ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَقَالَ لَهُمْ: «إِنَّهُ بَلَغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَنْتَقِلُوا قُرْبَ الْمَسْجِدِ» قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ، قَدْ أَرَدْنَا ذَلِكَ. فَقَالَ: «يَا بَنِي سَلِمَةَ، دِيَارَكُمْ، تُكْتَبْ آثَارُكُمْ، دِيَارَكُمْ، تُكْتَبْ آثَارُكُمْ».

281-(...) Jaber Ibn Abdullah narrated that Banu Salama intended to turn themselves to come closer to the mosque since there were some vacant places (around it). This (news) reached The Messenger of Allah "Allah's blessing and peace be upon him", who said: "O Banu Salama! It is better for you to stay in your houses (where you are living), for your footsteps are recorded (as good deeds for you)". They said: "Had we turned (to be closer to the mosque), We would not have been pleased (since we would lose such a privilege)".

[51] By one's walking to (perform) the prayer (in the mosque), sins would be erased, and degrees (of reward) would be raised

282-(666) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who purified himself in his house, and then walked to one of the houses of Allah for performing one of the obligatory acts of Allah, his steps would be as one to obliterate a sin of his, and the other to raise him a degree (of reward)".

283-(667) Abu Huraira reported: The Messenger of Allah "Allah's blessing and peace be upon him" said (or, according to the narration of Bakra, I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying): "Just see! If there were a river at the door of anyone of you in which he would wash himself five times daily, would anything of his filthiness remain (on his body)?" They said: "Nothing of his filthiness would remain (on his body)". He said: "That is like the five Prayers by which Allah erases sins".

284-(668) Jaber Ibn Abdullah narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of the (daily obligatory) five prayers is like an overflowing river, running at the door of anyone of you in which he washes himself five times a day". Hasan said: "No filth would remain on him".

285-(669) Ata Ibn Yasar narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who went to the mosque in the morning or in the evening, Allah would arrange a feast for him in Paradise whenever he went in the morning or in the evening".

[52] The merit of sitting in one's praying place after offering the Morning prayer, and the superiority of the mosques

286-(670) Simak Ibn Harb narrated: I asked Jaber Ibn Samura: "Did you use to sit with The Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "Yes, (and that used to happen) more often. The Messenger of Allah "Allah's blessing and peace be upon him" used not to

٢٨١ ـ (...) ـ حدّثنا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ كَهْمَساً يُحَدِّثُ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَرَادَ بَنُو سَلِمَةَ أَنْ يَتَحَوَّلُوا إِلَى قُرْبِ الْمَسْجِدِ. قَالَ وَالْبِقَاعُ خَالِيَةٌ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ: «يَا بَنِي سَلِمَةَ، دِيَارَكُمْ تُكْتَبْ آثَارُكُمْ». فَقَالُوا: مَا كَانَ يَسُرُّنَا أَنَّا كُنَّا تَحَوَّلْنَا.

٥١ ـ بابُ المَشْيِ إلى الصَّلاة تُمْحَى به الخَطَايا وتُرْفَعُ به الدَّرَجاتُ

٢٨٢ ـ (٦٦٦) ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ ـ يَعْنِي ابْنَ عَمْرٍو ـ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ الأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ مَشَى إِلَى بَيْتٍ مِنْ بُيُوتِ اللَّهِ، لِيَقْضِيَ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ، كَانَتْ خَطْوَتَاهُ إِحْدَاهُمَا تَحُطُّ خَطِيئَةً، وَالأُخْرَى تَرْفَعُ دَرَجَةً».

٢٨٣ ـ (٦٦٧) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَقَالَ قُتَيْبَةُ: حَدَّثَنَا بَكْرٌ ـ يَعْنِي ابْنَ مُضَرَ ـ كِلاهُمَا عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، وَفِي حَدِيثِ بَكْرٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَرَأَيْتُمْ لَوْ أَنَّ نَهْراً بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ. هَلْ يَبْقَىٰ مِنْ دَرَنِهِ شَيْءٌ؟» قَالُوا: لا يَبْقَىٰ مِنْ دَرَنِهِ شَيْءٌ. قَالَ: «فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا».

[البخاري: كتاب مواقيت الصلاة، باب الصلوات الخمس كفارة، رقم: ٥٢٨].

٢٨٤ ـ (٦٦٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، وَهُوَ ابْنُ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الصَّلَوَاتِ الْخَمْسِ كَمَثَلِ نَهْرٍ جَارٍ غَمْرٍ عَلَى بَابِ أَحَدِكُمْ، يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ».

قَالَ: قَالَ الْحَسَنُ: وَمَا يُبْقِي ذَلِكَ مِنَ الدَّرَنِ؟.

٢٨٥ ـ (٦٦٩) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُحَمَّدُ بْنُ مُطَرِّفٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «مَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ، أَعَدَّ اللَّهُ لَهُ فِي الْجَنَّةِ نُزُلاً، كُلَّمَا غَدَا، أَوْ رَاحَ».

[البخاري: كتاب الأذان، باب فضل من غدا إلى المسجد ومن راح، رقم: ٦٦٢].

٥٢ ـ باب فضل الجُلوسِ في المُصَلَّى بعد الصُّبْح، وفضل المساجد

٢٨٦ ـ (٦٧٠) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكٌ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ ـ وَاللَّفْظُ لَهُ ـ قَالَ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: قُلْتُ لِجَابِرِ بْنِ سَمُرَةَ: أَكُنْتَ تُجَالِسُ رَسُولَ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، كَثِيراً، كَانَ لا يَقُومُ

leave his praying place wherein he offered the Morning prayer until sun rose. Whenever the sun rose, he would get up. They (the people sitting with The Prophet) used to talk and mention the things of the pre-Islamic period of ignorance, whereupon they would laugh and he would smile.

287-(...) Simak narrated from Jaber Ibn Samura that whenever The Messenger of Allah "Allah's blessing and peace be upon him" offered the Morning prayer, he would sit in his praying place till sun rose enough.

(...) The same was narrated on the authority of Simak, with the same chain of transmitters, with no mention of "enough".

288-(671) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dearest (parts of the) land in Allah's sight are its mosques, and the most hateful (parts of the) land in Allah's sight are its markets".

[53] Who has more right to be the imam (in the prayer)

289-(672) Abu Sa'id Al-Khudri narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If they are three persons, then, let anyone of them lead them (in the prayer); and the one, who has more right to be the imam, is the most competent in (the knowledge and) the recitation (of The Holy Quran)".

(...) A Hadith like it was narrated on the authority of Quatada, with the same chain of transmitters.

(...) The same was narrated on the authority of Abu Sa'id from The Prophet "Allah's blessing and peace be upon him".

290-(673) Abu Mas'ud Al-Ansari narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most perfect in (knowing and) reciting Allah's Book (i.e. The Holy Quran) should lead the people in the prayer. If they are all equal in (the competence of) the recitation (of Allah's Book), then the most knowledgeable of Sunna (should lead them in the prayer). If they are all equal in (their knowledge of) Sunna, then, the earliest from amongst them in emigration (should lead them). If they are all equal in (their time of) emigration, then the earliest of them in embracing Islam (should lead them). Moreover, a man should not lead another in his (the latter's) authority, nor should he sit on his place of honour in his home without his permission". (Al-Ashajj used the word "age" instead of "embracing Islam").

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

مِنْ مُصَلاَّهُ الَّذِي يُصَلِّي فِيهِ الصُّبْحَ، أَوِ الْغَدَاةَ، حَتَّى تَطْلُعَ الشَّمْسُ، فَإِذَا طَلَعَتِ الشَّمْسُ قَامَ وَكَانُوا يَتَحَدَّثُونَ، فَيَأْخُذُونَ فِي أَمْرِ الْجَاهِلِيَّةِ، فَيَضْحَكُونَ وَيَتَبَسَّمُ.

٢٨٧ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ. قَالَ أَبُو بَكْرٍ: وَحَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ زَكَرِيَّاءَ، كِلاَهُمَا عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا صَلَّى الْفَجْرَ جَلَسَ فِي مُصَلاَّهُ حَتَّى تَطْلُعَ الشَّمْسُ حَسَناً.

(...) ـ وَحَدَّثَنَا قُتَيْبَةُ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا أَبُو الأَحْوَصِ. (ح) قَالَ: وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كِلاَهُمَا عَنْ سِمَاكٍ، بِهَذَا الإِسْنَادِ، وَلَمْ يَقُولاَ: حَسَناً.

٢٨٨ ـ (٦٧١) ـ وحدّثنا هَارُونُ بْنُ مَعْرُوفٍ وَإِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ. قَالاَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ ـ حَدَّثَنِي ابْنُ أَبِي ذُبَابٍ، فِي رِوَايَةِ هَارُونَ، وَفِي حَدِيثِ الأَنْصَارِيِّ: حَدَّثَنِي الْحَارِثُ ـ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مِهْرَانَ ـ مَوْلَى أَبِي هُرَيْرَةَ ـ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَحَبُّ الْبِلاَدِ إِلَى اللَّهِ مَسَاجِدُهَا، وَأَبْغَضُ الْبِلاَدِ إِلَى اللَّهِ أَسْوَاقُهَا».

٥٣ ـ باب مَنْ أَحَقُّ بالإِمَامَةِ

٢٨٩ ـ (٦٧٢) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانُوا ثَلاَثَةً فَلْيَؤُمَّهُمْ أَحَدُهُمْ، وَأَحَقُّهُمْ بِالإِمَامَةِ أَقْرَؤُهُمْ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ. (ح) وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذٌ ـ وَهُوَ ابْنُ هِشَامٍ ـ: حَدَّثَنِي أَبِي. كُلُّهُمْ عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ. (ح) وَحَدَّثَنَا حَسَنُ بْنُ عِيسَى: حَدَّثَنَا ابْنُ الْمُبَارَكِ. جَمِيعاً عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

٢٩٠ ـ (٦٧٣) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ. كِلاَهُمَا عَنْ أَبِي خَالِدٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ الأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَوْسِ بْنِ ضَمْعَجٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ اللَّهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً، فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً، فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً، فَأَقْدَمُهُمْ سِلْماً. وَلاَ يَؤُمَّنَّ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ، وَلاَ يَقْعُدْ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلاَّ بِإِذْنِهِ». قَالَ الأَشَجُّ فِي رِوَايَتِهِ مَكَانَ «سِلْماً»، «سِنّاً».

(...) ـ حدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ وَأَبُو مُعَاوِيَةَ (ح) وَحَدَّثَنَا الأَشَجُّ: حَدَّثَنَا ابْنُ فُضَيْلٍ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

291-(...) Abu Mas'ud Al-Ansari narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "The most perfect and earliest in (knowing, learning and) reciting Allah's Book (i.e. The Holy Quran) should lead the people in the prayer. If they are all equal in (the competence of) the recitation (of Allah's Book), then, the earliest from amongst them in emigration (should lead them). If they are all equal in (their time of) emigration, then the oldest of them (should lead them). Moreover, you should not lead another in his (the latter's) house or in his authority, nor should you sit on his place of honour in his home unless he gives you permission (or without his permission)".

292-(674) Malik Ibn Al-Huwairith narrated: I came to The Prophet "Allah's blessing and peace be upon him" with some men from my tribe. We were all young, of nearly equal ages. We stayed with him for twenty nights. He was kind and merciful to us. When he realized our longing for our families, he asked us about those we left behind. when we told him, he said to us: "Go back and stay with your families to teach them the religion, and order them (to do good). When the time of the prayer comes, one of you should pronounce the call (Adhan) for the prayer, as well as the oldest one amongst you should lead the prayer".

(...) The same was narrated on the authority of Hammad from Aiyub, with the same chain of transmitters.

(...)Malik Ibn Al-Huwairith narrated: I came to The Prophet "Allah's blessing and peace be upon him" with some men from my tribe. We were all young, of nearly equal ages...(and mentioned the whole narration, which is like that transmitted by Ibn Ulaiyya).

293-(...) Malik Ibn Al-Huwairith narrated: I came to The Prophet "Allah's blessing and peace be upon him" with one of my companions. When we intended to (be given permission by The Prophet to) return from him, he said to us: "When the time of the prayer comes, (let one of you) pronounce the call for the prayer, and (let one of you) announce the prayer establishment. But, let the older one of you lead you (in the prayer)".

(...) The same was narrated on the authority of Khalid Al-Hadhdha, with the same chain of narrators, and he added: They were nearly equal in (the competence of) the recitation (of The Holy Quran).

[54] It is desirable to apply Qunut (invoking Allah after rising from bowing) in all prayers, particularly if Muslims suffered from calamity

294-(675) Both of Sa'id Ibn Al-Musaiyyab and Abu Salama Ibn Abd Ar-Rahman narrated: Abu Huraira said: "In the Dawn (Fajr) prayer,

٢٩١ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ. قَالَ: سَمِعْتُ أَوْسَ بْنَ ضَمْعَجٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ. قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ اللَّهِ وَأَقْدَمُهُمْ قِرَاءَةً، فَإِنْ كَانَتْ قِرَاءَتُهُمْ سَوَاءً، فَلْيَؤُمَّهُمْ أَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَلْيَؤُمَّهُمْ أَكْبَرُهُمْ سِنًّا. وَلا تَؤُمَّنَّ الرَّجُلَ فِي أَهْلِهِ وَلا فِي سُلْطَانِهِ، وَلا تَجْلِسْ عَلَى تَكْرِمَتِهِ، فِي بَيْتِهِ، إِلا أَنْ يَأْذَنَ لَكَ ـ أَوْ بِإِذْنِهِ ـ».

٢٩٢ ـ (٦٧٤) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ؛ قَالَ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ ـ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ ـ فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً. وَكَانَ رَسُولُ اللَّهِ ﷺ رَحِيماً رَفِيقاً، فَظَنَّ أَنَّا قَدِ اشْتَقْنَا أَهْلَنَا، فَسَأَلَنَا عَنْ مَنْ تَرَكْنَا مِنْ أَهْلِنَا، فَأَخْبَرْنَاهُ. فَقَالَ: «ارْجِعُوا إِلَى أَهْلِيكُمْ، فَأَقِيمُوا فِيهِمْ، وَعَلِّمُوهُمْ، وَمُرُوهُمْ، فَإِذَا حَضَرَتِ الصَّلاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، ثُمَّ لِيَؤُمَّكُمْ أَكْبَرُكُمْ».

[البخاري: كتاب الأذان، باب الأذان للمسافر إذا كانوا جماعة...، رقم: ٦٣٠].

(...) ـ وحدّثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَخَلَفُ بْنُ هِشَامٍ. قَالا: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، بِهَذَا الإِسْنَادِ.

(...) ـ وحدّثناه ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ. قَالَ: قَالَ لِي أَبُو قِلابَةَ: حَدَّثَنَا مَالِكُ بْنُ الْحُوَيْرِثِ أَبُو سُلَيْمَانَ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي نَاسٍ ـ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ ـ وَاقْتَصَّا جَمِيعاً الْحَدِيثَ... بِنَحْوِ حَدِيثِ ابْنِ عُلَيَّةَ.

٢٩٣ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ؛ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ أَنَا وَصَاحِبٌ لِي، فَلَمَّا أَرَدْنَا الإِقْفَالَ مِنْ عِنْدِهِ قَالَ لَنَا: «إِذَا حَضَرَتِ الصَّلاةُ فَأَذِّنَا، ثُمَّ أَقِيمَا وَلْيَؤُمَّكُمَا أَكْبَرُكُمَا».

(...) ـ وحدّثناه أَبُو سَعِيدٍ الأَشَجُّ. حَدَّثَنَا حَفْصٌ، يَعْنِي ابْنَ غِيَاثٍ، حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، بِهَذَا الإِسْنَادِ. وَزَادَ: قَالَ الْحَذَّاءُ: وَكَانَا مُتَقَارِبَيْنِ فِي الْقِرَاءَةِ.

٥٤ ـ بابُ استحباب القُنُوتِ في جميع الصلاة، إذا نَزَلَتْ بالمسلمين نَازِلَةٌ

٢٩٤ ـ (٦٧٥) ـ حدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى. قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ

whenever Allah's Apostle "Allah's blessing and peace be upon him" finished from recitation, then magnified Allah (and bowed), and then raised his head (from bowing), he used to say: "Allah hears him who praises Him, O, our Lord! To You be all praises". Then, he would invoke Allah while standing: "O Allah! Save Al-Walid Ibn Al-Walid, Salama Ibn Hisham, Aiyyash Ibn Abu Rabie'a, and the weak and the helpless people among the faithful believers. O Allah! Be hard on the tribe of Mudar and let them suffer from years of famine like that of the time of Joseph. O Allah! Send Your curse upon (the tribes of) Lihyan, Ra'l, Dhakwan and Usaiyya, which disobeyed Allah and His Messenger".

But we were informed that he, later, left it (i.e. invoking evil upon the unbelievers) particularly when it was revealed: "Not for thee, (but for Allah), is the decision: whether he turn in mercy to them, or punish them; for they are indeed wrongdoers". (Al Imran 128)

(...) The same was narrated on the authority of Sa'id Ibn Al-Musaiyyab from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" to his saying: "and let them suffer from years of famine like that of the time of Joseph". He did not mention what is next to that.

295-(...) Abu Salama narrated that Abu Huraira had told him: Allah's Apostle "Allah's blessing and peace be upon him" invoked Allah for a month after (raising his head from) bowing. he used to invoke, after his saying: "Allah hears him who praises Him": "O Allah! Save Al-Walid Ibn Al-Walid, Salama Ibn Hisham, Aiyyash Ibn Abu Rabie'a, and the weak and the helpless people among the faithful believers. O Allah! Be hard on (the tribe of) Mudar and let them suffer from years of famine like that of the time of Joseph". Abu Huraira resumed: Later, The Messenger of Allah "Allah's blessing and peace be upon him" left such an invocation. I said: "I saw that The Messenger of Allah "Allah's blessing and peace be upon him" left invoking good upon them". It was said to me: "Do not you see that they (for whom The Prophet invoked Allah) had been saved?"

(...) Abu Salama narrated that Abu Huraira had told him that while The Messenger of Allah "Allah's blessing and peace be upon him" was offering the Night (Isha) prayer, he said (after rising from bowing): "Allah hears him, who praises Him". then he said before he prostrated (invoking): "O Allah! Save Aiyyash Ibn Abu Rabie'a..." (and mentioned a Hadith like that transmitted by Al-Awza'i, to his saying "like that of the time of Joseph", and did not mention what follows that).

عَبْدِ الرَّحْمَٰنِ بْنِ عَوْفٍ: أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ، حِينَ يَفْرُغُ مِنْ صَلاةِ الْفَجْرِ مِنَ الْقِرَاءَةِ، وَيُكَبِّرُ، وَيَرْفَعُ رَأْسَهُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. رَبَّنَا وَلَكَ الْحَمْدُ»، ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: «اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، وَسَلَمَةَ بْنَ هِشَامٍ، وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ. اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، وَاجْعَلْهَا عَلَيْهِمْ كَسِنِي يُوسُفَ. اللَّهُمَّ الْعَنْ لِحْيَانَ وَرِعْلاً وَذَكْوَانَ وَعُصَيَّةَ. عَصَتِ اللَّهَ وَرَسُولَهُ» ثُمَّ بَلَغَنَا أَنَّهُ تَرَكَ ذَلِكَ لَمَّا أُنْزِلَ: ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴿١٢٨﴾﴾ [آل عمران: ١٢٨].

(...) ـ **وحدّثناه** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. قَالا: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، إِلَى قَوْلِهِ: «وَاجْعَلْهَا عَلَيْهِمْ كَسِنِي يُوسُفَ»، وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[البخاري: كتاب الأدب، باب تسمية الوليد، رقم: ٦٢٠٠].

٢٩٥ ـ (...) ـ **حدّثنا** مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ: أَنَّ النَّبِيَّ ﷺ قَنَتَ بَعْدَ الرَّكْعَةِ، فِي صَلاةٍ شَهْراً. إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» يَقُولُ فِي قُنُوتِهِ: «اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ. اللَّهُمَّ نَجِّ سَلَمَةَ بْنَ هِشَامٍ. اللَّهُمَّ نَجِّ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ. اللَّهُمَّ نَجِّ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ. اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ. اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ».

قَالَ أَبُو هُرَيْرَةَ: ثُمَّ رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَرَكَ الدُّعَاءَ بَعْدُ. فَقُلْتُ: أَرَىٰ رَسُولَ اللَّهِ ﷺ قَدْ تَرَكَ الدُّعَاءَ لَهُمْ. قَالَ: فَقِيلَ: وَمَا تَرَاهُمْ قَدْ قَدِمُوا؟.

(...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ بَيْنَمَا هُوَ يُصَلِّي الْعِشَاءَ إِذْ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» ثُمَّ قَالَ قَبْلَ أَنْ يَسْجُدَ: «اللَّهُمَّ نَجِّ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ...» ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ الأَوْزَاعِيِّ، إِلَى قَوْلِهِ: «كَسِنِي يُوسُفَ»، وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[البخاري: كتاب التفسير، باب: ﴿فأولئك عسى الله أن يعفو عنهم...﴾ رقم: ٤٥٩٨].

296-(676) Abu Salama Ibn Abd Ar-Rahman narrated that he heard Abu Huraira saying: "By Allah! I would make The Prophet's prayer much closer to you". Then, he used to stand for Qunut (invoking Allah before prostration after saying: "Allah hears him who praises Him"), in the Dhuhr, Isha and Morning prayers. He used to invoke good upon believers and curse upon unbelievers.

297-(677) Anas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" invoked Allah to curse the pagans who killed those (Muslims) of Bir-Ma'oona for thirty mornings. He invoked Allah against the tribes of Ra'l, Dhakwan, Lihyan and Usaiyya who disobeyed Allah and his Messenger. Anas added: On those who were killed at Bir-Ma'oona a Quranic verse was revealed which we recited and which was annulled: "Inform our people that we met our lord who got pleased with us and made us pleased".

298-(...) Muhammad reported: I asked Anas: "Did The Messenger of Allah "Allah's blessing and peace be upon him" offer Qunut in the dawn prayer?" He said: "Yes, (he did) after bowing, for a short time".

299-(...) Anas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" practiced Qunut for a month in the Morning prayer, after rising from bowing, invoking evil against both (the tribes of) Ra'l and Dhakwan, and saying (concerning the tribe of Usaiyya): "(And let Your curse be upon) Usaiyya which disobeyed Allah and His Messenger".

300-(...) Anas Ibn Sirin narrated from Anas Ibn Malik that The Messenger of Allah "Allah's blessing and peace be upon him" performed Qunut for a month after (rising from) bowing in the Dawn (Fajr) prayer, invoking evil against (the tribe of) Banu Usaiyya.

301-(...) Asim narrated: I asked Anas whether the Qunut should be performed before or after bowing. He said: "(It should be done) before bowing". I said: "But, some people pretend that The Messenger of Allah "Allah's blessing and peace be upon him" performed Qunut after bowing". He said: "No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" performed Qunut for a month, invoking evil against many people, who killed some of his companions, known as the Reciters".

302-(...) Asim narrated: I heard Anas Ibn Malik saying: I have never seen The Messenger of Allah "Allah's blessing and peace be upon him" much more grieved for (the loss of) a (Muslim) detachment than he was for the seventy men, who were killed on the day of (the event of) Bir-Ma'oona; and they were known as the Reciters. He kept for a month, invoking evil against their murderers.

٢٩٦ ـ (٦٧٦) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ. قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: وَاللَّهِ، لأُقَرِّبَنَّ بِكُمْ صَلاةَ رَسُولِ اللَّهِ ﷺ، فَكَانَ أَبُو هُرَيْرَةَ يَقْنُتُ فِي الظُّهْرِ. وَالْعِشَاءِ الآخِرَةِ. وَصَلاةِ الصُّبْحِ. وَيَدْعُو لِلْمُؤْمِنِينَ، وَيَلْعَنُ الْكُفَّارَ.

[البخاري: كتاب الأذان، رقم: ٧٩٧].

٢٩٧ ـ (٦٧٧) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: دَعَا رَسُولُ اللَّهِ ﷺ عَلَى الَّذِينَ قَتَلُوا أَصْحَابَ بِئْرِ مَعُونَةَ ثَلاثِينَ صَبَاحاً، يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ وَلِحْيَانَ وَعُصَيَّةَ عَصَتِ اللَّهَ وَرَسُولَهُ. قَالَ أَنَسٌ: أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي الَّذِينَ قُتِلُوا بِبِئْرِ مَعُونَةَ قُرْآناً قَرَأْنَاهُ حَتَّى نُسِخَ بَعْدُ: أَنْ بَلِّغُوا قَوْمَنَا أَنْ قَدْ لَقِينَا رَبَّنَا، فَرَضِيَ عَنَّا وَرَضِينَا عَنْهُ.

[البخاري: كتاب المغازي، باب غزوة الرجيع ورعل...، رقم: ٤٠٩٥].

٢٩٨ ـ (...) ـ وحدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالا: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ. قَالَ: قُلْتُ لأَنَسٍ: هَلْ قَنَتَ رَسُولُ اللَّهِ ﷺ فِي صَلاةِ الصُّبْحِ؟ قَالَ: نَعَمْ. بَعْدَ الرُّكُوعِ يَسِيراً. [البخاري: كتاب الوتر، باب القنوت قبل الركوع وبعده، رقم: ١٠٠١].

٢٩٩ ـ (...) ـ وحدّثني عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ ـ وَاللَّفْظُ لابْنِ مُعَاذٍ ـ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي مِجْلَزٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: قَنَتَ رَسُولُ اللَّهِ ﷺ شَهْراً بَعْدَ الرُّكُوعِ ـ فِي صَلاةِ الصُّبْحِ ـ يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ. وَيَقُولُ: «عُصَيَّةُ عَصَتِ اللَّهَ وَرَسُولَهُ».

[البخاري: كتاب الوتر، باب القنوت قبل الركوع وبعده، رقم: ١٠٠٣].

٣٠٠ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا أَنَسُ بْنُ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَنَتَ شَهْراً، بَعْدَ الرُّكُوعِ فِي صَلاةِ الْفَجْرِ، يَدْعُو عَلَى بَنِي عُصَيَّةَ.

٣٠١ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَنَسٍ؛ قَالَ: سَأَلْتُهُ عَنِ الْقُنُوتِ قَبْلَ الرُّكُوعِ، أَوْ بَعْدَ الرُّكُوعِ؟ فَقَالَ: قَبْلَ الرُّكُوعِ. قَالَ: قُلْتُ: فَإِنَّ نَاساً يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَنَتَ بَعْدَ الرُّكُوعِ. فَقَالَ: إِنَّمَا قَنَتَ رَسُولُ اللَّهِ ﷺ شَهْراً يَدْعُو عَلَى أُنَاسٍ قَتَلُوا أُنَاساً مِنْ أَصْحَابِهِ. يُقَالُ لَهُمُ: الْقُرَّاءُ.

[البخاري: كتاب الوتر، باب القنوت قبل الركوع وبعده، رقم: ١٠٠٢].

٣٠٢ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ. قَالَ: سَمِعْتُ أَنَساً يَقُولُ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَجَدَ عَلَى سَرِيَّةٍ مَا وَجَدَ عَلَى السَّبْعِينَ الَّذِينَ أُصِيبُوا يَوْمَ بِئْرِ مَعُونَةَ، كَانُوا يُدْعَوْنَ الْقُرَّاءَ، فَمَكَثَ شَهْراً يَدْعُو عَلَى قَتَلَتِهِمْ.

(...) The same Hadith was narrated on the authority of Asim from Anas from The Prophet "Allah's blessing and peace be upon him", with little changes in each narration.

303-(...) Anas Ibn Malik narrated that The Messenger of Allah "Allah's blessing and peace be upon him" performed Qunut for a month, invoking (Allah's) curse upon (the tribes of) Ra'l, Dhakwan and Usaiyya, which disobeyed Allah and His Messenger.

(...) The same was narrated on the authority of Musa Ibn Anas from Anas from The Prophet "Allah's blessing and peace be upon him".

304-(...) Quatada narrated from Anas that The Messenger of Allah "Allah's blessing and peace be upon him" performed Qunut for a month, invoking evil upon some of Arab tribes, and later, he abandoned that.

305-(678) Abd Ar-Rahman Ibn Abu Laila narrated from Al-Bara Ibn Azib that The Messenger of Allah "Allah's blessing and peace be upon him" used to perform Qunut in both the Morning and Evening prayers.

306-(...) Abd Ar-Rahman Ibn Abu Laila narrated from Al-Bara Ibn Azib: The Messenger of Allah "Allah's blessing and peace be upon him" performed Qunut in both the Morning and Evening prayers.

307-(679) Khufaf Ibn Ima Al-Ghifari narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said in his prayer: "O Allah! Send Your curse upon (the tribes of) Lihyan, Ra'l, Dhakwan, and Usaiyya, which disobeyed Allah and His Messenger. As for (the tribe of) Ghifar, Allah pardoned it, and as for (the tribe of) Aslam, Allah (save it and) granted peace to it".

308-(...) Khufaf Ibn Ima narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" bowed (during the prayer). Then he raised his head (from bowing) and said: "As for (the tribe of) Ghifar, Allah has forgiven it, and as for (the tribe of) Aslam, Allah has (saved it and) granted peace to it. As for (the tribe of) Usaiyya, it disobeyed Allah and His Messenger. O Allah! Send Your curse upon (the tribes of) Banu Lihyan, Ra'l and Dhakwan". Then, he fell in prostration. Khufaf said: for that, invoking curse against the unbelievers has been authorized.

(...) The same was narrated on the authority of Khufaf Ibn Ima, but without the statement: for that, invoking curse against the unbelievers has been authorized.

(...) ـ وحدّثنا أَبو كُرَيْبٍ: حَدَّثَنَا حَفْصٌ وَابْنُ فُضَيْلٍ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ، كُلُّهُمْ عَنْ عَاصِمٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ، يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ.

٣٠٣ ـ (...) ـ وحدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ قَنَتَ شَهْراً، يَلْعَنُ رِعْلاً وَذَكْوَانَ، وَعُصَيَّةَ عَصَوُا اللَّهَ وَرَسُولَهُ.

(...) ـ وحدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِنَحْوِهِ.

٣٠٤ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَنَتَ شَهْراً، يَدْعُو عَلَى أَحْيَاءٍ مِنْ أَحْيَاءِ الْعَرَبِ. ثُمَّ تَرَكَهُ.

[البخاري: كتاب المغازي، باب غزوة الرجيع ورعل...، رقم: ٤٠٨٩].

٣٠٥ ـ (٦٧٨) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ. قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى. قَالَ: حَدَّثَنَا الْبَرَاءُ بْنُ عَازِبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْنُتُ فِي الصُّبْحِ وَالْمَغْرِبِ.

٣٠٦ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ. قَالَ: قَنَتَ رَسُولُ اللَّهِ ﷺ فِي الْفَجْرِ وَالْمَغْرِبِ.

٣٠٧ ـ (٦٧٩) ـ حدّثني أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ الْمِصْرِيُّ. قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنِ اللَّيْثِ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ، عَنْ خُفَافِ بْنِ إِيمَاءٍ الْغِفَارِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فِي صَلاةٍ: «اللَّهُمَّ الْعَنْ بَنِي لِحْيَانَ وَرِعْلاً وَذَكْوَانَ، وَعُصَيَّةَ عَصَوُا اللَّهَ وَرَسُولَهُ، غِفَارُ غَفَرَ اللَّهُ لَهَا، وَأَسْلَمُ سَالَمَهَا اللَّهُ».

٣٠٨ ـ (...) ـ وحدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ. قَالَ: أَخْبَرَنِي مُحَمَّدٌ ـ وَهُوَ ابْنُ عَمْرٍو ـ عَنْ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ حَرْمَلَةَ، عَنِ الْحَارِثِ بْنِ خُفَافٍ: أَنَّهُ قَالَ: قَالَ خُفَافُ بْنُ إِيمَاءٍ: رَكَعَ رَسُولُ اللَّهِ ﷺ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «غِفَارُ غَفَرَ اللَّهُ لَهَا، وَأَسْلَمُ سَالَمَهَا اللَّهُ، وَعُصَيَّةُ عَصَتِ اللَّهَ وَرَسُولَهُ. اللَّهُمَّ الْعَنْ بَنِي لِحْيَانَ، وَالْعَنْ رِعْلاً وَذَكْوَانَ» ثُمَّ وَقَعَ سَاجِداً.

قَالَ خُفَافٌ: فَجُعِلَتْ لَعْنَةُ الْكَفَرَةِ مِنْ أَجْلِ ذَلِكَ.

(...) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ. قَالَ: وَأَخْبَرَنِيهِ عَبْدُ الرَّحْمٰنِ بْنُ حَرْمَلَةَ، عَنْ حَنْظَلَةَ بْنِ عَلِيِّ بْنِ الأَسْقَعِ، عَنْ خُفَافِ بْنِ إِيمَاءٍ... بِمِثْلِهِ. إِلا أَنَّهُ لَمْ يَقُلْ: فَجُعِلَتْ لَعْنَةُ الْكَفَرَةِ مِنْ أَجْلِ ذَلِكَ.

[55] Performing the missed (obligatory) prayer, and the desirability of hastening to offer it

309-(680) Abu Huraira narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" returned from the holy battle of Khaibar, he travelled for one night. Then, when he intended to (take rest for) sleep, he descended (at some place) and said to Bilal: "Keep on guard at night for us (to tell us when the time of Fajr prayer comes)".

Bilal prayed as much as he was doomed to do, and The Messenger of Allah "Allah's blessing and peace be upon him" and his companions fell asleep. When the time of the dawn approached, Bilal reclined against the back of his mount, facing the (direction from which the) dawn (would rise). He was overwhelmed by sleep while leaning against the back of his camel. Neither The Messenger of Allah "Allah's blessing and peace be upon him", nor Bilal nor anyone of his companions got up until the sun rose upon them. The Messenger of Allah "Allah's blessing and peace be upon him" was the first of them to get up.

The Messenger of Allah "Allah's blessing and peace be upon him" was shocked and he said: "O Bilal! (What has happened?)" he said: "O Messenger of Allah! Let my father and mother be sacrificed for you! I was taken up by the same, which took up you". He (The Prophet) ordered them to drive (their mounts). They drove their mounts to some distance. Then, The Messenger of Allah "Allah's blessing and peace be upon him" offered ablution (followed by his companions), and ordered Bilal to pronounce the prayer establishment, and he led the Morning prayer with them.

When he finished the prayer he said: "Whoever forgot a certain (obligatory) prayer should offered it immediately if he remembered it, for Allah says: "and establish regulate prayer for celebrating my praise"". (Ta Ha 14) (Yunus said that Ibn Shihab recited it: "for remembrance").

310-(...) Abu Huraira narrated: Once, we descended (at some place for rest) with The Messenger of Allah "Allah's blessing and peace be upon him". We (slept and) did not get up until the sun rose. The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "Let everybody of you take hold of his camel's nose string (in order to go away from this place). However, it is a place where Satan visited us". We did so. He called for water, performed ablution and offered two prostrations. Ya'qub said that he prayed two prostrations. then the prayer establishment was pronounced and he led the Morning prayer.

٥٥ ـ بابُ قَضَاءِ الصَّلاة الفَائِتَةِ واسْتِحْبَابِ تَعْجِيلِ قَضَائِهَا

٣٠٩ ـ (٦٨٠) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ، حِينَ قَفَلَ مِنْ غَزْوَةِ خَيْبَرَ، سَارَ لَيْلَهُ. حَتَّى إِذَا أَدْرَكَهُ الْكَرَىٰ عَرَّسَ.

وَقَالَ لِبلالٍ: «اكْلأْ لَنَا اللَّيْلَ»، فَصَلَّى بِلالٌ مَا قُدِّرَ لَهُ. وَنَامَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ. فَلَمَّا تَقَارَبَ الْفَجْرُ اسْتَنَدَ بِلالٌ إِلَى رَاحِلَتِهِ مُوَاجِهَ الْفَجْرِ. فَغَلَبَتْ بِلالاً عَيْنَاهُ وَهُوَ مُسْتَنِدٌ إِلَى رَاحِلَتِهِ، فَلَمْ يَسْتَيْقِظْ رَسُولُ اللَّهِ ﷺ وَلا بِلالٌ وَلا أَحَدٌ مِنْ أَصْحَابِهِ حَتَّى ضَرَبَتْهُمُ الشَّمْسُ.

فَكَانَ رَسُولُ اللَّهِ ﷺ أَوَّلَهُمُ اسْتِيقَاظاً، فَفَزِعَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَيْ بِلالُ» فَقَالَ بِلالٌ: أَخَذَ بِنَفْسِي الَّذِي أَخَذَ ـ بِأَبِي أَنْتَ وَأُمِّي، يَا رَسُولَ اللَّهِ ـ بِنَفْسِكَ. قَالَ: «اقْتَادُوا» فَاقْتَادُوا رَوَاحِلَهُمْ شَيْئاً، ثُمَّ تَوَضَّأَ رَسُولُ اللَّهِ ﷺ. وَأَمَرَ بِلالاً فَأَقَامَ الصَّلاةَ. فَصَلَّى بِهِمُ الصُّبْحَ.

فَلَمَّا قَضَى الصَّلاةَ قَالَ: «مَنْ نَسِيَ الصَّلاةَ فَلْيُصَلِّهَا إِذَا ذَكَرَهَا. فَإِنَّ اللَّهَ قَالَ: أَقِمِ الصَّلاةَ لِذِكْرِي».

قَالَ يُونُسُ: وَكَانَ ابْنُ شِهَابٍ يَقْرَؤُهَا: لِلذِّكْرَىٰ.

٣١٠ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ. كِلاهُمَا عَنْ يَحْيَىٰ. قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ: حَدَّثَنَا أَبُو حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ عَرَّسْنَا مَعَ نَبِيِّ اللَّهِ ﷺ. فَلَمْ نَسْتَيْقِظْ حَتَّى طَلَعَتِ الشَّمْسُ. فَقَالَ النَّبِيُّ ﷺ: «لِيَأْخُذْ كُلُّ رَجُلٍ بِرَأْسِ رَاحِلَتِهِ، فَإِنَّ هَٰذَا مَنْزِلٌ حَضَرَنَا فِيهِ الشَّيْطَانُ» قَالَ فَفَعَلْنَا. ثُمَّ دَعَا بِالْمَاءِ فَتَوَضَّأَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ.. ـ وَقَالَ يَعْقُوبُ: ثُمَّ صَلَّى سَجْدَتَيْنِ ـ ثُمَّ أُقِيمَتِ الصَّلاةُ فَصَلَّى الْغَدَاةَ.

311-(681) Abu Quatada narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said addressing us: "You would travel in the evening and the night until (Allah willing) you would come to a place of water in the morning". So the people traveled, paying no attention to one another. The Messenger of Allah "Allah's blessing and peace be upon him" also traveled till it was midnight. I was by his side. The Messenger of Allah "Allah's blessing and peace be upon him" began to be overwhelmed by slumber and he leaned (to one side) of his camel. I came and supported him without awaking him till he sat poised on his mount. He went on traveling till a major part of the night was over and (he again) leaned (to one side) of his camel. I supported him without awaking him till he sat poised on his mount. Then, he traveled till the time of dawn approached. He (for the third time) leaned, and this time, he was more leaning than the two earlier times and he was about to fall down.

I came and supported him and he raised his head and asked: "Who is this?" I said: "This is Abu Quatada". He asked: "How long have you been traveling along with me as such?" I said: "I have been traveling as such since the night started". He said: "May Allah save you, as you saved His Prophet (from falling down)". Then, he asked: "Do you see that we are hidden from the people?" He asked once again: "Do you see anyone?" I said: "Here is a rider". I said once again: "Here is another rider". (I kept saying so) until we gathered together and we were seven riders.

The Messenger of Allah "Allah's blessing and peace be upon him" stepped aside of the highway and placed his head (for sleep) and said: "Keep on guard of our Prayer for us". The Messenger of Allah "Allah's blessing and peace be upon him" was the first to get up while the rays of sun were falling on his back. We got up in a state of shock. He (the Prophet) said: "Ride on". We rode on till the sun had risen high. Then, he came down from his camel and called for a jug of water, which I had with me, in which, there was little water. He performed ablution with that which was less than his usual ablutions and some water of that had been left.

He said to Abu Quatada: "Keep with you your jug of water, for it would have a great condition (out of miracle)". Then, Bilal pronounced the Prayer establishment, and The Messenger of Allah "Allah's blessing and peace be upon him" offered two Rak'as and then performed the Morning Prayer as he used to do everyday. Then, The Messenger of Allah "Allah's blessing and peace be upon him" rode on and we rode with him. Some of us whispered to the others saying: "How would the expiation be for our negligence in our Prayers?" Upon this he (the Prophet) asked: "Isn't there

٣١١ ـ (٦٨١) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ ـ يَعْنِي ابْنَ الْمُغِيرَةِ ـ: حَدَّثَنَا ثَابِتٌ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ؛ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّكُمْ تَسِيرُونَ عَشِيَّتَكُمْ وَلَيْلَتَكُمْ، وَتَأْتُونَ الْمَاءَ، إِنْ شَاءَ اللَّهُ، غَداً»، فَانْطَلَقَ النَّاسُ لا يَلْوِي أَحَدٌ عَلَى أَحَدٍ.

قَالَ أَبُو قَتَادَةَ: فَبَيْنَمَا رَسُولُ اللَّهِ ﷺ يَسِيرُ حَتَّى ابْهَارَّ اللَّيْلُ وَأَنَا إِلَى جَنْبِهِ. قَالَ: فَنَعَسَ رَسُولُ اللَّهِ ﷺ، فَمَالَ عَنْ رَاحِلَتِهِ. فَأَتَيْتُهُ فَدَعَمْتُهُ ـ مِنْ غَيْرِ أَنْ أُوقِظَهُ ـ حَتَّى اعْتَدَلَ عَلَى رَاحِلَتِهِ. قَالَ: ثُمَّ سَارَ حَتَّى تَهَوَّرَ اللَّيْلُ مَالَ عَنْ رَاحِلَتِهِ. قَالَ: فَدَعَمْتُهُ ـ مِنْ غَيْرِ أَنْ أُوقِظَهُ ـ حَتَّى اعْتَدَلَ عَلَى رَاحِلَتِهِ. قَالَ: ثُمَّ سَارَ حَتَّى إِذَا كَانَ مِنْ آخِرِ السَّحَرِ مَالَ مَيْلَةً هِيَ أَشَدُّ مِنَ الْمَيْلَتَيْنِ الأُولَيَيْنِ. حَتَّى كَادَ يَنْجَفِلُ، فَأَتَيْتُهُ فَدَعَمْتُهُ، فَرَفَعَ رَأْسَهُ فَقَالَ: «مَنْ هَذَا؟» قُلْتُ: أَبُو قَتَادَةَ. قَالَ: «مَتَى كَانَ هَذَا مَسِيرَكَ مِنِّي؟» قُلْتُ: مَا زَالَ هَذَا مَسِيرِي مُنْذُ اللَّيْلَةِ. قَالَ: «حَفِظَكَ اللَّهُ بِمَا حَفِظْتَ بِهِ نَبِيَّهُ» ثُمَّ قَالَ: «هَلْ تَرَانَا نَخْفَى عَلَى النَّاسِ؟» ثُمَّ قَالَ: «هَلْ تَرَى مِنْ أَحَدٍ؟» قُلْتُ: هَذَا رَاكِبٌ. ثُمَّ قُلْتُ: هَذَا رَاكِبٌ آخَرُ. حَتَّى اجْتَمَعْنَا فَكُنَّا سَبْعَةَ رَكْبٍ. قَالَ: فَمَالَ رَسُولُ اللَّهِ ﷺ عَنِ الطَّرِيقِ. فَوَضَعَ رَأْسَهُ. ثُمَّ قَالَ: «احْفَظُوا عَلَيْنَا صَلاتَنَا».

فَكَانَ أَوَّلَ مَنِ اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ وَالشَّمْسُ فِي ظَهْرِهِ. قَالَ: فَقُمْنَا فَزِعِينَ. ثُمَّ قَالَ: «ارْكَبُوا» فَرَكِبْنَا، فَسِرْنَا، حَتَّى إِذَا ارْتَفَعَتِ الشَّمْسُ نَزَلَ، ثُمَّ دَعَا بِمِيضَأَةٍ كَانَتْ مَعِي فِيهَا شَيْءٌ مِنْ مَاءٍ. قَالَ: فَتَوَضَّأَ مِنْهَا وُضُوءاً دُونَ وُضُوءٍ. قَالَ: وَبَقِيَ فِيهَا شَيْءٌ مِنْ مَاءٍ،

ثُمَّ قَالَ لأَبِي قَتَادَةَ: «احْفَظْ عَلَيْنَا مِيضَأَتَكَ، فَسَيَكُونُ لَهَا نَبَأٌ» ثُمَّ أَذَّنَ بِلالٌ بِالصَّلاةِ. فَصَلَّى رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ. ثُمَّ صَلَّى الْغَدَاةَ فَصَنَعَ كَمَا كَانَ يَصْنَعُ كُلَّ يَوْمٍ. قَالَ: وَرَكِبَ رَسُولُ اللَّهِ ﷺ وَرَكِبْنَا مَعَهُ. قَالَ: فَجَعَلَ بَعْضُنَا يَهْمِسُ إِلَى بَعْضٍ: مَا كَفَّارَةُ مَا صَنَعْنَا بِتَفْرِيطِنَا فِي صَلاتِنَا؟

in me a good pattern for you? There is no negligence in sleeping, the (true) negligence accounts for the fact that one would not perform the Prayer (intentionally) till the time of the next Prayer comes. He who did so (i.e. neglected the Prayer because of sleep or other unavoidable circumstances) should perform the Prayer when he remembers it, and on the next day he should offer it at its prescribed time".

He (the Prophet) asked: "What do you think the people would have done (at this hour)? In the morning, they would have found their Prophet missing from among them and then Abu Bakr and Umar would have told them that the Messenger of Allah "Allah's blessing and peace be upon him" must be behind you, for he cannot leave you behind (him), but the people said: The Messenger of Allah "Allah's blessing and peace be upon him" is ahead of you. So, if you had obeyed Abu Bakr and Umar, you would have been on the right path".

We proceeded on till we came up to the people (behind whom we had been). (Sometime later) the day rose enough, and everything became hot. They (the Companions) said: "O Messenger of Allah! We are dying of thirst". Upon this he said: "No destruction could befall you". He said once again: "Bring that small cup of mine". Then, he asked for the jug of water to be brought to him. The Messenger of Allah "Allah's blessing and peace be upon him" started to pour water (in that small cup) and Abu Quatada would present to them to drink. When the people saw that there was (a little) water in the jug, they fell upon it. Upon this the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behave well! The water is (sufficient) to satisfy all of you".

Then they (the Companions) began to get (their shares of) water quietly, and the Messenger of Allah "Allah's blessing and peace be upon him" began to fill (the cup), and I began to serve them till no one was left except for the Messenger of Allah "Allah's blessing and peace be upon him" and I. He filled (the cup) with water and said to me: "Drink it". I said: "O Messenger of Allah! I am not to drink till you do". he said: "The server of the people is the last to drink". I drank and the Messenger of Allah "Allah's blessing and peace be upon him" also drank, and the people came to the place of water very happy and satisfied.

Abdullah Ibn Rabah said: I was narrating this Hadith in the great mosque, when Imran Ibn Husain said: "O young man! pay attention to what you are telling, for I was also one of the riders on that night". I said: "It is for this reason that you must know this Hadith well". He asked: "Who are you?" I said: "I am one of the Ansar". He said: "You should

ثُمَّ قَالَ: «أَمَالَكُمْ فِيَّ أُسْوَةٌ؟» ثُمَّ قَالَ: «أَمَا إِنَّهُ لَيْسَ فِي النَّوْمِ تَفْرِيطٌ، إِنَّمَا التَّفْرِيطُ عَلَى مَنْ لَمْ يُصَلِّ الصَّلاةَ حَتَّى يَجِيءَ وَقْتُ الصَّلاةِ الأُخْرَىٰ، فَمَنْ فَعَلَ ذَلِكَ فَلْيُصَلِّهَا حِينَ يَنْتَبِهُ لَهَا، فَإِذَا كَانَ الْغَدُ فَلْيُصَلِّهَا عِنْدَ وَقْتِهَا».

ثُمَّ قَالَ: «مَا تَرَوْنَ النَّاسَ صَنَعُوا؟» قَالَ: ثُمَّ قَالَ: «أَصْبَحَ النَّاسُ فَقَدُوا نَبِيَّهُمْ. فَقَالَ أَبُو بَكْرٍ وَعُمَرُ: رَسُولُ اللَّهِ ﷺ بَعْدَكُمْ، لَمْ يَكُنْ لِيُخَلِّفَكُمْ.

وَقَالَ النَّاسُ: إِنَّ رَسُولَ اللَّهِ ﷺ بَيْنَ أَيْدِيكُمْ، فَإِنْ يُطِيعُوا أَبَا بَكْرٍ وَعُمَرَ يَرْشُدُوا».

قَالَ: فَانْتَهَيْنَا إِلَى النَّاسِ حِينَ امْتَدَّ النَّهَارُ وَحَمِيَ كُلُّ شَيْءٍ. وَهُمْ يَقُولُونَ: يَا رَسُولَ اللَّهِ، هَلَكْنَا. عَطِشْنَا. فَقَالَ: «لاَ هُلْكَ عَلَيْكُمْ» ثُمَّ قَالَ: «أَطْلِقُوا لِي غُمَرِي» قَالَ: وَدَعَا بِالْمِيضَأَةِ.

فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَصُبُّ وَأَبُو قَتَادَةَ يَسْقِيهِم. فَلَمْ يَعْدُ أَنْ رَأَى النَّاسُ مَاءً فِي الْمِيضَأَةِ تَكَابُّوا عَلَيْهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَحْسِنُوا الْمَلأَ. كُلُّكُمْ سَيَرْوَىٰ» قَالَ: فَفَعَلُوا، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَصُبُّ وَأَسْقِيهِمْ. حَتَّىٰ مَا بَقِيَ غَيْرِي وَغَيْرُ رَسُولِ اللَّهِ ﷺ.

قَالَ: ثُمَّ صَبَّ رَسُولُ اللَّهِ ﷺ فَقَالَ لِي: «اشْرَبْ» فَقُلْتُ: لاَ أَشْرَبُ حَتَّى تَشْرَبَ يَا رَسُولَ اللَّهِ. قَالَ: «إِنَّ سَاقِيَ الْقَوْمِ آخِرُهُمْ شُرْباً» قَالَ: فَشَرِبْتُ. وَشَرِبَ رَسُولُ اللَّهِ ﷺ. قَالَ: فَأَتَى النَّاسُ الْمَاءَ جَامِّينَ رِوَاءً.

قَالَ: فَقَالَ عَبْدُ اللَّهِ بْنُ رَبَاحٍ: إِنِّي لأُحَدِّثُ هَذَا الْحَدِيثَ فِي مَسْجِدِ الْجَامِعِ.

إِذْ قَالَ عِمْرَانُ بْنُ حُصَيْنٍ: انْظُرْ أَيُّهَا الْفَتَىٰ كَيْفَ تُحَدِّثُ. فَإِنِّي أَحَدُ الرَّكْبِ تِلْكَ اللَّيْلَةَ. قَالَ: قُلْتُ: فَأَنْتَ أَعْلَمُ بِالْحَدِيثِ. فَقَالَ: مِمَّنْ أَنْتَ؟ قُلْتُ: مِنَ الأَنْصَارِ. قَالَ: حَدِّثْ فَأَنْتُمْ أَعْلَمُ بِحَدِيثِكُمْ. قَالَ: فَحَدَّثْتُ الْقَوْمَ، فَقَالَ عِمْرَانُ: لَقَدْ شَهِدْتُ

narrate (it), for you know your Hadith better". I narrated it to the people. Imran said: "I also attended that night, but I do not know anyone else who kept it so well as you have kept it".

312-(682) Imran Ibn Husain narrated: I was with the Messenger of Allah "Allah's blessing and peace be upon him" in a journey. We traveled along the whole night, and when it was about to dawn, we got down for rest, and we were overpowered (by sleep) till the sun rose. Abu Bakr was the first to wake among us, and we used not to awake the Messenger of Allah "Allah's blessing and peace be upon him" from his sleep, in order to give him the opportunity to wake up (according to his own will). Then, Umar woke up. He stood by the side of the Messenger of Allah "Allah's blessing and peace be upon him" and recited Takbir loudly till the Messenger of Allah "Allah's blessing and peace be upon him" woke up.

When he rose up his head, he saw that the sun shone. He said: "Proceed on". He traveled along with us till the sun became bright. He dismounted and led us in the Morning Prayer. A person, however, remained away from the people and did not perform the Prayer along with us. After having completed the Prayer, the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "O so-and-so! What did prevent you from offering the Prayer with us?" He said: "O Messenger of Allah! I am in a state of ceremonial impurity (after a wet dream)". The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to perform Tayammum with dust and offer the Prayer.

He ordered me to go ahead immediately along with other riders to find out water, for we were very thirsty. We were traveling when we came across a woman who was sitting (on a camel) with her legs hanging over two leather water skins. We asked her: "How far could water be found?" She said: "Far, very far, very far. You cannot get water". We asked: "How long is the distance between (the houses of) your family and water?" She said: "It is (as long as covered in) a day and night". We said to her: "You should go to the Messenger of Allah "Allah's blessing and peace be upon him"". She asked: "Who is the Messenger of Allah?" However, we could be able to bring her to the Messenger of Allah "Allah's blessing and peace be upon him" who asked her (about water), and she informed him the same as she had told us and added that she was a widow having orphan children.

He ordered that her camel should be made to kneel down and he gargled in the openings (of her leather water skins). The camel was then raised up and we all, forty thirsty men, drank water till we were completely satisfied. We filled all leather water skins we had with us and we washed our

تِلْكَ اللَّيْلَةَ وَمَا شَعَرْتُ أَنَّ أَحَداً حَفِظَهُ كَمَا حَفِظْتُهُ.

٣١٢ ـ (٦٨٢) ـ وحدثني أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا سَلْمُ بْنُ زَرِيرٍ الْعُطَارِدِيُّ. قَالَ: سَمِعْتُ أَبَا رَجَاءٍ الْعُطَارِدِيَّ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ. قَالَ: كُنْتُ مَعَ نَبِيِّ اللَّهِ ﷺ فِي مَسِيرٍ لَهُ، فَأَدْلَجْنَا لَيْلَتَنَا. حَتَّى إِذَا كَانَ فِي وَجْهِ الصُّبْحِ عَرَّسْنَا، فَغَلَبَتْنَا أَعْيُنُنَا حَتَّى بَزَغَتِ الشَّمْسُ. قَالَ: فَكَانَ أَوَّلَ مَنِ اسْتَيْقَظَ مِنَّا أَبُو بَكْرٍ. وَكُنَّا لاَ نُوقِظُ نَبِيَّ اللَّهِ ﷺ مِنْ مَنَامِهِ إِذَا نَامَ حَتَّى يَسْتَيْقِظَ. ثُمَّ اسْتَيْقَظَ عُمَرُ، فَقَامَ عِنْدَ نَبِيِّ اللَّهِ ﷺ.

فَجَعَلَ يُكَبِّرُ وَيَرْفَعُ صَوْتَهُ بِالتَّكْبِيرِ. حَتَّى اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ، فَلَمَّا رَفَعَ رَأْسَهُ وَرَأَى الشَّمْسَ قَدْ بَزَغَتْ قَالَ: «ارْتَحِلُوا» فَسَارَ بِنَا. حَتَّى إِذَا ابْيَضَّتِ الشَّمْسُ نَزَلَ فَصَلَّى بِنَا الْغَدَاةَ، فَاعْتَزَلَ رَجُلٌ مِنَ الْقَوْمِ لَمْ يُصَلِّ مَعَنَا، فَلَمَّا انْصَرَفَ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «يَا فُلاَنُ، مَا مَنَعَكَ أَنْ تُصَلِّيَ مَعَنَا؟» قَالَ: يَا نَبِيَّ اللَّهِ، أَصَابَتْنِي جَنَابَةٌ، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ فَتَيَمَّمَ بِالصَّعِيدِ، فَصَلَّى.

ثُمَّ عَجَّلَنِي، فِي رَكْبٍ بَيْنَ يَدَيْهِ، نَطْلُبُ الْمَاءَ. وَقَدْ عَطِشْنَا عَطَشاً شَدِيداً. فَبَيْنَمَا نَحْنُ نَسِيرُ إِذَا نَحْنُ بِامْرَأَةٍ سَادِلَةٍ رِجْلَيْهَا بَيْنَ مَزَادَتَيْنِ، فَقُلْنَا لَهَا: أَيْنَ الْمَاءُ؟ قَالَتْ: أَيْهَاهْ. أَيْهَاهْ. لا مَاءَ لَكُمْ. قُلْنَا: فَكَمْ بَيْنَ أَهْلِكِ وَبَيْنَ الْمَاءِ؟ قَالَتْ: مَسِيرَةُ يَوْمٍ وَلَيْلَةٍ. قُلْنَا: انْطَلِقِي إِلَى رَسُولِ اللَّهِ ﷺ. قَالَتْ: وَمَا رَسُولُ اللَّهِ؟ فَلَمْ نُمَلِّكْهَا مِنْ أَمْرِهَا شَيْئاً حَتَّى انْطَلَقْنَا بِهَا. فَاسْتَقْبَلْنَا بِهَا رَسُولَ اللَّهِ ﷺ، فَسَأَلَهَا فَأَخْبَرَتْهُ مِثْلَ الَّذِي أَخْبَرَتْنَا. وَأَخْبَرَتْهُ أَنَّهَا مُوتِمَةٌ ـ لَهَا صِبْيَانٌ أَيْتَامٌ ـ فَأَمَرَ بِرَاوِيَتَيْهَا، فَأُنِيخَتْ، فَمَجَّ فِي الْعَزْلاَوَيْنِ الْعُلْيَاوَيْنِ ثُمَّ بَعَثَ بِرَاوِيَتَيْهَا، فَشَرِبْنَا. وَنَحْنُ أَرْبَعُونَ رَجُلاً عِطَاشٌ حَتَّى رَوِينَا، وَمَلأْنَا كُلَّ قِرْبَةٍ مَعَنَا وَإِدَاوَةٍ. وَغَسَّلْنَا صَاحِبَنَا. غَيْرَ أَنَّا لَمْ نَسْقِ بَعِيراً. وَهِيَ تَكَادُ تَنْضَرِجُ مِنَ الْمَاءِ ـ يَعْنِي الْمَزَادَتَيْنِ ـ.

ثُمَّ قَالَ: «هَاتُوا مَا كَانَ عِنْدَكُمْ» فَجَمَعْنَا لَهَا مِنْ كِسَرٍ وَتَمْرٍ. وَصَرَّ لَهَا صُرَّةً.

companion (who was in a state of ceremonial impurity), but we made no camel drink, and they (the leather water skins) were about to burst (because of excessive water). Then, he said: "Bring whatever you have with you". So we collected the fragments (of food) and dates, which we packed up in a bundle, and said to her: "Take it away. This is for your children, and you should know that we decreased nothing from your water".

When she returned to her family, she said: "No doubt, I have met the greatest magician from amongst the human beings, or (it must be that) he is a Prophet, as he claims to be". Then, she related (to them) what had happened and Allah guided those people (to the right path) through that woman. She embraced Islam, and so did the people.

(...)Imran Ibn Husain narrated: Once, we were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" in a journey. We travelled throughout the night until there came the end of the night, a short while before dawn, we lay down (to take rest), in such a way as nothing is sweeter for a traveller than it. Nothing awakened us but the heat of the sun. (Then, he narrated the whole Hadith, which is like the same previous narration. But here he added): When Umar Ibn Al-Khattab woke up, he saw what had happened to the people. And he was a big-bellied and strong-built man. He recited Takbir loudly till The Messenger of Allah "Allah's blessing and peace be upon him" woke up by the loudness of his voice in Takbir. When The Messenger of Allah "Allah's blessing and peace be upon him" got up, the people complained to him what had happened. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no harm; you'd better proceed on". (and he narrated the (remaining of the) Hadith).

313-(683) Abu Quatada narrated that whenever The Messenger of Allah "Allah's blessing and peace be upon him" was in a journey and dismounted for rest at night, he would lie down on his right side, and whenever he lay down for rest before the dawn, he would stretch his forearm and place his head over his palm.

314-(684) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who forgets a certain (obligatory) prayer, should offer it immediately when he remembers it, and there is no compensation for it except that (performing)". Quatada commented (quoting Allah's saying): "And establish the regulate prayers for celebrating My praises".

فَقَال لَهَا: «اذْهَبِي فَأَطْعِمِي هَذَا عِيَالَكِ، وَاعْلَمِي أَنَّا لَمْ نَرْزَأْ مِنْ مَائِكِ» فَلَمَّا أَتَتْ أَهْلَهَا قَالَتْ: لَقَدْ لَقِيتُ أَسْحَرَ الْبَشَرِ، أَوْ إِنَّهُ لَنَبِيٌّ كَمَا زَعَمَ. كَانَ مِنْ أَمْرِهِ ذَيْتَ وَذَيْتَ، فَهَدَى اللَّهُ ذَاكَ الصِّرْمَ بِتِلْكَ الْمَرْأَةِ، فَأَسْلَمَتْ وَأَسْلَمُوا.

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٥٧١].

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ الأَعْرَابِيُّ، عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَسَرَيْنَا لَيْلَةً. حَتَّى إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ ـ قُبَيْلَ الصُّبْحِ ـ وَقَعْنَا تِلْكَ الْوَقْعَةَ الَّتِي لاَ وَقْعَةَ عِنْدَ الْمُسَافِرِ أَحْلَى مِنْهَا، فَمَا أَيْقَظَنَا إِلاَّ حَرُّ الشَّمْسِ... وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ سَلْمِ بْنِ زَرِيرٍ. وَزَادَ وَنَقَصَ. وَقَالَ فِي الْحَدِيثِ: فَلَمَّا اسْتَيْقَظَ عُمَرُ بْنُ الْخَطَّابِ وَرَأَى مَا أَصَابَ النَّاسَ ـ وَكَانَ أَجْوَفَ جَلِيداً ـ فَكَبَّرَ وَرَفَعَ صَوْتَهُ بِالتَّكْبِيرِ. حَتَّى اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ لِشِدَّةِ صَوْتِهِ بِالتَّكْبِيرِ، فَلَمَّا اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ شَكَوْا إِلَيْهِ الَّذِي أَصَابَهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لاَ ضَيْرَ. ارْتَحِلُوا»... وَاقْتَصَّ الْحَدِيثَ.

٣١٣ ـ (٦٨٣) ـ حدّثني إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ فِي سَفَرٍ، فَعَرَّسَ بِلَيْلٍ، اضْطَجَعَ عَلَى يَمِينِهِ، وَإِذَا عَرَّسَ قُبَيْلَ الصُّبْحِ، نَصَبَ ذِرَاعَهُ، وَوَضَعَ رَأْسَهُ عَلَى كَفِّهِ.

٣١٤ ـ (٦٨٤) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، لاَ كَفَّارَةَ لَهَا إِلاَّ ذَلِكَ».

قَالَ قَتَادَةُ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ﴾ [طه: ١٤].

[البخاري: كتاب مواقيت الصلاة، باب من نسي صلاة فليصل إذا ذكرها...، رقم: ٥٩٧].

(...) The same was narrated on the authority of Abu Awana from Quatada from Anas Ibn Malik from The Prophet "Allah's blessing and peace be upon him", without mentioning (the statement): "and there is no compensation for it except for that".

315-(...) Anas Ibn Malik narrated that The Prophet of Allah "Allah's blessing and peace be upon him" said: "Whoever forgot a certain (obligatory) prayer or slept without performing it, then, the compensation for it is to offer it immediately in case he remembered it".

316-(...) Anas Ibn Malik narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever failed to offer a certain (obligatory) prayer, because of sleep or forgetting, should perform it immediately if he remembered it, for Allah says: "And establish the regulate prayers for celebrating My praises"".

(...) ـ وحدّثناه يَحْيَىٰ بْنُ يَحْيَىٰ، وَسَعِيدُ بْنُ مَنْصُورٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعاً عَنْ أَبِي عَوَانَةَ، عَنْ قَتَادَةَ عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ. وَلَمْ يَذْكُرْ: «لاَ كَفَّارَةَ لَهَا إِلاَّ ذَلِكَ».

٣١٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «مَنْ نَسِيَ صَلاَةً أَوْ نَامَ عَنْهَا، فَكَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا».

٣١٦ ـ (...) ـ وحدّثنا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْمُثَنَّىٰ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَقَدَ أَحَدُكُمْ عَنِ الصَّلاَةِ أَوْ غَفَلَ عَنْهَا، فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، فَإِنَّ اللَّهَ يَقُولُ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ﴾ [طه: ١٤]».

(6) The Book Of Travellers' Prayer And Shortening It

[1] The prayer of the travellers and shortening it

1-(685) A'isha narrated: When the prayer was enjoined, it was of two Rak'as only (in every prayer) whether in residence or on journey. Then the prayers offered on journey remained the same, but the Rak'as of the prayers in residence (for non-travellers) were increased.

2-(...) Urwa Ibn Az-Zubair narrated that A'isha, the wife of The Prophet "Allah's blessing and peace be upon him" said: When Allah enjoined the prayer, it was of two Rak'as. Then, He completed it in residence, and the prayer on journey remained as it was enjoined at first.

3-(...) Urwa narrated that A'isha told that when the prayer was enjoined at first, it was of two Rak'as. The prayer on journey remained the same, while the prayer in residence was completed. Az-Zuhri said: I asked Urwa: "Then, why did A'isha use to complete the prayer on journey?" he said: "She interpreted the matter as Uthman did".

4-(686) Ya'li Ibn Umaiyya narrated: I said to Umar Ibn Al-Khattab: "(Allah said): "When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the Unbelievers may attack you: for the Unbelievers are unto you open enemies". (Women 101) and now the people became safe". He said: "Indeed, I considered that which you consider, about which I asked The Messenger of Allah "Allah's blessing and peace be upon him", who said: "It is a charity, which Allah has bestowed upon you; and you should accept His charity"".

(...) Ya'li Ibn Umaiyya narrated: I said to Umar Ibn Al-Khattab...(and mentioned a Hadith like that transmitted by Ibn Idris).

5-(687) Ibn Abbas narrated: Allah has enjoined the prayer through the tongue of your Prophet as four Rak'as in residence, two Rak'as on journey, and one Rak'a in the state of fear.

6-(...) Ibn Abbas narrated: Allah has enjoined the prayer through the tongue of your Prophet as two Rak'as for the traveller, four Rak'as for the resident, and one Rak'a in the state of fear.

7-(688) Quatada narrated from Musa Ibn Salama Al-Hudhali: I asked Ibn Abbas: "How much would I pray if I am in Mecca, in case I do not pray with the imam?" he said: "Two Rak'as, according to the tradition of Abu Al-Qasim (The Prophet) "Allah's blessing and peace be upon him"".

٦ ـ كِتَابُ صَلاةِ المُسَافِرِينَ وقَصْرِهَا

١ ـ بابُ صَلاةِ المُسَافِرِينَ وقَصْرِهَا

١ ـ (٦٨٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّهَا قَالَتْ: فُرِضَتِ الصَّلاةُ رَكْعَتَيْنِ رَكْعَتَيْنِ، فِي الْحَضَرِ وَالسَّفَرِ، فَأُقِرَّتْ صَلاةُ السَّفَرِ وَزِيدَ فِي صَلاةِ الْحَضَرِ.

[البخاري: كتاب الصلاة، باب كيف فرضت الصلوات في الإسراء، رقم: ٣٥٠].

٢ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ. قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: فَرَضَ اللَّهُ الصَّلاةَ، حِينَ فَرَضَهَا، رَكْعَتَيْنِ، ثُمَّ أَتَمَّهَا فِي الْحَضَرِ، فَأُقِرَّتْ صَلاةُ السَّفَرِ عَلَى الْفَرِيضَةِ الأُولَىٰ.

٣ ـ (...) ـ وحدّثني عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ الصَّلاةَ أَوَّلَ مَا فُرِضَتْ رَكْعَتَيْنِ، فَأُقِرَّتْ صَلاةُ السَّفَرِ وَأُتِمَّتْ صَلاةُ الْحَضَرِ.

قَالَ الزُّهْرِيُّ: فَقُلْتُ لِعُرْوَةَ: مَا بَالُ عَائِشَةَ تُتِمُّ فِي السَّفَرِ؟ قَالَ: إِنَّهَا تَأَوَّلَتْ كَمَا تَأَوَّلَ عُثْمَانُ.

[البخاري: كتاب تقصير الصلاة، باب يقصر إذا خرج من موضعه، رقم: ١٠٩٠].

٤ ـ (٦٨٦) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ ـ عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي عَمَّارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَابَيْهِ، عَنْ يَعْلَى بْنِ أُمَيَّةَ؛ قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ: ﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ الَّذِينَ كَفَرُوٓا﴾ [النساء: ١٠١] فَقَدْ أَمِنَ النَّاسُ! فَقَالَ: عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ. فَقَالَ: «صَدَقَةٌ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ، فَاقْبَلُوا صَدَقَتَهُ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَىٰ عَنِ ابْنِ جُرَيْجٍ. قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي عَمَّارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَابَيْهِ، عَنْ يَعْلَىٰ بْنِ أُمَيَّةَ؛ قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ... بِمِثْلِ حَدِيثِ ابْنِ إِدْرِيسَ.

٥ ـ (٦٨٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَسَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ وَقُتَيْبَةُ بْنُ سَعِيدٍ ـ قَالَ يَحْيَىٰ: أَخْبَرَنَا. وَقَالَ الآخَرُونَ: حَدَّثَنَا أَبُو عَوَانَةَ ـ عَنْ بُكَيْرِ بْنِ الأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: فَرَضَ اللَّهُ الصَّلاةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ فِي الْحَضَرِ أَرْبَعاً، وَفِي السَّفَرِ رَكْعَتَيْنِ، وَفِي الْخَوْفِ رَكْعَةً.

٦ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. جَمِيعاً عَنِ الْقَاسِمِ بْنِ مَالِكٍ. قَالَ عَمْرٌو: حَدَّثَنَا قَاسِمُ بْنُ مَالِكٍ الْمُزَنِيُّ: حَدَّثَنَا أَيُّوبُ بْنُ عَائِذٍ الطَّائِيُّ، عَنْ بُكَيْرِ بْنِ الأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: إِنَّ اللَّهَ فَرَضَ الصَّلاةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ: عَلَى الْمُسَافِرِ رَكْعَتَيْنِ، وَعَلَى الْمُقِيمِ أَرْبَعاً، وَفِي الْخَوْفِ رَكْعَةً.

٧ ـ (٦٨٨) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا

(...) The same was narrated on the authority of Quatada, with the same chain of transmitters.

8-(689) Isa Ibn Hafs Ibn Asim Ibn Umar Ibn Al-Khattab narrated from his father: I accompanied Ibn Umar on the way to Mecca and he led us in a two-Rak'a prayer for the noon (Dhuhr) prayer. Then, he went forward and we too went with him to a place where he dismounted and sat and we sat with him. He cast a glance over the side where he offered prayer and saw people standing. He asked: "What are they doing?" I said: "They are glorifying Allah (i.e. offering the Sunna prayer)". He said: "Had I done so, I would have rather completed my (obligatory) prayer. O my nephew! I accompanied the Messenger of Allah "Allah's blessing and peace be upon him" on a journey, and he made no addition to two Rak'as, until Allah caused him to die. Then, I accompanied Abu Bakr who added nothing to two Rak'as until Allah caused him to die. Then, I accompanied Umar who added nothing to two Rak'as until Allah caused him to die. Then, I accompanied Uthman who added nothing to two Rak'as until Allah caused him to die. Indeed, Allah said: " Verily in the Messenger of Allah you have a good pattern"". (The Confederates "Al-Ahzab" 21)

9-(...) Hafs Ibn Asim narrated: Once, I became ill, and Ibn Umar came to visit me (and inquire about my health). I asked him about glorifying Allah (i.e. offering the Sunna prayers) on journey. He said: "I accompanied The Messenger of Allah "Allah's blessing and peace be upon him" on journey, and I did not see him glorifying (i.e. offering such Sunna prayers). Had I glorified (i.e. performed the Sunna prayers), I would have rather completed (my obligatory prayers which I shorten on journey). No doubt, Allah has said: "In The Messenger of Allah, you have a good pattern"".

10-(690) Anas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" offered four Rak'as for the Noon prayer in Medina, and offered two Rak'as for the Afternoon prayer in Dhul'hulaifa.

11-(...) Anas Ibn Malik narrated: I offered with The Messenger of Allah "Allah's blessing and peace be upon him" four Rak'as for the Noon prayer in Medina, and two Rak'as for the Afternoon prayer in Dhul'hulaifa.

12-(691) Yahya Ibn Yazid Al-Hana'i narrated: I asked Anas about shortening the prayer, and he said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" set out (as long as) a three-mile or a three-Farsakh distance, (Shu'ba, a sub-narrator, was in doubt) he would offer two Rak'as (for each obligatory prayer).

شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ مُوسَى بْنِ سَلَمَةَ الْهُذَلِيِّ؛ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ: كَيْفَ أُصَلِّي إِذَا كُنْتُ بِمَكَّةَ، إِذَا لَمْ أُصَلِّ مَعَ الإِمَامِ؛ فَقَالَ: رَكْعَتَيْنِ. سُنَّةَ أَبِي الْقَاسِمِ ﷺ.

(...) ـ وحدّثناه مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي، جَمِيعاً عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

٨ ـ (٦٨٩) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا عِيسَى بْنُ حَفْصِ بْنِ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ؛ قَالَ: صَحِبْتُ ابْنَ عُمَرَ فِي طَرِيقِ مَكَّةَ. قَالَ: فَصَلَّى لَنَا الظُّهْرَ رَكْعَتَيْنِ. ثُمَّ أَقْبَلَ وَأَقْبَلْنَا مَعَهُ ـ حَتَّى جَاءَ رَحْلَهُ ـ وَجَلَسَ وَجَلَسْنَا مَعَهُ، فَحَانَتْ مِنْهُ الْتِفَاتَةٌ نَحْوَ حَيْثُ صَلَّى، فَرَأَى نَاساً قِيَاماً، فَقَالَ: مَا يَصْنَعُ هَؤُلاَءِ؟ قُلْتُ: يُسَبِّحُونَ. قَالَ: لَوْ كُنْتُ مُسَبِّحاً لأَتْمَمْتُ صَلاَتِي. يَا ابْنَ أَخِي، إِنِّي صَحِبْتُ رَسُولَ اللَّهِ ﷺ فِي السَّفَرِ، فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ. وَصَحِبْتُ أَبَا بَكْرٍ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ. وَصَحِبْتُ عُمَرَ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ. ثُمَّ صَحِبْتُ عُثْمَانَ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ. وَقَدْ قَالَ اللَّهُ تَعَالَى: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

[البخاري: كتاب تقصير الصلاة، باب من لم يتطوع في السفر دبر الصلاة، رقم: ١١٠١].

٩ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ زُرَيْعٍ ـ عَنْ عُمَرَ بْنِ مُحَمَّدٍ، عَنْ حَفْصِ بْنِ عَاصِمٍ؛ قَالَ: مَرِضْتُ مَرَضاً. فَجَاءَ ابْنُ عُمَرَ يَعُودُنِي. قَالَ: وَسَأَلْتُهُ عَنِ السُّبْحَةِ فِي السَّفَرِ؟ فَقَالَ: صَحِبْتُ رَسُولَ اللَّهِ ﷺ فِي السَّفَرِ، فَمَا رَأَيْتُهُ يُسَبِّحُ. وَلَوْ كُنْتُ مُسَبِّحاً لأَتْمَمْتُ.

وَقَدْ قَالَ اللَّهُ تَعَالَى: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

١٠ ـ (٦٩٠) ـ حدّثنا خَلَفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالُوا: حَدَّثَنَا حَمَّادٌ ـ وَهُوَ ابْنُ زَيْدٍ ـ (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ. كِلاَهُمَا عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ بِالْمَدِينَةِ أَرْبَعاً، وَصَلَّى الْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ.

[البخاري: كتاب الحج، باب من بات بذي الحليفة حتى اصبح، رقم: ١٥٤٧].

١١ ـ (...) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ وَإِبْرَاهِيمُ بْنُ مَيْسَرَةَ. سَمِعَا أَنَسَ بْنَ مَالِكٍ يَقُولُ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الظُّهْرَ بِالْمَدِينَةِ أَرْبَعاً، وَصَلَّيْتُ مَعَهُ الْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ.

[البخاري: كتاب تقصير الصلاة، باب يقصر إذا خرج من موضعه، رقم: ١٠٨٩].

١٢ ـ (٦٩١) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ بَشَّارٍ. كِلاَهُمَا عَنْ غُنْدَرٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ يَحْيَى بْنِ يَزِيدَ الْهُنَائِيِّ؛ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنْ قَصْرِ الصَّلاَةِ؟ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَرَجَ، مَسِيرَةَ ثَلاَثَةِ أَمْيَالٍ أَوْ ثَلاَثَةِ فَرَاسِخَ ـ شُعْبَةُ الشَّاكُّ ـ صَلَّى رَكْعَتَيْنِ.

13-(692) Jubair Ibn Nafir narrated: Once, I set out in the company of Sharhabil Ibn As-Samit to a village as far as seventeen or eighteen miles. He offered two Rak'as (for the obligatory prayer). I asked him about the reason, and he replied: I saw Umar offering two Rak'as (for the obligatory prayer) in Dhul'hulaifa. When I asked him about that, he said: I only do the same as I saw The Messenger of Allah "Allah's blessing and peace be upon him" doing.

14-(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters. He narrated it from Ibn As-Samit, and did not name Sharhabil. He mentioned that he (Ibn As-Samit) left for a region called Dumin, from Hims, as far as eighteen miles.

15-(693) Yahya Ibn Abu Ishaq narrated from Anas Ibn Malik: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" from Medina to Mecca. He kept offering two Rak'as (for each obligatory prayer) until he returned (to Medina). I asked Anas: "How long did he (The Prophet) stay in Mecca?" he replied: "Ten (days)".

(...) Yahya Ibn Abu Ishaq narrated from Anas from The Prophet "Allah's blessing and peace be upon him" a Hadith like that transmitted by Hushaim.

(...) Yahya Ibn Abu Ishaq narrated: I heard Anas Ibn Malik saying: We set out from Medina, aiming at (Mecca for performing) Hajj (and mentioned a Hadith like that narrated above).

(...) Ath-Thawri narrated from Yahya Ibn Abu Ishaq from Anas from The Prophet "Allah's blessing and peace be upon him" a Hadith like that, without mentioning "Hajj".

[2] Shortening the prayer at Mina

16-(694) Salim Ibn Abdullah (Ibn Umar) narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" offered the traveller prayer at Mina and other places, and it was of two Rak'as. Abu Bakr and Umar also offered it as two Rak'as. So did Uthman during the first part of his caliphate, and then he completed it to four Rak'as.

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters. He mentioned "Mina" but not "and other places".

17-(...) Nafi narrated from Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" offered two Rak'as (for each obligatory prayer) at Mina. So did Abu Bakr after him, Umar after Abu Bakr, and Uthman during the first part of his caliphate. Later, Uthman offered four

١٣ ـ (٦٩٢) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ بَشَّارٍ. جَمِيعاً عَنِ ابْنِ مَهْدِيٍّ. قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ بْنِ خُمَيْرٍ، عَنْ حَبِيبِ بْنِ عُبَيْدٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ؛ قَالَ: خَرَجْتُ مَعَ شُرَحْبِيلَ بْنِ السِّمْطِ إِلَى قَرْيَةٍ، عَلَى رَأْسِ سَبْعَةَ عَشَرَ أَوْ ثَمَانِيَةَ عَشَرَ مِيلاً، فَصَلَّى رَكْعَتَيْنِ، فَقُلْتُ لَهُ. فَقَالَ: رَأَيْتُ عُمَرَ صَلَّى بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ. فَقُلْتُ لَهُ. فَقَالَ: إِنَّمَا أَفْعَلُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُ.

١٤ ـ (...) ـ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ. وَقَالَ: عَنِ ابْنِ السِّمْطِ. وَلَمْ يُسَمِّ شُرَحْبِيلَ. وَقَالَ: إِنَّهُ أَتَى أَرْضاً يُقَالُ لَهَا: دَوْمِينُ مِنْ حِمْصَ، عَلَى رَأْسِ ثَمَانِيَةَ عَشَرَ مِيلاً.

١٥ ـ (٦٩٣) ـ حدّثنا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا هُشَيْمٌ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ. فَصَلَّى رَكْعَتَيْنِ رَكْعَتَيْنِ. حَتَّى رَجَعَ. قُلْتُ: كَمْ أَقَامَ بِمَكَّةَ؟ قَالَ: عَشْراً.

[البخاري: كتاب تقصير الصلاة، باب ما جاء في تقصير الصلاة، رقم: ١٠٨١].

(...) ـ وحدّثناه قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ. (ح) وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ عُلَيَّةَ، جَمِيعاً عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِ حَدِيثِ هُشَيْمٍ.

(...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ. قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: خَرَجْنَا مِنَ الْمَدِينَةِ إِلَى الْحَجِّ... ثُمَّ ذَكَرَ مِثْلَهُ.

(...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، جَمِيعاً عَنِ الثَّوْرِيِّ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ. وَلَمْ يَذْكُرِ الْحَجَّ.

٢ ـ باب قَصْرِ الصلاة بِمِنًى

١٦ ـ (٦٩٤) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو ـ وَهُوَ ابْنُ الْحَارِثِ ـ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ صَلَّى صَلاَةَ الْمُسَافِرِ، بِمِنًى وَغَيْرِهِ، رَكْعَتَيْنِ. وَأَبُو بَكْرٍ وَعُمَرُ، وَعُثْمَانُ رَكْعَتَيْنِ، صَدْراً مِنْ خِلاَفَتِهِ، ثُمَّ أَتَمَّهَا أَرْبَعاً.

(...) ـ وحدّثناه زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ. (ح) وَحَدَّثَنَاهُ إِسْحَاقُ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. جَمِيعاً عَنِ الزُّهْرِيِّ، بِهٰذَا الإِسْنَادِ. قَالَ: بِمِنًى. وَلَمْ يَقُلْ: وَغَيْرِهِ.

١٧ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ بِمِنًى رَكْعَتَيْنِ، وَأَبُو بَكْرٍ بَعْدَهُ، وَعُمَرُ بَعْدَ أَبِي بَكْرٍ، وَعُثْمَانُ صَدْراً مِنْ خِلاَفَتِهِ. ثُمَّ إِنَّ عُثْمَانَ صَلَّى، بَعْدُ، أَرْبَعاً.

Rak'as (instead of two). So, if Ibn Umar prayed with the imam, he would offer four Rak'as, and if he prayed alone, he would pray two.

(...) The same was narrated on the authority of Ubaidullah, with the same chain of transmitters.

18-(...) Hafs Ibn Asim narrated from Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" offered the traveller prayer in Mina, and so did Abu Bakr, Umar and then Uthman during the first eight (or he said six) years of his caliphate. Hafs said: Ibn Umar used to offer two Rak'as in Mina and then come to his bed. I said to him: "O my uncle! (What would happen) if you offered other Rak'as after those (two you had offered)?" he said: "Had I done, I would have completed the prayer (and deviated from the true tradition of The Prophet)".

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, and he did not mention "at Mina" but he said: He prayed (the prayer of one) on journey".

19-(695) Abd Ar-Rahman Ibn Yazid reported: Uthman had prayed with us at Mina four Rak'as (instead of two). When Abdullah Ibn Mas'ud was informed, He said: "Truly to Allah we belong and truly to Him we shall return". He added: "I prayed two Rak'as with Allah's Apostle "Allah's blessing and peace be upon him" at Mina and similarly with Abu Bakr and Umar "Allah be pleased with both"". He further said: "May I be lucky enough to have from the four Rak'as two accepted (by Allah)".

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

20-(696) Haritha Ibn Wahb narrated: I and most of the people offered two Rak'as with The Messenger of Allah "Allah's blessing and peace be upon him" at Mina when they felt safe (during the peace time).

21-(...) Haritha Ibn Wahb Al-Khuza'i narrated: I prayed (two Rak'as) behind The Messenger of Allah "Allah's blessing and peace be upon him" at Mina, while there were a great number of people, who prayed also two Rak'as in the Farewell Hajj. Muslim said: Haritha Ibn Wahb Al-Khuza'i was a half-brother of Ubaidullah Ibn Umar Ibn Al-Khattab, from the side of mother.

[3] Praying in houses when it rains

22-(697) Nafi narrated that once Ibn Umar announced the call for prayer on a cold, windy night. He said: "Pray in your houses". He further said: Whenever it was a cold, rainy night, The Messenger of Allah "Allah's

فَكَانَ ابْنُ عُمَرَ إِذَا صَلَّى مَعَ الإِمَامِ صَلَّى أَرْبَعاً. وَإِذَا صَلاَّهَا وَحْدَهُ صَلَّى رَكْعَتَيْنِ.

(...) ـ وحدّثناه ابْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَحْيَى ـ وَهُوَ الْقَطَّانُ ـ (ح) وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ. (ح) وَحَدَّثَنَاهُ ابْنُ نُمَيْرٍ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

١٨ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ. سَمِعَ حَفْصَ بْنَ عَاصِمٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: صَلَّى النَّبِيُّ ﷺ بِمِنًى صَلاَةَ الْمُسَافِرِ، وَأَبُو بَكْرٍ وَعُمَرُ، وَعُثْمَانُ ثَمَانِيَ سِنِينَ. أَوْ قَالَ: سِتَّ سِنِينَ.

قَالَ: حَفْصٌ: وَكَانَ ابْنُ عُمَرَ يُصَلِّي بِمِنًى رَكْعَتَيْنِ، ثُمَّ يَأْتِي فِرَاشَهُ. فَقُلْتُ: أَيْ عَمِّ، لَوْ صَلَّيْتَ بَعْدَهَا رَكْعَتَيْنِ. قَالَ: لَوْ فَعَلْتُ لأَتْمَمْتُ الصَّلاَةَ.

(...) ـ وحدّثناه يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى. قَالَ: حَدَّثَنِي عَبْدُ الصَّمَدِ. قَالاَ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ. وَلَمْ يَقُولاَ فِي الْحَدِيثِ: بِمِنًى. وَلَكِنْ قَالاَ: صَلَّى فِي السَّفَرِ.

١٩ ـ (٦٩٥) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنِ الأَعْمَشِ: حَدَّثَنَا إِبْرَاهِيمُ. قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ يَقُولُ: صَلَّى بِنَا عُثْمَانُ بِمِنًى أَرْبَعَ رَكَعَاتٍ. فَقِيلَ ذَلِكَ لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَاسْتَرْجَعَ. ثُمَّ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِمِنًى رَكْعَتَيْنِ، وَصَلَّيْتُ مَعَ أَبِي بَكْرٍ الصِّدِّيقِ بِمِنًى رَكْعَتَيْنِ، وَصَلَّيْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ بِمِنًى رَكْعَتَيْنِ. فَلَيْتَ حَظِّي مِنْ أَرْبَعِ رَكَعَاتٍ، رَكْعَتَانِ مُتَقَبَّلَتَانِ.

[البخاري: كتاب تقصير الصلاة، باب الصلاة بمنى، رقم: ١٠٨٤].

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ. قَالَ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ وَابْنُ خَشْرَمٍ. قَالاَ: أَخْبَرَنَا عِيسَى. كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ... نَحْوَهُ.

٢٠ ـ (٦٩٦) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ ـ. قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ قُتَيْبَةُ: حَدَّثَنَا أَبُو الأَحْوَصِ ـ عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ وَهْبٍ؛ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِمِنًى، آمَنَ مَا كَانَ النَّاسُ وَأَكْثَرُهُ، رَكْعَتَيْنِ. [البخاري: كتاب تقصير الصلاة، باب الصلاة بمنى، رقم: ١٠٨٣].

٢١ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ: حَدَّثَنِي حَارِثَةُ بْنُ وَهْبٍ الْخُزَاعِيُّ؛ قَالَ: صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ بِمِنًى، وَالنَّاسُ أَكْثَرُ مَا كَانُوا، فَصَلَّى رَكْعَتَيْنِ فِي حَجَّةِ الْوَدَاعِ.

قَالَ مُسْلِمٌ: حَارِثَةُ بْنُ وَهْبٍ الْخُزَاعِيُّ، هُوَ أَخُو عُبَيْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، لأُمِّهِ.

٣ ـ بابُ الصلاة في الرِّحَال في المَطَر

٢٢ ـ (٦٩٧) ـ حدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ أَذَّنَ بِالصَّلاَةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ. فَقَالَ: أَلاَ صَلُّوا فِي الرِّحَالِ. ثُمَّ قَالَ: كَانَ

blessing and peace be upon him" would order the Mu'adhdhin to say: "Pray in your houses"".

23-(...) Nafi narrated that once Ibn Umar announced the call for prayer on a cold, windy night. He said at the end of his call: "Pray in your houses. Pray in your houses". He further said: "Whenever it was a cold, rainy night, while being on journey, The Messenger of Allah "Allah's blessing and peace be upon him" would order the Mu'adhdhin to say: "Pray in your houses"".

24-(...) Nafi narrated that Once Ibn Umar announced the call for the prayer in (the place of) Dajnan...(and mentioned the same previous narration, and said: "Pray in your houses", and he did not repeat the words of Ibn Umar: "Pray in your houses").

25-(698) Jaber narrated: Once, we set out with The Messenger of Allah "Allah's blessing and peace be upon him" on a certain journey, and it rained. Upon this, he (The Prophet) said: "Let anyone of you pray in his dwelling place, if he wanted".

26-(699) Ibn Abbas was reported to have told the Mu'adhdhin that after saying the statement: "I testify that there is no god but Allah, I testify that Muhammad is Allah's Messenger" he would not say: "Come for the prayer" but he should say: "Pray at your homes. " The people began to look at each other (surprisingly). Ibn Abbas said: "Are you surprised by that? It was done by one (i.e. The Prophet) who was much better than me. It (Friday prayer) is really obligatory, but, I disliked to trouble you (and force you) to get out and walk in mud and slippery ground".

27-(...) Abdullah Ibn Al-Harith narrated: Abdullah Ibn Abbas said to us on a rainy day...(and the rest is the same as narrated by Ibn Ulaiyya, and he did not mention "Friday prayer", but he added: "That was done by him, who was better than me", i.e. The Prophet "Allah's blessing and peace be upon him").

Abu Kamil said: The same was narrated to us by Hammad from Asim from Abdullah Ibn Al-Harith.

(...) The same was narrated by Hammad Ibn Zaid, who narrated it from Aiyub and Asim Al-Ahwal, with the same chain of transmitters, but he did not mention "i.e. The Prophet "Allah's blessing and peace be upon him"".

28-(...) Abdullah Ibn Al-Harith narrated:, the Mu'adhdhin of Ibn Abbas called for prayer on Friday, and it was a rainy day...(and mentioned the same Hadith narrated by Ibn Ulaiyya, and said: "I disliked that you might walk in the slippery ground and mud").

رَسُولُ اللَّهِ ﷺ يَأْمُرُ الْمُؤَذِّنَ، إِذَا كَانَتْ لَيْلَةٌ بَارِدَةٌ ذَاتُ مَطَرٍ، يَقُولُ: أَلاَ صَلُّوا فِي الرِّحَالِ.
[البخاري: كتاب الأذان، باب الرخصة في المطر والعلة أن يصلي في رحله، رقم: ٦٦٦].

٢٣ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ: أَنَّهُ نَادَىٰ بِالصَّلاَةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ وَمَطَرٍ. فَقَالَ فِي آخِرِ نِدَائِهِ: أَلاَ صَلُّوا فِي رِحَالِكُمْ. أَلاَ صَلُّوا فِي الرِّحَالِ. ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ الْمُؤَذِّنَ، إِذَا كَانَتْ لَيْلَةٌ بَارِدَةٌ أَوْ ذَاتُ مَطَرٍ، فِي السَّفَرِ، أَنْ يَقُولَ: أَلاَ صَلُّوا فِي رِحَالِكُمْ.

٢٤ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ نَادَىٰ بِالصَّلاَةِ بِضَجْنَانَ... ثُمَّ ذَكَرَ بِمِثْلِهِ، وَقَالَ: أَلاَ صَلُّوا فِي رِحَالِكُمْ. وَلَمْ يُعِدْ، ثَانِيَةً: أَلاَ صَلُّوا فِي الرِّحَالِ، مِنْ قَوْلِ ابْنِ عُمَرَ.

٢٥ ـ (٦٩٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ. قَالَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَمُطِرْنَا، فَقَالَ: «لِيُصَلِّ مَنْ شَاءَ مِنْكُمْ فِي رَحْلِهِ».

٢٦ ـ (٦٩٩) ـ وحدّثني عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ حَدَّثَنَا إِسْمَاعِيلُ، عَنْ عَبْدِ الْحَمِيدِ صَاحِبِ الزِّيَادِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ أَنَّهُ قَالَ، لِمُؤَذِّنِهِ فِي يَوْمٍ مَطِيرٍ: إِذَا قُلْتَ: أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ، فَلاَ تَقُلْ: حَيَّ عَلَى الصَّلاَةِ. قُلْ: صَلُّوا فِي بُيُوتِكُمْ.

قَالَ: فَكَأَنَّ النَّاسَ اسْتَنْكَرُوا ذَاكَ. فَقَالَ: أَتَعْجَبُونَ مِنْ ذَا؟ قَدْ فَعَلَ ذَا مَنْ هُوَ خَيْرٌ مِنِّي. إِنَّ الْجُمُعَةَ عَزْمَةٌ. وَإِنِّي كَرِهْتُ أَنْ أُحْرِجَكُمْ، فَتَمْشُوا فِي الطِّينِ وَالدَّحْضِ.
[البخاري: كتاب الأذان، باب الكلام في الأذان، رقم: ٦١٦].

٢٧ ـ (...) ـ وَحَدَّثَنِيهِ أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ عَبْدِ الْحَمِيدِ. قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ قَالَ: خَطَبَنَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، فِي يَوْمٍ ذِي رَدْغٍ... وَسَاقَ الْحَدِيثَ بِمَعْنَىٰ حَدِيثِ ابْنِ عُلَيَّةَ. وَلَمْ يَذْكُرِ الْجُمُعَةَ. وَقَالَ: قَدْ فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي. يَعْنِي النَّبِيَّ ﷺ.

وَقَالَ أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ... بِنَحْوِهِ.

(...) ـ وَحَدَّثَنِيهِ أَبُو الرَّبِيعِ الْعَتَكِيُّ ـ هُوَ الزَّهْرَانِيُّ ـ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ حَدَّثَنَا أَيُّوبُ وَعَاصِمٌ الأَحْوَلُ، بِهَٰذَا الإِسْنَادِ، وَلَمْ يَذْكُرْ فِي حَدِيثِهِ: يَعْنِي النَّبِيَّ ﷺ.

٢٨ ـ (...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا ابْنُ شُمَيْلٍ: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْحَمِيدِ صَاحِبُ الزِّيَادِيِّ. قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ قَالَ: أَذَّنَ مُؤَذِّنُ ابْنِ عَبَّاسٍ يَوْمَ جُمُعَةٍ فِي يَوْمٍ مَطِيرٍ... فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ عُلَيَّةَ. وَقَالَ: وَكَرِهْتُ أَنْ تَمْشُوا فِي الدَّحْضِ وَالزَّلَلِ.

29-(...) Abdullah Ibn Al-Harith narrated that Ibn Abbas ordered his Mu'adhdhin (on Friday, according to Ma'mar's narration), and it was a rainy day...(and mentioned the same previous narration, and said, according to the narration of Ma'mar: "That was done by him, who was much better than me" i.e. The Prophet "Allah's blessing and peace be upon him").

30-(...) Abdullah Ibn Al-Harith narrated: Ibn Abbas ordered his Mu'adhdhin on Friday, when it was rainy (and mentioned the same Hadith).

[4] It is permissible to offer the supererogatory prayer while riding a mount on journey, whatever direction it turns

31-(700) Nafi narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" used to offer his supererogatory prayers (while riding his mount) whatever direction his she-camel turned.

32-(...) Nafi narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" used to offer his supererogatory prayers on his mount whatever direction it took him.

33-(...) Sa'id Ibn Jubair narrated from Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" offered (the supererogatory) prayers on his mount, while coming from Mecca to Medina, whatever direction it took him. On that occasion, it was revealed: "To Allah belong the East and the West: whithersoever ye turn, there is the presence of Allah. For Allah is All-Embracing, All-Knowing". (Heifer 115)

34-(...) The same was narrated on the authority of Abd Al-Malik, with the same chain of transmitters, and in the narration of both Ibn Al-Mubarak and Ibn Za'ida, it was mentioned: Then, Ibn Umar recited: "To Allah belong the East and the West: whithersoever ye turn, there is the presence of Allah. For Allah is All-Embracing, All-Knowing". He said: It was on that occasion that it was revealed.

35-(...) Ibn Umar narrated: I saw The Messenger of Allah "Allah's blessing and peace be upon him" offering (the supererogatory) prayer on (the back of) a donkey, which he was directing towards Khaibar.

36-(...) Sa'id Ibn Yasar narrated: I was travelling in the company of Ibn Umar on the way to Mecca. When I felt (the approach of) dawn, I dismounted and offered the Witr prayer. Then I joined him. Ibn Umar said to me: "Where were you?" I said: "I felt the approach of dawn, so I dismounted and offered the Witr prayer". Abdullah said: "Isn't there a good pattern for you in The Messenger of Allah "Allah's blessing and peace be upon him"?" I said: "Yes, by Allah!" He said: "The Messenger of

٢٩ ـ (...) ـ وحدّثناه عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. كِلاَهُمَا عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ: أَنَّ ابْنَ عَبَّاسٍ أَمَرَ مُؤَذِّنَهُ، فِي حَدِيثِ مَعْمَرٍ، فِي يَوْمِ جُمُعَةٍ فِي يَوْمٍ مَطِيرٍ... بِنَحْوِ حَدِيثِهِمْ. وَذَكَرَ فِي حَدِيثِ مَعْمَرٍ: فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي. يَعْنِي النَّبِيَّ ﷺ.

٣٠ ـ (...) ـ وحدّثناه عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ الحَضْرَمِيُّ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ـ قَالَ وُهَيْبٌ: لَمْ يَسْمَعْهُ مِنْهُ ـ قَالَ: أَمَرَ ابْنُ عَبَّاسٍ مُؤَذِّنَهُ فِي يَوْمٍ جُمُعَةٍ، فِي يَوْمٍ مَطِيرٍ... بِنَحْوِ حَدِيثِهِمْ.

٤ ـ بابُ جواز صلاةِ النَّافلة علىٰ الدَّابة في السَّفرِ حيث تَوَجَّهتْ

٣١ ـ (٧٠٠) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي سُبْحَتَهُ حَيْثُمَا تَوَجَّهَتْ بِهِ نَاقَتُهُ.

٣٢ ـ (...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ.

٣٣ ـ (...) ـ وحدّثني عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ؛ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي، وَهُوَ مُقْبِلٌ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، عَلَى رَاحِلَتِهِ حَيْثُ كَانَ وَجْهُهُ. قَالَ: وَفِيهِ نَزَلَتْ: ﴿فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ﴾ [البقرة: ١١٥].

٣٤ ـ (...) ـ وحدّثناه أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ وَابْنُ أَبِي زَائِدَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. كُلُّهُمْ عَنْ عَبْدِ الْمَلِكِ، بِهَذَا الإِسْنَادِ، نَحْوَهُ. وَفِي حَدِيثِ ابْنِ مُبَارَكٍ وَابْنِ أَبِي زَائِدَةَ: ثُمَّ تَلاَ ابْنُ عُمَرَ: ﴿فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ﴾. وَقَالَ: فِي هَذَا نَزَلَتْ.

٣٥ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ: عَنْ عَمْرِو بْنِ يَحْيَىٰ الْمَازِنِيِّ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي عَلَىٰ حِمَارٍ، وَهُوَ مُوَجِّهٌ إِلَى خَيْبَرَ.

٣٦ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ: عَنْ أَبِي بَكْرِ بْنِ عُمَرَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ سَعِيدِ بْنِ يَسَارٍ؛ أَنَّهُ قَالَ: كُنْتُ أَسِيرُ مَعَ ابْنِ عُمَرَ بِطَرِيقِ مَكَّةَ. قَالَ سَعِيدٌ: فَلَمَّا خَشِيتُ الصُّبْحَ نَزَلْتُ فَأَوْتَرْتُ. ثُمَّ أَدْرَكْتُهُ. فَقَالَ لِي ابْنُ عُمَرَ: أَيْنَ كُنْتَ؟ فَقُلْتُ لَهُ: خَشِيتُ الْفَجْرَ فَنَزَلْتُ فَأَوْتَرْتُ. فَقَالَ

Allah "Allah's blessing and peace be upon him" used to offer the Witr prayer on the (back of the) camel".

37-(...) Abdullah Ibn Dinar narrated from Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer (the extra voluntary) prayer while being on (the back of) his mount, whatever direction it took him. Abdullah Ibn Dinar told that Ibn Umar used to do so.

38-(...) Abdullah Ibn Dinar narrated that Abdullah Ibn Umar said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the Witr prayer while being on (the back of) his mount.

39-(...) Salim Ibn Abdullah narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the supererogatory prayer on (the back of) his mount, whatever direction it turned, on which he also used to perform the Witr prayer. But he did not perform the obligatory prayer on it.

40-(701) Abdullah Ibn Amer Ibn Rabie'a narrated that his father told him that he saw The Messenger of Allah "Allah's blessing and peace be upon him" on journey offering the supererogatory prayer at night while being on the back of his mount, whatever direction it took him.

41-(702) Anas Ibn Sirin narrated: We met Anas Ibn Malik who was coming to Sham at (the place of) Ain At-Tamar. We saw him offering (the supererogatory) prayer on the back of his donkey with his face turned to that direction, (Hammam, a sub-narrator pointed) to the left of Qibla. I said to him: "I see you offering prayer to a direction other than that of Qibla". He said: "Had I not seen The Messenger of Allah "Allah's blessing and peace be upon him" doing the same, I would not have done so".

[5] It is permissible to combine two (obligatory) prayers on journey

42-(703) Nafi narrated from Ibn Umar that whenever The Messenger of Allah "Allah's blessing and peace be upon him" wanted to hasten in proceeding (while being on journey) he would offer both the Evening (Maghrib) and the Night (Isha) prayers together.

43-(...) Ubaidullah narrated that Nafi told him that if Ibn Umar wanted to hasten in proceeding he would offer both the Evening and the Night prayers together, after the disappearance of the twilight. Ibn Umar said that whenever The Messenger of Allah "Allah's blessing and peace be upon him" wanted to hasten in proceeding (while being on journey) he would offer both the Evening (Maghrib) and the Night (Isha) prayers together.

عَبْدُ اللَّهِ: أَلَيْسَ لَكَ فِي رَسُولِ اللَّهِ ﷺ أُسْوَةٌ؟ فَقُلْتُ: بَلَىٰ، وَاللَّهِ. قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ عَلَى الْبَعِيرِ.

[البخاري: كتاب الوتر، باب الوتر على الدابة، رقم: ٩٩٩].

٣٧ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُمَا تَوَجَّهَتْ بِهِ.

قَالَ عَبْدُ اللَّهِ بْنُ دِينَارٍ: كَانَ ابْنُ عُمَرَ يَفْعَلُ ذَلِكَ.

٣٨ ـ (...) ـ وحدّثني عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ: حَدَّثَنِي ابْنُ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ عَلَى رَاحِلَتِهِ.

٣٩ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَبِّحُ عَلَى الرَّاحِلَةِ قِبَلَ أَيِّ وَجْهٍ تَوَجَّهَ، وَيُوتِرُ عَلَيْهَا، غَيْرَ أَنَّهُ لاَ يُصَلِّي عَلَيْهَا الْمَكْتُوبَةَ.

[البخاري: كتاب تقصير الصلاة، باب ينزل للمكتوبة، رقم: ١٠٩٨].

٤٠ ـ (٧٠١) ـ وحدّثنا عَمْرُو بْنُ سَوَّادٍ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ. أَخْبَرَهُ: أَنَّ أَبَاهُ أَخْبَرَهُ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يُصَلِّي السُّبْحَةَ بِاللَّيْلِ، فِي السَّفَرِ، عَلَىٰ ظَهْرِ رَاحِلَتِهِ، حَيْثُ تَوَجَّهَتْ.

[البخاري: كتاب تقصير الصلاة، باب صلاة التطوع على الدواب...، رقم: ١٠٩٣].

٤١ ـ (٧٠٢) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ؛ قَالَ: تَلَقَّيْنَا أَنَسَ بْنَ مَالِكٍ حِينَ قَدِمَ الشَّامَ، فَتَلَقَّيْنَاهُ بِعَيْنِ التَّمْرِ، فَرَأَيْتُهُ يُصَلِّي عَلَىٰ حِمَارٍ وَوَجْهُهُ ذَلِكَ الْجَانِبَ ـ وَأَوْمَأَ هَمَّامٌ عَنْ يَسَارِ الْقِبْلَةِ ـ فَقُلْتُ لَهُ: رَأَيْتُكَ تُصَلِّي لِغَيْرِ الْقِبْلَةِ. قَالَ: لَوْلاَ أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ، لَمْ أَفْعَلْهُ.

[البخاري: كتاب تقصير الصلاة، باب صلاة التطوع على الحمار، رقم: ١١٠٠].

٥ ـ بابُ جواز الجَمْعِ بينَ الصَّلاتَيْن في السَّفَرِ

٤٢ ـ (٧٠٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا عَجِلَ بِهِ السَّيْرُ، جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

٤٣ ـ (...) ـ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ، عَنْ عُبَيْدِ اللَّهِ. قَالَ: أَخْبَرَنِي نَافِعٌ: أَنَّ ابْنَ عُمَرَ كَانَ إِذَا جَدَّ بِهِ السَّيْرُ، جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، بَعْدَ أَنْ يَغِيبَ الشَّفَقُ، وَيَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا جَدَّ بِهِ السَّيْرُ، جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

44-(...) Salim narrated from his father: I saw The Messenger of Allah "Allah's blessing and peace be upon him" combining both Maghrib and Isha prayers, whenever he wanted to hasten in proceeding.

45-(...) Salim Ibn Abdullah narrated: my father told me: I saw that whenever The Messenger of Allah "Allah's blessing and peace be upon him" wanted to hasten in proceeding while being on journey, he would delay offering Maghrib prayer, and then perform it along with Isha prayer.

46-(704) Anas Ibn Malik narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" set out on a journey before the sun declined, he would delay offering the Noon (Dhuhr) prayer to the time of the Afternoon (Asr) prayer, when he would dismount and perform both of them together. But, if the sun declined before his departure, he would offer the Noon prayer before setting out.

47-(...) Az-Zuhri narrated from Anas: If The Prophet "Allah's blessing and peace be upon him" intended to combine two (obligatory) prayers on journey, he would delay (offering) the Noon prayer to the commencement of the time of the Afternoon (Asr) prayer, when he would pray both of them together.

48-(...) Anas narrated: If The Prophet "Allah's blessing and peace be upon him" wanted to hasten in proceeding on journey, he would delay (offering) the Noon (Dhuhr) prayer to the first hour of the time of Asr prayer, and he would combine both of them. He would also delay (offering) the Evening (Maghrib) prayer to perform it along with the Night (Isha) prayer after the disappearance of the twilight.

[6] Combining two (obligatory) prayers in residence

49-(705) Sa'id Ibn Jubair narrated that Ibn Abbas said: The Messenger of Allah "Allah's blessing and peace be upon him" combined both the Noon (Dhuhr) and the Afternoon (Asr) prayers, and offered both the Evening (Maghrib) and the Night (Isha) prayers together, when there was neither fear, nor was he on journey.

50-(...) Sa'id Ibn Jubair narrated from Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" combined both Dhuhr and Asr prayers in Medina, when there was no fear, and he was not on journey. (Abu Az-Zubair said: I asked Sa'id: "Why did he do that?" he said: "I asked Ibn Abbas as you ask me, and he said to me: "He wanted not to trouble anyone of his (Muslim) nation"").

51-(...) Sa'id Ibn Jubair narrated from Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" combined (two

٤٤ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ. كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ. قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، إِذَا جَدَّ بِهِ السَّيْرُ.

[البخاري: كتاب تقصير الصلاة، باب الجمع في السفر بين المغرب والعشاء، رقم: ١١٠٦].

٤٥ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ؛ أَنَّ أَبَاهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ، إِذَا أَعْجَلَهُ السَّيْرُ فِي السَّفَرِ، يُؤَخِّرُ صَلاةَ الْمَغْرِبِ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ صَلاةِ الْعِشَاءِ.

[البخاري: كتاب تقصير الصلاة، باب يصلي المغرب ثلاثاً في السفر، رقم: ١٠٩١].

٤٦ ـ (٧٠٤) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا الْمُفَضَّلُ ـ يَعْنِي ابْنَ فَضَالَةَ ـ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ، أَخَّرَ الظُّهْرَ إِلَىٰ وَقْتِ الْعَصْرِ. ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا، فَإِنْ زَاغَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ، صَلَّى الظُّهْرَ ثُمَّ رَكِبَ.

[البخاري: كتاب تقصير الصلاة، باب ما يؤخر الظهر إلى العصر إذا ارتحل...، رقم: ١١١١].

٤٧ ـ (...) ـ وحدّثني عَمْرٌو النَّاقِدُ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ الْمَدَائِنِيُّ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، عَنْ عُقَيْلِ بْنِ خَالِدٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ؛ قَالَ: كَانَ النَّبِيُّ ﷺ، إِذَا أَرَادَ أَنْ يَجْمَعَ بَيْنَ الصَّلاتَيْنِ فِي السَّفَرِ، أَخَّرَ الظُّهْرَ حَتَّى يَدْخُلَ أَوَّلُ وَقْتِ الْعَصْرِ، ثُمَّ يَجْمَعُ بَيْنَهُمَا.

٤٨ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ وَعَمْرُو بْنُ سَوَّادٍ. قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي جَابِرُ بْنُ إِسْمَاعِيلَ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ: إِذَا عَجِلَ عَلَيْهِ السَّفَرُ، يُؤَخِّرُ الظُّهْرَ إِلَىٰ أَوَّلِ وَقْتِ الْعَصْرِ، فَيَجْمَعُ بَيْنَهُمَا، وَيُؤَخِّرُ الْمَغْرِبَ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ، حِينَ يَغِيبُ الشَّفَقُ.

٦ ـ بابُ الجَمْعِ بين الصَّلاتَيْن في الحَضَرِ

٤٩ ـ (٧٠٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ وَالْعَصْرَ جَمِيعاً، وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعاً. فِي غَيْرِ خَوْفٍ وَلا سَفَرٍ.

٥٠ ـ (...) ـ وحدّثنا أَحْمَدُ بْنُ يُونُسَ وَعَوْنُ بْنُ سَلاَّمٍ. جَمِيعاً عَنْ زُهَيْرٍ: قَالَ ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ. حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: صَلَّىٰ رَسُولُ اللَّهِ ﷺ الظُّهْرَ وَالْعَصْرَ جَمِيعاً بِالْمَدِينَةِ، فِي غَيْرِ خَوْفٍ وَلا سَفَرٍ.

قَالَ أَبُو الزُّبَيْرِ: فَسَأَلْتُ سَعِيداً: لِمَ فَعَلَ ذَلِكَ؟ فَقَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ كَمَا سَأَلْتَنِي. فَقَالَ: أَرَادَ أَنْ لا يُحْرِجَ أَحَداً مِنْ أُمَّتِهِ.

٥١ ـ (...) ـ وحدّثنا يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ:

obligatory) prayers (many times) while he was on a certain journey, (i.e.) during the holy battle of Tabuk. He combined both Dhuhr and Asr prayers, and both Maghrib and Isha prayers. Sa'id said: I asked Ibn Abbas: "What did cause him to do so?" he replied: "He did not want to trouble (anyone of) his (Muslim) nation".

52-(706) Amer Ibn Mu'adh narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" in the holy battle of Tabuk, during which he combined both the Noon (Dhuhr) and the Afternoon (Asr) prayers, and both the Evening (Maghrib) and the Night (Isha) prayers.

53-(...) Mu'adh Ibn Jabal narrated: During the holy battle of Tabuk, The Messenger of Allah "Allah's blessing and peace be upon him" combined both the Noon (Dhuhr) and the Afternoon (Asr) prayers, and both the Evening (Maghrib) and the Night (Isha) prayers. I (the sub-narrator) said: I asked: "What did cause him to do so?" it was said: "He did not want to trouble his nation".

54-(705) Sa'id Ibn Jubair narrated that Ibn Abbas said: The Messenger of Allah "Allah's blessing and peace be upon him" combined both the Noon (Dhuhr) and the Afternoon (Asr) prayers, and offered both the Evening (Maghrib) and the Night (Isha) prayers together in Medina, when there was neither fear, nor was it rainy. I (Sa'id, according to the narration of Waki) said to Ibn Abbas: "What did lead him to do so?" he said: "He wanted not to trouble his nation". It was said to Ibn Abbas (according to the narration of Abu Mu'awiya): "What did he want from that?" he said: "He wanted not to trouble his nation".

55-(...) Jaber Ibn Zaid narrated that Ibn Abbas said: I offered with The Prophet "Allah's blessing and peace be upon him" eight (Rak'as for both Dhuhr and Asr prayers) together, and seven (Rak'as for both Maghrib and Isha prayers) together. I (the sub-narrator) said: "O Abu Ash-Sha'tha! I think he delayed Dhuhr and prayed Asr early, as well as he delayed Maghrib and prayed Isha early". He replied: "So do I".

56-(...) Jaber Ibn Zaid narrated from Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" prayed in Medina seven (Rak'as) and eight (Rak'as) for Dhuhr, Asr, Maghrib and Isha.

57-(...) Abdullah Ibn Shaqiq narrated: Once, Ibn Abbas delivered a sermon after Asr until the sun set and the stars appeared, and the people started to say: "The prayer! The prayer!" then, a man from (the tribe of) Banu Tamim came straightly, without slackening or turning away (and

حَدَّثَنَا قُرَّةُ: حَدَّثَنَا أَبُو الزُّبَيْرِ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ: حَدَّثَنَا ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ الصَّلاةِ فِي سَفْرَةٍ سَافَرَهَا، فِي غَزْوَةِ تَبُوكٍ، فَجَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ.

قَالَ سَعِيدٌ: فَقُلْتُ لابْنِ عَبَّاسٍ: مَا حَمَلَهُ عَلَى ذَلِكَ؟ قَالَ: أَرَادَ أَنْ لا يُحْرِجَ أُمَّتَهُ.

٥٢ ـ (٧٠٦) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ أَبِي الطُّفَيْلِ عَامِرٍ، عَنْ مُعَاذٍ. قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ، فَكَانَ يُصَلِّي الظُّهْرَ وَالْعَصْرَ جَمِيعاً وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعاً.

٥٣ ـ (...) ـ حدّثنا يَحْيَىٰ بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ ـ يَعْنِي ابْنَ الْحَارِثِ ـ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو الزُّبَيْرِ: حَدَّثَنَا عَامِرُ بْنُ وَاثِلَةَ أَبُو الطُّفَيْلِ: حَدَّثَنَا مُعَاذُ بْنُ جَبَلٍ. قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَبَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

قَالَ: فَقُلْتُ: مَا حَمَلَهُ عَلَى ذَلِكَ؟ قَالَ: فَقَالَ: أَرَادَ أَنْ لا يُحْرِجَ أُمَّتَهُ.

٥٤ ـ (٧٠٥) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَأَبُو سَعِيدٍ الأَشَجُّ ـ وَاللَّفْظُ لأَبِي كُرَيْبٍ ـ قَالا: حَدَّثَنَا وَكِيعٌ، كِلاهُمَا عَنِ الأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ بِالْمَدِينَةِ، فِي غَيْرِ خَوْفٍ وَلا مَطَرٍ.

ـ فِي حَدِيثِ وَكِيعٍ ـ قَالَ: قُلْتُ لابْنِ عَبَّاسٍ: لِمَ فَعَلَ ذَلِكَ؟ قَالَ: كَيْ لا يُحْرِجَ أُمَّتَهُ.

وَفِي حَدِيثِ أَبِي مُعَاوِيَةَ، قِيلَ لابْنِ عَبَّاسٍ: مَا أَرَادَ إِلَىٰ ذَلِكَ؟ قَالَ: أَرَادَ أَنْ لا يُحْرِجَ أُمَّتَهُ.

٥٥ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ثَمَانِياً جَمِيعاً. وَسَبْعاً جَمِيعاً.

قَالَ: قُلْتُ: يَا أَبَا الشَّعْثَاءِ، أَظُنُّهُ أَخَّرَ الظُّهْرَ وَعَجَّلَ الْعَصْرَ، وَأَخَّرَ الْمَغْرِبَ وَعَجَّلَ الْعِشَاءَ. قَالَ: وَأَنَا أَظُنُّ ذَاكَ.

[البخاري: كتاب مواقيت الصلاة، باب تأخير الظهر إلى العصر، رقم: ٥٤٣].

٥٦ ـ (...) ـ حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّىٰ بِالْمَدِينَةِ سَبْعاً وَثَمَانِياً، الظُّهْرَ وَالْعَصْرَ، وَالْمَغْرِبَ وَالْعِشَاءَ.

٥٧ ـ (...) ـ وحدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ، عَنِ الزُّبَيْرِ بْنِ الْخِرِّيتِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ: خَطَبَنَا ابْنُ عَبَّاسٍ يَوْماً بَعْدَ الْعَصْرِ حَتَّى غَرَبَتِ الشَّمْسُ وَبَدَتِ النُّجُومُ. وَجَعَلَ النَّاسُ يَقُولُونَ: الصَّلاةَ، الصَّلاةَ. قَالَ: فَجَاءَهُ رَجُلٌ مِنْ بَنِي تَمِيمٍ، لاَ يَفْتُرُ

kept shouting): "The prayer! The prayer!" upon this, Ibn Abbas said: "Do you teach me the Sunna? Let you be deprived of your mother!" then, he said: "No doubt, I saw The Messenger of Allah "Allah's blessing and peace be upon him" having combined both Dhuhr and Asr prayers, and both Maghrib and Isha prayers". Abdullah Ibn Shaqiq said: I had some doubt in my mind about it. So I came to Abu Huraira and asked him and he confirmed it.

58-(...) Abdullah Ibn Shaqiq Al-Uqaili narrated: A person said to Ibn Abbas (who once delayed the prayer): "The prayer!" He kept silent. He said once again: "The prayer!" He kept silent. The man said (for the third time): "The prayer!" But, he kept silent and said: "Let you be deprived of your mother! Do you teach us the prayer? We used to combine two (obligatory) prayers during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him"".

[7] It is permissible to turn to the right and the left at the end of prayer

59-(707) Abdullah narrated: None of you should give a share to Satan out of your self. He should not consider as necessary for him to turn only to the right (at the end of the prayer). More often, I saw The Messenger of Allah "Allah's blessing and peace be upon him" turning to the left.

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters.

60-(708) Abu Awana narrated from As-Suddi: I asked Anas: "To what direction could I turn after finishing from the prayer: to my right or to my left?" Anas replied: "As for me, more often, I saw The Messenger of Allah "Allah's blessing and peace be upon him" turning to his right".

61-(...) As-Suddi narrated from Anas that The Prophet "Allah's blessing and peace be upon him" used to turn to his right (at the end of the prayer).

[8] The desirability of the right side of the imam

62-(709) Al-Bara reported: Whenever we offered the prayer behind The Messenger of Allah "Allah's blessing and peace be upon him", we loved to be on his right side, in order that he would face us (at the end of the prayer). He (the narrator) said: I heard him (The Prophet) saying: "O my Lord! Save me from Your torture, on the day You resurrect or gather Your slaves".

(...) This was narrated on the authority of Mis'ar, with the same chain of transmitters, without mentioning: "to face us (at the end of the prayer)".

وَلاَ يَنْثَنِي: الصَّلاَةَ. الصَّلاَةَ. فَقَالَ ابْنُ عَبَّاسٍ: أَتُعَلِّمُنِي بِالسُّنَّةِ؟ لاَ أُمَّ لَكَ. ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ.

قَالَ عَبْدُ اللَّهِ بْنُ شَقِيقٍ: فَحَاكَ فِي صَدْرِي مِنْ ذَلِكَ شَيْءٌ. فَأَتَيْتُ أَبَا هُرَيْرَةَ، فَسَأَلْتُهُ، فَصَدَّقَ مَقَالَتَهُ.

٥٨ ـ (...) ـ **وحدّثنا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عِمْرَانُ بْنُ حُدَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ؛ قَالَ: قَالَ رَجُلٌ لابْنِ عَبَّاسٍ: الصَّلاَةَ. فَسَكَتَ. ثُمَّ قَالَ: الصَّلاَةَ. فَسَكَتَ. ثُمَّ قَالَ: الصَّلاَةَ. فَسَكَتَ. ثُمَّ قَالَ: لا أُمَّ لَكَ، أَتُعَلِّمُنَا بِالصَّلاَةِ؟ وَكُنَّا نَجْمَعُ بَيْنَ الصَّلاَتَيْنِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

٧ ـ بابُ جواز الانصِرَافِ من الصَّلاةِ عن اليَمِين والشِّمَالِ

٥٩ ـ (٧٠٧) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: لا يَجْعَلَنَّ أَحَدُكُمْ لِلشَّيْطَانِ مِنْ نَفْسِهِ جُزْءًا، لا يَرَى إِلا أَنَّ حَقاً عَلَيْهِ، أَنْ لاَ يَنْصَرِفَ إِلاَّ عَنْ يَمِينِهِ. أَكْثَرُ مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَنْصَرِفُ عَنْ شِمَالِهِ.

[البخاري: كتاب الأذان، باب الانفتال والانصراف عن اليمين والشمال...، رقم: ٨٥٢].

(...) ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَعِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَاهُ عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى. جَمِيعاً عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

٦٠ ـ (٧٠٨) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ السُّدِّيِّ. قَالَ: سَأَلْتُ أَنَساً: كَيْفَ أَنْصَرِفُ إِذَا صَلَّيْتُ؟ عَنْ يَمِينِي أَوْ عَنْ يَسَارِي؟ قَالَ: أَمَّا أَنَا فَأَكْثَرُ مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَنْصَرِفُ عَنْ يَمِينِهِ.

٦١ ـ (...) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ السُّدِّيِّ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَنْصَرِفُ عَنْ يَمِينِهِ.

٨ ـ بابُ استحباب يَمِينِ الإِمَامِ

٦٢ ـ (٧٠٩) ـ **وحدّثنا** أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ مِسْعَرٍ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ ابْنِ الْبَرَاءِ، عَنِ الْبَرَاءِ؛ قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ ﷺ، أَحْبَبْنَا أَنْ نَكُونَ عَنْ يَمِينِهِ، يُقْبِلُ عَلَيْنَا بِوَجْهِهِ. قَالَ: فَسَمِعْتُهُ يَقُولُ: «رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ ـ أَوْ تَجْمَعُ ـ عِبَادَكَ».

(...) ـ **وحدّثناه** أَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، بِهَذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ: يُقْبِلُ عَلَيْنَا بِوَجْهِهِ.

[9] The undesirability to start offering a supererogatory prayer when the Mu'adhdhin begins the call for the prayer (establishment)

63-(710) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the prayer was established, then there should be no prayer (to be performed) except for the obligatory one".

It was narrated by Warqa, with the same chain of transmitters.

64-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the prayer was established, then there should be no prayer (to be performed) except for the obligatory one".

(...) The same was narrated on the authority of Zakariyya Ibn Ishaq, with the same chain of transmitters.

(...) Hammad Ibn Zaid narrated the same from Aiyub from Amr Ibn Dinar from Ata Ibn Yasar from Abu Huraira from The Prophet "Allah's blessing and peace be upon him". Hammad said: Later, I met Amr, who narrated it to me, without attributing it (to The Prophet).

65-(711) Abdullah Ibn Malik Ibn Buhaina narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" passed by a man, who was offering prayer, when the Morning prayer was established. He said something to him, which we could not apprehend. When we finished (the prayer) we surrounded him and asked him: "What did The Messenger of Allah "Allah's blessing and peace be upon him" say to you?" He told: "He (The Prophet) said to me: "Some of you are about to offer four (Rak'as instead of two) for the Morning prayer"".

66-(...) Ibn Buhaina narrated: Once, the Morning prayer was established, while a man was offering prayer. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Are you offering four (Rak'as instead of two) for the Morning prayer?"

67-(712) Abdullah Ibn Sarjis reported: A person entered the mosque, while The Messenger of Allah "Allah's blessing and peace be upon him" was leading the dawn prayer. He offered two Rak'as in a corner of the mosque, and then joined The Messenger of Allah "Allah's blessing and peace be upon him" in prayer. When The Messenger of Allah "Allah's blessing and peace be upon him" had said the end salutations, he said: "O so-and-so! Which one of these two prayers did you regard (as your obligatory prayer): The one that you offered alone or the prayer that you performed with us?"

٩ ـ بابُ كَرَاهَةِ الشُّرُوعِ فِي نَافِلَةٍ بعد شُرُوعِ المُؤَذِّنِ

٦٣ ـ (٧١٠) ـ وحدّثني أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ وَرْقَاءَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ،عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ صَلاَةَ إِلا الْمَكْتُوبَةُ».

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ وَابْنُ رَافِعٍ. قَالاَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ... بِهَذَا الإِسْنَادِ.

٦٤ ـ (...) ـ وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ. قَالَ: سَمِعْتُ عَطَاءَ بْنَ يَسَارٍ يَقُولُ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «إِذَا أُقِيمَتِ الصَّلاَةُ، فَلاَ صَلاَةَ إِلاَّ الْمَكْتُوبَةُ».

(...) ـ وحدّثناه عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

(...) ـ وحدّثنا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

قَالَ حَمَّادٌ: ثُمَّ لَقِيتُ عَمْراً فَحَدَّثَنِي بِهِ. وَلَمْ يَرْفَعْهُ.

٦٥ ـ (٧١١) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِرَجُلٍ يُصَلِّي ـ وَقَدْ أُقِيمَتْ صَلاَةُ الصُّبْحِ ـ فَكَلَّمَهُ بِشَيْءٍ، لاَ نَدْرِي مَا هُوَ، فَلَمَّا انْصَرَفْنَا أَحَطْنَا نَقُولُ: مَاذَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: قَالَ لِي: «يُوشِكُ أَنْ يُصَلِّيَ أَحَدُكُمُ الصُّبْحَ أَرْبَعاً».

قَالَ الْقَعْنَبِيُّ: عَبْدُ اللَّهِ بْنُ مَالِكٍ ابْنُ بُحَيْنَةَ عَنْ أَبِيهِ.

ـ قَالَ أَبُو الْحُسَيْنِ مُسْلِمٌ ـ: وَقَوْلُهُ: عَنْ أَبِيهِ، فِي هَذَا الْحَدِيثِ، خَطَأٌ.

[البخاري: كتاب الأذان، باب إذا أقيمت الصلاة فلا صلاة إلا المكتوبة، رقم: ٦٦٣].

٦٦ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنِ ابْنِ بُحَيْنَةَ؛ قَالَ: أُقِيمَتْ صَلاَةُ الصُّبْحِ، فَرَأَى رَسُولُ اللَّهِ ﷺ رَجُلاً يُصَلِّي، وَالْمُؤَذِّنُ يُقِيمُ، فَقَالَ: «أَتُصَلِّي الصُّبْحَ أَرْبَعاً».

٦٧ ـ (٧١٢) ـ حدّثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ (ح) وَحَدَّثَنِي حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ يَعْنِي ابْنَ زِيَادٍ ـ (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. كُلُّهُمْ عَنْ عَاصِمٍ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ، قَالَ: دَخَلَ رَجُلٌ الْمَسْجِدَ، وَرَسُولُ اللَّهِ ﷺ فِي صَلاَةِ الْغَدَاةِ، فَصَلَّى رَكْعَتَيْنِ فِي جَانِبِ الْمَسْجِدِ، ثُمَّ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ. فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ ﷺ قَالَ: «يَا فُلاَنُ، بِأَيِّ الصَّلاَتَيْنِ اعْتَدَدْتَ؟ أَبِصَلاَتِكَ وَحْدَكَ، أَمْ بِصَلاَتِكَ مَعَنَا؟».

[10] What one says when he enters into the Mosque

68-(713) Abu Humaid (or Abu Usaid) narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you entered into the mosque, he should say: "O Allah! Open to me the gates of Your mercy"; and if he came out of it, he should say: "O Allah! I ask You from Your blessings"". Muslim said that Yahya Ibn Yahya had told: I recorded this Hadith from the book of Sulaiman Ibn Bilal.

(...) The same was narrated on the authority of Abu Humaid or Abu Usaid.

[11] It is desirable to greet the mosque (when one enters into it) by offering two Rak'as and it is disagreeable for one to sit (in the mosque) before praying them, and offering them is legal at any time

69-(714) Abu Quatada narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you entered into the mosque, he should pray two Rak'as before sitting".

70-(...) Abu Quatada narrated: Once, I entered into the mosque, where The Messenger of Allah "Allah's blessing and peace be upon him" was sitting among the people. When I sat down, The Messenger of Allah "Allah's blessing and peace be upon him" said: "What did prevent you from praying two Rak'as before you sat down?" I said: "O Messenger of Allah! I saw you sitting and the people were sitting too. He said: "If anyone of you entered the mosque, he should pray two Rak'as before he sits".

71-(715) Muharib Ibn Dithar narrated that Jaber Ibn Abdullah said: The Messenger of Allah "Allah's blessing and peace be upon him" owed me some money, which he fulfilled to me and gave more (than my right). When I entered the mosque, he said to me: "Pray two Rak'as".

[12] Praying two Rak'as in the mosque is desirable for anyone who has just returned from journey

72-(...) Jaber Ibn Abdullah narrated: The Messenger of Allah "Allah's blessing and peace be upon him" bought a camel from me. When he came to Medina, he ordered me to come to the mosque and pray two Rak'as.

73-(...) Jaber Ibn Abdullah narrated: I was with The Messenger of Allah "Allah's blessing and peace be upon him" in a certain holy battle, when my camel was slow and exhausted. Then, The Messenger of Allah "Allah's blessing and peace be upon him" came (and reached Medina) before me. I came in the morning, and went to the mosque, and found him (sitting) at the gate of the mosque. He asked me: "Have you come just

١٠ ـ بابُ ما يقولُ إذا دَخَلَ المَسْجد

٦٨ ـ (٧١٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ، عَنْ أَبِي حُمَيْدٍ ـ أَوْ عَنْ أَبِي أُسَيْدٍ ـ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ، فَلْيَقُلْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ، فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ». قَالَ مُسْلِمٌ: سَمِعْتُ يَحْيَىٰ بْنَ يَحْيَىٰ يَقُولُ: كَتَبْتُ هَٰذَا الْحَدِيثَ مِنْ كِتَابِ سُلَيْمَانَ بْنِ بِلاَلٍ. قَالَ: بَلَغَنِي أَنَّ يَحْيَىٰ الْحِمَّانِيَّ يَقُولُ: وَأَبِي أُسَيْدٍ.

(...) ـ وحدّثنا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ سُوَيْدٍ الأَنْصَارِيِّ، عَنْ أَبِي حُمَيْدٍ أَوْ عَنْ أَبِي أُسَيْدٍ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١١ ـ بابُ اسْتِحْبَابِ تَحِيَّةِ المسجد بركعتين، وكراهةِ الجُلُوسِ قبل صلاتهما، وأنّها مشروعةٌ في جميع الأوقات

٦٩ ـ (٧١٤) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا مَالِكٌ. (ح) وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ، فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ». [البخاري: كتاب الصلاة، باب إذا دخل المسجد فليركع ركعتين، رقم: ٤٤٤].

٧٠ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ. قَالَ: حَدَّثَنِي عَمْرُو بْنُ يَحْيَىٰ الأَنْصَارِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَىٰ بْنِ حَبَّانَ، عَنْ عَمْرِو بْنِ سُلَيْمِ بْنِ خَلْدَةَ الأَنْصَارِيِّ، عَنْ أَبِي قَتَادَةَ، صَاحِبِ رَسُولِ اللَّهِ ﷺ. قَالَ: دَخَلْتُ الْمَسْجِدَ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ بَيْنَ ظَهْرَانَيِ النَّاسِ. قَالَ: فَجَلَسْتُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا مَنَعَكَ أَنْ تَرْكَعَ رَكْعَتَيْنِ قَبْلَ أَنْ تَجْلِسَ؟» قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، رَأَيْتُكَ جَالِساً وَالنَّاسُ جُلُوسٌ. قَالَ: «فَإِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ، فَلاَ يَجْلِسْ حَتَّىٰ يَرْكَعَ رَكْعَتَيْنِ».

٧١ ـ (٧١٥) ـ حدّثنا أَحْمَدُ بْنُ جَوَّاسٍ الْحَنَفِيُّ أَبُو عَاصِمٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ الأَشْجَعِيُّ، عَنْ سُفْيَانَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كَانَ لِي عَلَى النَّبِيِّ ﷺ دَيْنٌ، فَقَضَانِي وَزَادَنِي، وَدَخَلْتُ عَلَيْهِ الْمَسْجِدَ. فَقَالَ لِي: «صَلِّ رَكْعَتَيْنِ».

[البخاري: كتاب الصلاة، باب الصلاة إذا قدم من السفر، رقم: ٤٤٣].

١٢ ـ باب استحباب الرَّكْعتينِ في المسجدِ لِمَن قَدِمَ من سَفَرٍ أَوَّلَ قُدُومِهِ

٧٢ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبٍ. سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: اشْتَرَىٰ مِنِّي رَسُولُ اللَّهِ ﷺ بَعِيراً، فَلَمَّا قَدِمَ الْمَدِينَةَ أَمَرَنِي أَنْ آتِيَ الْمَسْجِدَ، فَأُصَلِّيَ رَكْعَتَيْنِ.

٧٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ ـ يَعْنِي الثَّقَفِيَّ ـ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ، فَأَبْطَأَ بِي جَمَلِي وَأَعْيَىٰ. ثُمَّ قَدِمَ رَسُولُ اللَّهِ ﷺ قَبْلِي. وَقَدِمْتُ بِالْغَدَاةِ، فَجِئْتُ الْمَسْجِدَ

now?" I said: "Yes". He said: "Then, let your cámel and enter (the mosque) and offer two Rak'as". I entered and prayed, and then I returned.

74-(716) Ka'b Ibn Malik narrated that The Messenger of Allah "Allah's blessing and peace be upon him" never returned from his journeys except by day, particularly at forenoon. Whenever he returned, he would start by (going to) the mosque, wherein he would offer two Rak'as, and then sit.

[13] It is desirable to offer the Forenoon "Duha" prayer, the minimum of which is two Rak'as, the maximum of which is eight, and the average is to offer four, and the exhortation to pray it

75-(717) Abdullah Ibn Shaqiq narrated: I asked A'isha: "Did The Messenger of Allah "Allah's blessing and peace be upon him" use to offer the Forenoon prayer?" she replied: "No, except that if he returned from a journey".

76-(...) Abdullah Ibn Shaqiq narrated: I asked A'isha: "Did The Prophet "Allah's blessing and peace be upon him" use to offer the Forenoon prayer?" she replied: "No, except that if he came back from a journey".

77-(718) Urwa narrated that A'isha said: I have never seen The Messenger of Allah "Allah's blessing and peace be upon him" offering the supererogatory Forenoon "Duha" prayer, though I offer it. However, if the Messenger of Allah "Allah's blessing and peace be upon him" gave up an act, which he loved, it was for fear that if the people practiced it, it would become obligatory for them.

78-(719) Mu'adha narrated that she asked A'isha: "How many Rak'as did The Messenger of Allah "Allah's blessing and peace be upon him" use to offer for the Forenoon prayer?" she said: "Four Rak'as, and he used to increase as much as he wanted".

(...) The same was narrated on the authority of Shu'ba Ibn Yazid, with the same chain of transmitters, and said: "He would pray more, as Allah wills".

79-(...) Quatada narrated that Mu'adha Al-Adawiyya reported to them from A'isha that The Messenger of Allah "Allah's blessing and peace be upon him" used to offer four Rak'as for the Forenoon prayer, and he used to increase as much as he wanted.

(...) The same was narrated on the authority of Quatada, with the same chain of transmitters.

80-(336) Abd Ar-Rahman Ibn Abu Laila narrated: No one other than Umm Hani told me that The Messenger of Allah "Allah's blessing and peace be upon him" had offered the Forenoon "Duha" prayer. She told that

فَوَجَدْتُهُ عَلَى بَابِ الْمَسْجِدِ. قَالَ: «الآنَ حِينَ قَدِمْتَ»؟ قُلْتُ: نَعَمْ. قَالَ: «فَدَعْ جَمَلَكَ، وادْخُلْ فَصَلِّ رَكْعَتَيْنِ» قَالَ: فَدَخَلْتُ فَصَلَّيْتُ، ثُمَّ رَجَعْتُ.

[البخاري: كتاب البيوع، باب شراء الدواب والحمير، رقم: ٢٠٩٧].

٧٤ ـ (٧١٦) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا الضَّحَّاكُ ـ يَعْنِي أَبَا عَاصِمٍ ـ (ح) وَحَدَّثَنِي مَحْمُودُ بْنُ غَيْلاَنَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. قَالاَ جَمِيعاً: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ؛ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ بْنِ كَعْبٍ أَخْبَرَهُ عَنْ أَبِيهِ، عَبْدِ اللَّهِ بْنِ كَعْبٍ، وَعَنْ عَمِّهِ عُبَيْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ كَعْبِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لاَ يَقْدَمُ مِنْ سَفَرٍ إِلاَّ نَهَاراً فِي الضُّحَى، فَإِذَا قَدِمَ، بَدَأَ بِالْمَسْجِدِ، فَصَلَّى فِيهِ رَكْعَتَيْنِ، ثُمَّ جَلَسَ فِيهِ.

[البخاري: كتاب الجهاد، باب الصلاة إذا قدم من سفر، رقم: ٣٠٨٨].

١٣ ـ بابُ اسْتِحْبَابِ صَلاةِ الضُّحَى وأنَّ أَقَلَّهَا رَكْعَتَانِ وأَكْمَلَها ثَمَان رَكَعَاتٍ وأَوْسَطَها أَرْبَعُ رَكَعاتٍ أو سِتٌّ، والحَثُّ على المحافظة عليها

٧٥ ـ (٧١٧) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ؛ قَالَ: قُلْتُ لِعَائِشَةَ: هَلْ كَانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَى؟ قَالَتْ: لاَ. إِلاَّ أَنْ يَجِيءَ مِنْ مَغِيبِهِ.

٧٦ ـ (...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسُ بْنُ الْحَسَنِ الْقَيْسِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ. قَالَ: قُلْتُ لِعَائِشَةَ: أَكَانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَى؟ قَالَتْ: لا. إلا أَنْ يَجِيءَ مِنْ مَغِيبِهِ.

٧٧ ـ (٧١٨) ـ حدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّهَا قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي سُبْحَةَ الضُّحَى قَطُّ. وَإِنِّي لأُسَبِّحُهَا. وَإِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَدَعُ الْعَمَلَ، وَهُوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ، خَشْيَةَ أَنْ يَعْمَلَ بِهِ النَّاسُ، فَيُفْرَضَ عَلَيْهِمْ.

[البخاري: كتاب التهجد، باب تحريض النبي ﷺ على صلاة الليل...، رقم: ١١٢٨].

٧٨ ـ (٧١٩) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي الرِّشْكَ ـ: حَدَّثَتْنِي مُعَاذَةُ: أَنَّهَا سَأَلَتْ عَائِشَةَ رضي اللَّهُ عنها: كَمْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي صَلاَةَ الضُّحَى؟ قَالَتْ: أَرْبَعَ رَكَعَاتٍ. وَيَزِيدُ مَا شَاءَ.

(...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ، بِهَذَا الإِسْنَادِ... مِثْلَهُ. وَقَالَ يَزِيدُ: مَا شَاءَ اللَّهُ.

٧٩ ـ (...) ـ وحدّثني يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، عَنْ سَعِيدٍ: حَدَّثَنَا قَتَادَةُ: أَنَّ مُعَاذَةَ الْعَدَوِيَّةَ حَدَّثَتْهُمْ عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الضُّحَى أَرْبَعاً. وَيَزِيدُ مَا شَاءَ اللَّهُ.

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ بَشَّارٍ. جَمِيعاً عَنْ مُعَاذِ بْنِ هِشَامٍ. قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ... مِثْلَهُ.

٨٠ ـ (٣٣٦) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

he had come into her home on the day of the Conquest of Mecca, and offered eight Rak'as, lighter than which "I have never seen him praying, but he performed both bowings and prostrations perfectly".

81-(...) Abdullah Ibn Al-Harith Ibn Nawfal reported: I investigated, and I was eager to find anyone, who could tell me that The Messenger of Allah "Allah's blessing and peace be upon him" offered the supererogatory Forenoon (prayer). However, I found no one to tell me about that, but Umm Hani, daughter of Abu Talib told me that The Messenger of Allah "Allah's blessing and peace be upon him" came, after the day rose, on the day of the Conquest of Mecca. A garment was brought to him, with which he was screened, and he took a bath, after which he got up and offered eight Rak'as. I do not know, whether his standing, bowing or prostration was longer (than the others) for they were proportionate. She said: "I have never seen him offering such a supererogatory prayer, whether before or after it". Al-Muradi narrated from Yunus and did not mention that "he told me".

82-(...) Abu Murra, the freed slave of Umm Hani, daughter of Abu Talib, narrated: I heard Umm Hani saying: On the day of the Conquest (of Mecca), I went to The Messenger of Allah "Allah's blessing and peace be upon him" and found him bathing, and his daughter Fatima was screening him with a mantle. I greeted him. He asked: "Who is she?" I replied: "I am Umm Hani Bint Abu Talib". He said: "Welcome! O Umm Hani". After he had finished his bath he stood up and prayed eight Rak'as, while wearing a single garment wrapped round his body.

When he came to the end I said: "O Allah's Apostle! My brother Ali Ibn Abu Talib told me that he will kill a person whom I gave shelter and that person is so and so the son of Hubaira". The Prophet "Allah's blessing and peace be upon him" said: "We shelter the person whom you have sheltered O Umm Hani". Umm Hani further said: "And that was at forenoon".

83-(...) Abu Murra, the freed slave of Aqil narrated that Umm Hani told him that on the day of the Conquest of Mecca, The Messenger of Allah "Allah's blessing and peace be upon him" prayed in her house eight Rak'as, wearing a single garment, crossing its two ends.

84-(720) Abu Dharr narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every bone of the body of anyone of you has to give in (its share of) charity: Every glorification (of Allah) is an act of charity, every praise (of Allah) is an act of charity, every magnification (of Allah) is an act of charity, exhorting (others) to do good is an act of

حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى. قَالَ: مَا أَخْبَرَنِي أَحَدٌ أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي الضُّحَى إِلاَّ أُمُّ هَانِىءٍ، فَإِنَّهَا حَدَّثَتْ: أَنَّ النَّبِيَّ ﷺ دَخَلَ بَيْتَهَا يَوْمَ فَتْحِ مَكَّةَ. فَصَلَّى ثَمَانِيَ رَكَعَاتٍ. مَا رَأَيْتُهُ صَلَّى صَلاَةً قَطُّ أَخَفَّ مِنْهَا. غَيْرَ أَنَّهُ كَانَ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ.

وَلَمْ يَذْكُرِ ابْنُ بَشَّارٍ، فِي حَدِيثِهِ، قَوْلَهُ: قَطُّ.

[البخاري: كتاب تقصير الصلاة، باب من تطوع في السفر...، رقم: ١١٠٣.

٨١ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ. قَالاَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: حَدَّثَنِي ابْنُ عَبْدِ اللَّهِ بْنِ الْحَارِثِ: أَنَّ أَبَاهُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ بْنِ نَوْفَلٍ قَالَ: سَأَلْتُ وَحَرَصْتُ عَلَى أَنْ أَجِدَ أَحَداً مِنَ النَّاسِ يُخْبِرُنِي أَنَّ رَسُولَ اللَّهِ ﷺ سَبَّحَ سُبْحَةَ الضُّحَى. فَلَمْ أَجِدْ أَحَداً يُحَدِّثُنِي ذٰلِكَ، غَيْرَ أَنَّ أُمَّ هَانِىءٍ بِنْتَ أَبِي طَالِبٍ، أَخْبَرَتْنِي: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بَعْدَ مَا ارْتَفَعَ النَّهَارُ، يَوْمَ الْفَتْحِ، فَأُتِيَ بِثَوْبٍ فَسُتِرَ عَلَيْهِ، فَاغْتَسَلَ، ثُمَّ قَامَ فَرَكَعَ ثَمَانِيَ رَكَعَاتٍ. لا أَدْرِي أَقِيَامُهُ فِيهَا أَطْوَلُ، أَمْ رُكُوعُهُ، أَمْ سُجُودُهُ، كُلُّ ذٰلِكَ مِنْهُ مُتَقَارِبٌ. قَالَتْ: فَلَمْ أَرَهُ سَبَّحَهَا قَبْلُ وَلاَ بَعْدُ.

قَالَ الْمُرَادِيُّ: عَنْ يُونُسَ. وَلَمْ يَقُلْ: أَخْبَرَنِي.

٨٢ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي النَّضْرِ: أَنَّ أَبَا مُرَّةَ مَوْلَى أُمِّ هَانِىءٍ بِنْتِ أَبِي طَالِبٍ، أَخْبَرَهُ: أَنَّهُ سَمِعَ أُمَّ هَانِىءٍ بِنْتَ أَبِي طَالِبٍ تَقُولُ: ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ، فَوَجَدْتُهُ يَغْتَسِلُ. وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ بِثَوْبٍ. قَالَتْ: فَسَلَّمْتُ. فَقَالَ: «مَنْ هٰذِهِ؟» قُلْتُ: أُمُّ هَانِىءٍ بِنْتُ أَبِي طَالِبٍ. قَالَ: «مَرْحَباً بِأُمِّ هَانِىءٍ» فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قَامَ فَصَلَّى ثَمَانِيَ رَكَعَاتٍ. مُلْتَحِفاً فِي ثَوْبٍ وَاحِدٍ، فَلَمَّا انْصَرَفَ قُلْتُ: يَا رَسُولَ اللَّهِ، زَعَمَ ابْنُ أُمِّي عَلِيُّ بْنُ أَبِي طَالِبٍ أَنَّهُ قَاتِلٌ رَجُلاً أَجَرْتُهُ، فُلاَنَ ابْنَ هُبَيْرَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَجَرْنَا مَنْ أَجَرْتِ يَا أُمَّ هَانِىءٍ» قَالَتْ أُمُّ هَانِىءٍ: وَذٰلِكَ ضُحًى.

٨٣ ـ (...) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ أَبِي مُرَّةَ مَوْلَى عَقِيلٍ، عَنْ أُمِّ هَانِىءٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي بَيْتِهَا عَامَ الْفَتْحِ ثَمَانِيَ رَكَعَاتٍ فِي ثَوْبٍ وَاحِدٍ قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ.

٨٤ ـ (٧٢٠) ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ: حَدَّثَنَا مَهْدِيٌّ ـ وَهُوَ ابْنُ مَيْمُونٍ ـ: حَدَّثَنَا وَاصِلٌ مَوْلَى أَبِي عُيَيْنَةَ، عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الأَسْوَدِ الدُّؤَلِيِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «يُصْبِحُ عَلَى كُلِّ سُلاَمَى مِنْ أَحَدِكُمْ صَدَقَةٌ: فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ، وَكُلُّ تَكْبِيرَةٍ

charity, and forbidding (others) to do evil is an act of charity. The compensation for all of that is to offer two Rak'as at forenoon".

85-(721) Abu Huraira narrated: My bosom friend (The Prophet) "Allah's blessing and peace be upon him" recommended me to do three things: To observe three fasts monthly, to pray the two Rak'as of the Forenoon (prayer), and to offer the Witr prayer before sleeping.

(...) Abu Uthman An-Nahdi narrated the same from Abu Huraira from The Prophet "Allah's blessing and peace be upon him".

(...)Abu Huraira narrated: My bosom friend Abu Al-Qasim "Allah's blessing and peace be upon him" recommended me to do three things...(and mentioned a Hadith like that narrated on the authority of Abu Uthman from Abu Huraira.

86-(722) Abu Murra narrated from Abu Ad-Darda: My dear person (The Prophet) "Allah's blessing and peace be upon him" recommended me to do three things, which I would never give up as long as I live: To observe three fasts monthly, to offer the Forenoon "Duha" prayer, and to offer the Witr prayer before going to bed.

[14] The desirability of offering the Two Rak'as of the Fajr's Sunna, exhortation to offer them, lightening them, keeping on them, and what is recited in them

87-(723) Ibn Umar narrated that Hafsa, the Mother of the Believers told him that whenever the caller for prayer finished announcing the call for the Morning prayer, and the dawn appeared, The Messenger of Allah "Allah's blessing and peace be upon him" would offer two light Rak'as, before the (Morning) prayer establishment was pronounced.

(...) The same as transmitted by Malik was narrated on the authority of Nafi, with the same chain of transmitters.

88-(...) Nafi narrated from Ibn Umar that Hafsa said: Whenever the dawn appeared, The Messenger of Allah "Allah's blessing and peace be upon him" would pray no more than two light Rak'as.

(...) (A Hadith) like it was narrated on the authority of Shu'ba, with the same chain of transmitters.

89-(...) Salim narrated from his father: Hafsa told me that whenever the dawn lighted for The Prophet "Allah's blessing and peace be upon him" he would pray two Rak'as.

صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ. وَيُجْزِىءُ، مِنْ ذٰلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحَىٰ».

٨٥ ـ (٧٢١) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَبُو التَّيَّاحِ: حَدَّثَنِي أَبُو عُثْمَانَ النَّهْدِيُّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: أَوْصَانِي خَلِيلِي ﷺ بِثَلَاثٍ: بِصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكْعَتَيِ الضُّحَىٰ، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَرْقُدَ.

[البخاري: كتاب التهجد، باب صلاة الضحى في الحضر، رقم: ١١٧٨].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبَّاسٍ الْجُرَيْرِيِّ وَأَبِي شِمْرٍ الضُّبَعِيِّ. قَالاَ: سَمِعْنَا أَبَا عُثْمَانَ النَّهْدِيَّ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

(...) ـ وحدّثني سُلَيْمَانُ بْنُ مَعْبَدٍ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ، عَنْ عَبْدِ اللَّهِ الدَّانَاجِ. قَالَ: حَدَّثَنِي أَبُو رَافِعٍ الصَّائِغُ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: أَوْصَانِي خَلِيلِي أَبُو الْقَاسِمِ ﷺ بِثَلَاثٍ... فَذَكَرَ مِثْلَ حَدِيثِ أَبِي عُثْمَانَ عَنْ أَبِي هُرَيْرَةَ.

٨٦ ـ (٧٢٢) ـ وحدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِي مُرَّةَ مَوْلَىٰ أُمِّ هَانِىءٍ، عَنْ أَبِي الدَّرْدَاءِ؛ قَالَ: أَوْصَانِي حَبِيبِي ﷺ بِثَلَاثٍ، لَنْ أَدَعَهُنَّ مَا عِشْتُ: بِصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَصَلَاةِ الضُّحَىٰ، وَبِأَنْ لاَ أَنَامَ حَتَّىٰ أُوتِرَ.

١٤ ـ بابُ اسْتِحْبَابِ رَكْعَتَيْ سُنَّةِ الفَجْرِ، والحَثِّ عليهما وتخفيفهما والمحافظةِ عليهما، وبيانِ ما يُستحبُّ أنْ يُقْرَأَ فيهما

٨٧ ـ (٧٢٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ حَفْصَةَ أُمَّ الْمُؤْمِنِينَ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ، إِذَا سَكَتَ الْمُؤَذِّنُ مِنَ الأَذَانِ لِصَلَاةِ الصُّبْحِ، وَبَدَا الصُّبْحُ، رَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ، قَبْلَ أَنْ تُقَامَ الصَّلَاةُ.

[البخاري: كتاب الأذان، باب الأذان بعد الفجر، رقم: ٦١٨].

(...) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَقُتَيْبَةُ وَابْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ. كُلُّهُمْ عَنْ نَافِعٍ، بِهٰذَا الإِسْنَادِ، كَمَا قَالَ مَالِكٌ.

٨٨ ـ (...) ـ وحدّثني أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ زَيْدِ بْنِ مُحَمَّدٍ. قَالَ: سَمِعْتُ نَافِعاً يُحَدِّثُ عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا طَلَعَ الْفَجْرُ، لا يُصَلِّي إِلا رَكْعَتَيْنِ خَفِيفَتَيْنِ.

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

٨٩ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَخْبَرَتْنِي حَفْصَةُ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَضَاءَ لَهُ الْفَجْرُ، صَلَّىٰ رَكْعَتَيْنِ.

90-(724) Hisham Ibn Urwa narrated from his father that A'isha said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" heard the call for the (Fajr) prayer, he would pray two Rak'as, and he would lighten them.

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters; and in the narration of Abu Usama: Whenever the dawn appeared.

91-(...) Abu Salama narrated from A'isha that The Prophet "Allah's blessing and peace be upon him" used to pray two Rak'as (in the period) between the Adhan and the establishment of the Morning prayer.

92-(...) Amra narrated that A'isha said: The Prophet "Allah's blessing and peace be upon him" used to offer the two Rak'as of the (Sunna of the) Dawn prayer so much lightly that I would wonder whether he recited in them The Mother of The Book "Al-Fatiha".

93-(...) Amra, daughter of Abd Ar-Rahman narrated that A'isha said: Whenever the dawn appeared, The Messenger of Allah "Allah's blessing and peace be upon him" would offer two Rak'as (so much lightly) that I would wonder whether he recited in them The Mother of The Book.

94-(...) A'isha narrated that The Prophet "Allah's blessing and peace be upon him" never was constant on offering a supererogatory prayer than he was on offering two Rak'as before (performing) the Morning prayer.

95-(...) A'isha narrated: I have never seen The Messenger of Allah "Allah's blessing and peace be upon him" much fast in offering a supererogatory prayer except in case of offering those two Rak'as before the Dawn (Fajr) prayer.

96-(725) A'isha narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The two Rak'as of the (Sunna of the) Dawn (Fajr) are better than this world, and all of what it contains".

97-(...) A'isha narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said, concerning the two Rak'as (which should be offered) at the appearance of the dawn: "They are much dearer to me than all of this world".

98-(726) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" recited in the two Rak'as of the dawn: "Say: O ye that reject Faith!" and: "Say: He is Allah, the One and Only".

٩٠ ـ (٧٢٤) ـ حدّثنا عَمْرٌو النَّاقِدُ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي رَكْعَتَيِ الْفَجْرِ إِذَا سَمِعَ الأَذَانَ، وَيُخَفِّفُهُمَا.

(...) ـ وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيٌّ ـ يَعْنِي ابْنَ مُسْهِرٍ ـ (ح) وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَاهُ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. (ح) وَحَدَّثَنَاهُ عَمْرٌو النَّاقِدُ: حَدَّثَنَا وَكِيعٌ. كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ.

وَفِي حَدِيثِ أَبِي أُسَامَةَ: إِذَا طَلَعَ الْفَجْرُ.

٩١ ـ (...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامٍ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يُصَلِّي رَكْعَتَيْنِ، بَيْنَ النِّدَاءِ وَالإِقَامَةِ، مِنْ صَلاَةِ الصُّبْحِ. [البخاري: كتاب الأذان، باب الأذان بعد الفجر، رقم: ٦١٩].

٩٢ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ. قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ. قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمِعَ عَمْرَةَ تُحَدِّثُ عَنْ عَائِشَةَ؛ أَنَّهَا كَانَتْ تَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي رَكْعَتَيِ الْفَجْرِ، فَيُخَفِّفُ حَتَّى إِنِّي أَقُولُ: هَلْ قَرَأَ فِيهِمَا بِأُمِّ الْقُرْآنِ.
[البخاري: كتاب التهجد، باب ما يقرأ في ركعتي الفجر، رقم: ١١٧١].

٩٣ ـ (...) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الأَنْصَارِيِّ. سَمِعَ عَمْرَةَ بِنْتَ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا طَلَعَ الْفَجْرُ، صَلَّى رَكْعَتَيْنِ. أَقُولُ: هَلْ يَقْرَأُ فِيهِمَا بِفَاتِحَةِ الْكِتَابِ.

٩٤ ـ (...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ. قَالَ: حَدَّثَنِي عَطَاءٌ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ عَلَى شَيْءٍ مِنَ النَّوَافِلِ، أَشَدَّ مُعَاهَدَةً مِنْهُ، عَلَى رَكْعَتَيْنِ قَبْلَ الصُّبْحِ. [البخاري: كتاب التهجد، باب تعاهد ركعتي الفجر...، رقم: ١١٦٩].

٩٥ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ. جَمِيعاً عَنْ حَفْصِ بْنِ غِيَاثٍ. قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا حَفْصٌ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ؛ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ، فِي شَيْءٍ مِنَ النَّوَافِلِ، أَسْرَعَ مِنْهُ إِلَى الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ.

٩٦ ـ (٧٢٥) ـ حدّثنا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

٩٧ ـ (...) ـ وحدّثنا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا مُعْتَمِرٌ. قَالَ: قَالَ أَبِي: حَدَّثَنَا قَتَادَةُ، عَنْ زُرَارَةَ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ فِي شَأْنِ الرَّكْعَتَيْنِ عِنْدَ طُلُوعِ الْفَجْرِ: «لَهُمَا أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا جَمِيعاً».

٩٨ ـ (٧٢٦) ـ حدّثني مُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ. قَالا: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ يَزِيدَ ـ هُوَ ابْنُ كَيْسَانَ ـ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي رَكْعَتَيِ الْفَجْرِ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾.

99-(727) Ibn Abbas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to recite (the following two Verses)in the two Rak'as of the dawn: In the first, he would recite: "Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we bow to Allah (in Islam)"". (The Heifer "Al-Baqara" 136) in the second, he would recite: "we believe in Allah, and do thou bear witness that we are Muslims". (Al Imran 52).

100-(...) Ibn Abbas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to recite (the following two Verses)in the two Rak'as of the dawn: "Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we bow to Allah (in Islam)"". (The Heifer "Al-Baqara" 136) and from the Sura of Al Imran: "Say: "O People of the Book! come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we erect not, from among ourselves, Lords and patrons other than Allah". If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah's Will)"". (64).

(...) A Hadith like that transmitted by Marwan Al-Fazari, was narrated on the authority of Uthman Ibn Hakim.

[15] The excellence of the supererogatory prayers before and after the obligatory ones, and how many are they

101-(728) Umm Habiba narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who offered twelve Rak'as during a day and night (i.e. as supererogatory prayers during every twenty-four hours before and after obligatory prayers), then a house in Paradise would be constructed for him because of them". Umm Habiba commented: Since I heard it, I have not left them.

Anbasa (a sub-narrator) said: Since I heard it from Umm Habiba, I have never left them. Amr Ibn Aws (another sub-narrator) said: Since I heard that from Anbasa, I have never left them. An-Nu'man Ibn Salim said: Since I heard it from Amr Ibn Aws, I've never left them.

102-(...) An-Nu'man Ibn Salim narrated, with the same chain of transmitters: "He, who daily prayed twelve prostrations (i.e. Rak'as) voluntarily, then, a house in Paradise would be built for him".

٩٩ ـ (٧٢٧) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْفَزَارِيُّ ـ يَعْنِي مَرْوَانَ بْنَ مُعَاوِيَةَ ـ عَنْ عُثْمَانَ بْنِ حَكِيمٍ الأَنْصَارِيِّ. قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ يَسَارٍ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي رَكْعَتَيِ الْفَجْرِ، فِي الأُولَىٰ مِنْهُمَا: ﴿قُولُوٓاْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا﴾ [البقرة: ١٣٦]. الآيَةَ الَّتِي فِي الْبَقَرَةِ. وَفِي الآخِرَةِ مِنْهُمَا: ﴿ءَامَنَّا بِٱللَّهِ وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ﴾ [آل عمران: ٥٢].

١٠٠ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ عُثْمَانَ بْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي رَكْعَتَيِ الْفَجْرِ: ﴿قُولُوٓاْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا﴾ [البقرة: ١٣٦]. وَالَّتِي فِي آلِ عِمْرَانَ: ﴿تَعَالَوْاْ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ﴾ [آل عمران: ٦٤].

(...) ـ وحدّثني عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُثْمَانَ بْنِ حَكِيمٍ، فِي هَٰذَا الإِسْنَادِ... بِمِثْلِ حَدِيثِ مَرْوَانَ الْفَزَارِيِّ.

١٥ ـ بابُ فَضْلِ السُّنَنِ الرَّاتبة قبل الفرائض وبعدهنَّ وبَيَانِ عَدَدِهِنَّ

١٠١ ـ (٧٢٨) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ ـ يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ ـ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، عَنْ عَمْرِو بْنِ أَوْسٍ. قَالَ: حَدَّثَنِي عَنْبَسَةُ بْنُ أَبِي سُفْيَانَ، فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، بِحَدِيثٍ يَتَسَارُّ إِلَيْهِ. قَالَ: سَمِعْتُ أُمَّ حَبِيبَةَ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى اثْنَتَيْ عَشْرَةَ رَكْعَةً فِي يَوْمٍ وَلَيْلَةٍ، بُنِيَ لَهُ بِهِنَّ بَيْتٌ فِي الْجَنَّةِ».

قَالَتْ أُمُّ حَبِيبَةَ: فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ.

وَقَالَ عَنْبَسَةُ: فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ أُمِّ حَبِيبَةَ.

وَقَالَ عَمْرُو بْنُ أَوْسٍ: مَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ عَنْبَسَةَ.

وَقَالَ النُّعْمَانُ بْنُ سَالِمٍ: مَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ عَمْرِو بْنِ أَوْسٍ.

١٠٢ ـ (...) ـ حدّثني أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا دَاوُدُ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، بِهَٰذَا الإِسْنَادِ: «مَنْ صَلَّىٰ فِي يَوْمٍ ثِنْتَيْ عَشْرَةَ سَجْدَةً، تَطَوُّعاً، بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ».

103-(...) An-Nu'man Ibn Salim narrated from Amr Ibn Aws from Anbasa Ibn Abu Sufyan from Umm Habiba that she heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no Muslim slave, who prayed everyday for the sake of Allah twelve Rak'as voluntarily, other than the obligatory prayers, but that Allah would built for him a house in Paradise (or except that a house in Paradise would be constructed for him)". She said: Indeed, I've never left them. Amr said: I've never left them. So said An-Nu'man.

(...)An-Nu'man Ibn Salim narrated from Amr Ibn Aws from Anbasa Ibn Abu Sufyan from Umm Habiba that she heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no Muslim slave, who performed ablution perfectly and then prayed for the sake of Allah..." (and mentioned the same previous narration).

104-(729) Nafi narrated that Ibn Umar said: I prayed with The Messenger of Allah "Allah's blessing and peace be upon him" two Rak'as before and two after the Noon "Dhuhr" (prayer), two Rak'as after the Evening "Maghrib" (prayer), two Rak'as after the Night "Isha" (prayer), and two Rak'as after the Friday (Jumu'a obligatory prayer). As for the (two Rak'as following the) Maghrib, Isha, and Jumu'a, I offered them with The Messenger of Allah "Allah's blessing and peace be upon him" in his home.

[16] It is permissible to offer the supererogatory voluntary prayer or some of it as standing or sitting

105-(730) Abdullah Ibn Shaqiq said: I asked A'isha about the voluntary prayers of The Messenger of Allah "Allah's blessing and peace be upon him", and she said: Before the Noon prayer, he used to pray four Rak'as in my house. Then, he would go out and lead the people in prayer, after which he would enter (my house) and pray two Rak'as. After leading the people in the Evening prayer, he would enter into (the house) and pray two Rak'as. After leading the people in the Night prayer, he would enter into my house and pray two Rak'as. He would pray nine Rak'as during the night, including Witr. At night, he would pray for a long time standing and for a long time sitting. Whenever he recited the Holy Quran while standing, he would bow and prostrate from the standing position, and whenever he recited while sitting, he would bow and prostrate from the sitting position. When it was dawn, he would pray two Rak'as.

106-107(...)A'isha narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to pray at night for a long time.

١٠٣ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّي لِلَّهِ كُلَّ يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً تَطَوُّعاً، غَيْرَ فَرِيضَةٍ، إِلاَّ بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ ـ أَوْ إِلا بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ ـ».

قَالَتْ أُم حَبِيبَةَ: فَمَا بَرِحْتُ أُصَلِّيهِنَّ بَعْدُ.

وَقَالَ عَمْرٌو: مَا بَرِحْتُ أُصَلِّيهِنَّ بَعْدُ. وَقَالَ النُّعْمَانُ، مِثْلَ ذٰلِكَ.

(...) ـ وحدّثني عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ وَعَبْدُ اللَّهِ بْنُ هَاشِمٍ الْعَبْدِيُّ. قَالا: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ. قَالَ: النُّعْمَانُ بْنُ سَالِمٍ أَخْبَرَنِي. قَالَ: سَمِعْتُ عَمْرَو بْنَ أَوْسٍ يُحَدِّثُ عَنْ عَنْبَسَةَ، عَنْ أُمِّ حَبِيبَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ مُسْلِمٍ تَوَضَّأَ فَأَسْبَغَ الْوُضُوءَ ثُمَّ صَلَّى لِلَّهِ كُلَّ يَوْمٍ...» فَذَكَرَ بِمِثْلِهِ.

١٠٤ ـ (٧٢٩) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالا: حَدَّثَنَا يَحْيَىٰ ـ وَهُوَ ابْنُ سَعِيدٍ ـ عَنْ عُبَيْدِ اللَّهِ. قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ قَبْلَ الظُّهْرِ سَجْدَتَيْنِ، وَبَعْدَهَا سَجْدَتَيْنِ، وَبَعْدَ الْمَغْرِبِ سَجْدَتَيْنِ، وَبَعْدَ الْعِشَاءِ سَجْدَتَيْنِ، وَبَعْدَ الْجُمُعَةِ سَجْدَتَيْنِ. فَأَمَّا الْمَغْرِبُ وَالْعِشَاءُ وَالْجُمُعَةُ، فَصَلَّيْتُ مَعَ النَّبِيِّ ﷺ فِي بَيْتِهِ.

[البخاري: كتاب التهجد، باب التطوع بعد المكتوبة، رقم: ١١٧٢].

١٦ ـ بابُ جواز النَّافلةِ قَائماً وقَاعِداً وفِعْلِ بَعْضِ الركعة قائماً وبَعْضِهَا قاعداً

١٠٥ ـ (٧٣٠) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا هُشَيْمٌ، عَنْ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ. قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ، عَنْ تَطَوُّعِهِ؟ فَقَالَتْ: كَانَ يُصَلِّي فِي بَيْتِي قَبْلَ الظُّهْرِ أَرْبَعاً، ثُمَّ يَخْرُجُ فَيُصَلِّي بِالنَّاسِ، ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ. وَكَانَ يُصَلِّي بِالنَّاسِ الْمَغْرِبَ، ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ. وَيُصَلِّي بِالنَّاسِ الْعِشَاءَ. وَيَدْخُلُ بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ. وَكَانَ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ، فِيهِنَّ الْوِتْرُ. وَكَانَ يُصَلِّي لَيْلاً طَوِيلاً قَائِماً. وَلَيْلاً طَوِيلاً قَاعِداً. وَكَانَ إِذَا قَرَأَ وَهُوَ قَائِمٌ، رَكَعَ وَسَجَدَ وَهُوَ قَائِمٌ. وَإِذَا قَرَأَ قَاعِداً، رَكَعَ وَسَجَدَ وَهُوَ قَاعِدٌ. وَكَانَ إِذَا طَلَعَ الْفَجْرُ، صَلَّىٰ رَكْعَتَيْنِ.

١٠٦/١٠٧ ـ (...) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ، عَنْ بُدَيْلٍ وَأَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي لَيْلاً طَوِيلاً، فَإِذَا صَلَّى قَائِماً،

Whenever he prayed standing he would bow from a standing position, and whenever he prayed sitting, he would bow from a sitting position.

108-(...) Abdullah Ibn Shaqiq narrated: I grew ill while I was in Persia and because of that, I prayed in a sitting position. I asked A'isha about it and she said: The Messenger of Allah "Allah's blessing and peace be upon him" prayed as sitting for a long time at night...(and mentioned the same).

109-(...) Abdullah Ibn Shaqiq Al-Uqaili narrated: I asked A'isha about the prayer of The Messenger of Allah "Allah's blessing and peace be upon him" at night. She said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer (the supererogatory) prayer for a long time standing and for a long time sitting at night. Whenever he recited (The Quran) as standing, he would bow from the standing position, and whenever he recited as sitting, he would bow from the sitting position.

110-(...) Abdullah Ibn Shaqiq Al-Uqaili reported: I asked A'isha about the prayer of The Messenger of Allah "Allah's blessing and peace be upon him". She said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer (the supererogatory) prayer in a standing position as well as in a sitting position. When he started the prayer as standing, he would bow from the standing position, and whenever he started the prayer as sitting, he would bow from the sitting position.

111-(731) Hisham Ibn Urwa narrated: My father told me that A'isha said: I've never seen The Messenger of Allah "Allah's blessing and peace be upon him" reciting (The Holy Quran) while offering the (supererogatory) night prayer as sitting, except that when he grew old. (During that age) he would recite (Quran) as sitting, and when thirty or forty Verses remained of the Sura, he would stand up, recite them and bow.

112-(...) Abu Salama Ibn Abd Ar-Rahman narrated that A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him" used to pray as sitting (when he grew old). he used to recite in this posture, and when thirty or forty verses remained, he would stand up and recite as standing, then bow and prostrate. He used to do the same in the second Rak'a.

113-(...) Amra narrated that A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite (The Quran in the supererogatory prayer at night) as sitting (particularly when he grew old). If he intended to bow, he would stand up (and continue reciting) when there remained a time enough for one to recite forty Verses (before bowing).

114-(...) Alqama Ibn Waqqas narrated: I asked A'isha: How did The Messenger of Allah "Allah's blessing and peace be upon him" use to do

رَكَعَ قَائِماً، وَإِذَا صَلَّى قَاعِداً، رَكَعَ قَاعِداً.

١٠٨ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ بُدَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ. قَالَ: كُنْتُ شَاكِياً بِفَارِسَ. فَكُنْتُ أُصَلِّي قَاعِداً. فَسَأَلْتُ عَنْ ذٰلِكَ عَائِشَةَ؟ فَقَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي لَيْلاً طَوِيلاً قَائِماً... فَذَكَرَ الْحَدِيثَ.

١٠٩ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ عَنْ حُمَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ؛ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ؟ فَقَالَتْ: كَانَ يُصَلِّي لَيْلاً طَوِيلاً قَائِماً. وَلَيْلاً طَوِيلاً قَاعِداً. وَكَانَ إِذَا قَرَأَ قَائِماً، رَكَعَ قَائِماً. وَإِذَا قَرَأَ قَاعِداً، رَكَعَ قَاعِداً.

١١٠ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ. قَالَ: سَأَلْنَا عَائِشَةَ عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ الصَّلاَةَ قَائِماً وَقَاعِداً، فَإِذَا افْتَتَحَ الصَّلاَةَ قَائِماً، رَكَعَ قَائِماً، وَإِذَا افْتَتَحَ الصَّلاَةَ قَاعِداً، رَكَعَ قَاعِداً.

١١١ ـ (٧٣١) ـ وحدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: أَخْبَرَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ (ح) قَالَ: وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ. جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ. قَالَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ. قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِي شَيْءٍ مِنْ صَلاَةِ اللَّيْلِ جَالِساً، حَتَّى إِذَا كَبِرَ قَرَأَ جَالِساً. حَتَّى إِذَا بَقِيَ عَلَيْهِ مِنَ السُّورَةِ ثَلاَثُونَ أَوْ أَرْبَعُونَ آيَةً، قَامَ فَقَرَأَهُنَّ، ثُمَّ رَكَعَ.

١١٢ ـ (...) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ وَأَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي جَالِساً. فَيَقْرَأُ وَهُوَ جَالِسٌ، فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ قَدْرُ مَا يَكُونُ ثَلاَثِينَ أَوْ أَرْبَعِينَ آيَةً. قَامَ فَقَرَأَ وَهُوَ قَائِمٌ، ثُمَّ رَكَعَ، ثُمَّ سَجَدَ، ثُمَّ يَفْعَلُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذٰلِكَ.

[البخاري: كتاب تقصير الصلاة، باب إذا صلى قاعداً ثم صحّ أو وجد خفة...، رقم: ١١١٩].

١١٣ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنِ الْوَلِيدِ بْنِ أَبِي هِشَامٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ وَهُوَ قَاعِدٌ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ، قَامَ قَدْرَ مَا يَقْرَأُ إِنْسَانٌ أَرْبَعِينَ آيَةً.

١١٤ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ؛ قَالَ: قُلْتُ لِعَائِشَةَ: كَيْفَ كَانَ يَصْنَعُ رَسُولُ اللَّهِ ﷺ فِي

while offering (each) two Rak'as (of the supererogatory night prayer) as sitting? She said: He used to recite (The Holy Quran) in them, and whenever he intended to bow, he would stand up and then bow.

115-(732) Abdullah Ibn Shaqiq narrated: I asked A'isha: Did The Messenger of Allah "Allah's blessing and peace be upon him" use to offer (the supererogatory) prayer as sitting? She said: "Yes, particularly when people made him old.

(...) Abdullah Ibn Shaqiq narrated: I asked A'isha...(and she mentioned about The Prophet "Allah's blessing and peace be upon him" the same).

116-(...) A'isha narrated that The Prophet "Allah's blessing and peace be upon him" did not die before he (grew so old that he) offered most of his (supererogatory) prayers as sitting (towards the end of his life).

117-(...) A'isha narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" grew old, and (his body) became heavy, he offered most of his (supererogatory) prayers as sitting.

118-(733) Hafsa narrated: I have never seen The Messenger of Allah "Allah's blessing and peace be upon him" offering his supererogatory prayers in a sitting posture until a year before his death, when he used to offer his supererogatory prayers as sitting. He used to recite the Sura of The Quran so slowly that it seemed to be longer than that one longer than it.

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters, but said: A year or two (before his death).

119-(734) Jaber Ibn Samura narrated that The Prophet "Allah's blessing and peace be upon him" did not die until he (grew old to the extent that he) offered (the supererogatory) prayer as sitting.

120-(735) Abdullah Ibn Amr narrated: I was told that The Messenger of Allah "Allah's blessing and peace be upon him" said: "One's prayer in a sitting position is regarded as half a prayer (in reward)". I came to him, and found him praying as sitting. I put my hand on his head. He asked me: "What is the matter with you O Abdullah Ibn Amr?" I replied: "I was told, O Messenger of Allah, that you said that one's prayer as sitting is regarded as half a prayer (in reward); and now, you are praying as sitting". Upon this, he said: "Yes (I said so), but I'm not like anyone of you".

(...) The same was narrated on the authority of Mansur, with the same chain of transmitters.

الرَّكْعَتَيْنِ وَهُوَ جَالِسٌ؟ قَالَتْ: كَانَ يَقْرَأُ فِيهِمَا، فَإِذَا أَرَادَ أَنْ يَرْكَعَ، قَامَ فَرَكَعَ.

١١٥ ـ (٧٣٢) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ؛ قَالَ: قُلْتُ لِعَائِشَةَ: هَلْ كَانَ النَّبِيُّ ﷺ يُصَلِّي وَهُوَ قَاعِدٌ؟ قَالَتْ: نَعَمْ. بَعْدَ مَا حَطَمَهُ النَّاسُ.

(...) ـ وحدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ. قَالَ: قُلْتُ لِعَائِشَةَ. فَذَكَرَ عَنِ النَّبِيِّ ﷺ... بِمِثْلِهِ.

١١٦ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ. قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ: أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ النَّبِيَّ ﷺ لَمْ يَمُتْ، حَتَّى كَانَ كَثِيرٌ مِنْ صَلاَتِهِ، وَهُوَ جَالِسٌ.

١١٧ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَحَسَنٌ الْحُلْوَانِيُّ. كِلاَهُمَا عَنْ زَيْدٍ. قَالَ حَسَنٌ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنِي الضَّحَّاكُ بْنُ عُثْمَانَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: لَمَّا بَدَّنَ رَسُولُ اللَّهِ ﷺ وَثَقُلَ، كَانَ أَكْثَرُ صَلاَتِهِ جَالِساً.

١١٨ ـ (٧٣٣) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ السَّهْمِيِّ، عَنْ حَفْصَةَ؛ أَنَّهَا قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّىٰ فِي سُبْحَتِهِ قَاعِداً، حَتَّى كَانَ قَبْلَ وَفَاتِهِ بِعَامٍ، فَكَانَ يُصَلِّي فِي سُبْحَتِهِ قَاعِداً، وَكَانَ يَقْرَأُ بِالسُّورَةِ فَيُرَتِّلُهَا. حَتَّى تَكُونَ أَطْوَلَ مِنْ أَطْوَلَ مِنْهَا.

(...) ـ وحدّثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالاَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالاَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. جَمِيعاً عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ مِثْلَهُ... غَيْرَ أَنَّهُمَا قَالاَ: بِعَامٍ وَاحِدٍ، أَوِ اثْنَيْنِ.

١١٩ ـ (٧٣٤) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ سِمَاكٍ؛ قَالَ: أَخْبَرَنِي جَابِرُ بْنُ سَمُرَةَ: أَنَّ النَّبِيَّ ﷺ لَمْ يَمُتْ، حَتَّى صَلَّىٰ قَاعِداً.

١٢٠ ـ (٧٣٥) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ، عَنْ أَبِي يَحْيَىٰ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: حُدِّثْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلاَةُ الرَّجُلِ قَاعِداً نِصْفُ الصَّلاَةِ» قَالَ: فَأَتَيْتُهُ فَوَجَدْتُهُ يُصَلِّي جَالِساً، فَوَضَعْتُ يَدِي عَلَى رَأْسِهِ. فَقَالَ: مَالَكَ يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو؟ قُلْتُ: حُدِّثْتُ، يَا رَسُولَ اللَّهِ أَنَّكَ قُلْتَ: «صَلاَةُ الرَّجُلِ قَاعِداً عَلَى نِصْفِ الصَّلاَةِ» وَأَنْتَ تُصَلِّي قَاعِداً! قَالَ: «أَجَلْ، وَلَكِنِّي لَسْتُ كَأَحَدٍ مِنْكُمْ».

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. جَمِيعاً عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ. كِلاَهُمَا عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ.

وَفِي رِوَايَةِ شُعْبَةَ: عَنْ أَبِي يَحْيَى الأَعْرَجِ.

[17] The (supererogatory) night prayer, and how many Rak'as did The Prophet use to pray at night, and the Witr is a single Rak'a, and a single Rak'a is regarded as a valid prayer

121-(736) A'isha narrated: the Messenger of Allah "Allah's blessing and peace be upon him" used to pray eleven Rak'as at night, offering a single Rak'a for the Witr. Whenever he finished them, he would lie down on his right side, until the Mu'adhdhin came to him. Then, he (the Prophet) would offer two light Rak'as (before obligatory Dawn prayer).

122-(...) Urwa Ibn Az-Zubair narrated that A'isha, the wife of The Messenger of Allah "Allah's blessing and peace be upon him" said: The Messenger of Allah "Allah's blessing and peace be upon him" used to pray (in the period) between his finishing from Isha prayer, which the people call Darkness, and the Fajr prayer, eleven Rak'as, and he used to utter the end salutations between every two Rak'as. He used to offer a single Rak'a for the Witr. Whenever the Mu'adhdhin became silent (after finishing the call for prayer), and the dawn appeared to him, and the Mu'adhdhin came to him, he would get up and pray two Rak'as, after which he would lie down on his right side until the Mu'adhdhin came to pronounce the prayer establishment.

(...) The same was narrated on the authority of Ibn Shihab, with the same chain of transmitters. Harmala narrated the same Hadith, without mentioning "and the dawn appeared to him, and the Mu'adhdhin came to him" and without mentioning "the prayer establishment", and the remaining of the Hadith is the same as that of Amr.

123-(737) Hisham Ibn Urwa narrated from his father that A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer thirteen Rak'as (for the supererogatory prayer) at night, including five Rak'as for the Witr, and he never sat except at the end of them.

(...) The same was narrated on the authority of Hisham, with the same chain of transmitters.

124-(...) Urwa narrated that A'isha told him that The Prophet "Allah's blessing and peace be upon him" used to offer thirteen Rak'as (for the Night supererogatory prayer), including the two Rak'as of the dawn.

125-(738) Abu Salama Ibn Abd Ar-Rahman narrated that he asked A'isha about the (Night supererogatory) Prayer of the Messenger of Allah "Allah's blessing and peace be upon him" during the month of Ramadan. She said: The Messenger of Allah "Allah's blessing and peace be upon him" never offered, either in Ramadan or in any other month, more than eleven Rak'as (for the Night supererogatory Prayer). He (firstly) would

١٧ ـ بابُ صَلاةِ اللَّيْلِ وعَدَدِ رَكَعَاتِ النَّبِيِّ ﷺ في اللَّيْلِ، وأنَّ الوِتْرِ رَكْعَةٌ، وأنّ الركعةَ صلاةٌ صحيحةٌ

١٢١ ـ (٧٣٦) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي بِاللَّيْلِ إِحْدَىٰ عَشْرَةَ رَكْعَةً، يُوتِرُ مِنْهَا بِوَاحِدَةٍ، فَإِذَا فَرَغَ مِنْهَا اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ، حَتَّىٰ يَأْتِيَهُ الْمُؤَذِّنُ فَيُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ.

١٢٢ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلاةِ الْعِشَاءِ ـ وَهِيَ الَّتِي يَدْعُو النَّاسُ الْعَتَمَةَ ـ إِلَى الْفَجْرِ، إِحْدَىٰ عَشْرَةَ رَكْعَةً، يُسَلِّمُ بَيْنَ كُلِّ رَكْعَتَيْنِ. وَيُوتِرُ بِوَاحِدَةٍ، فَإِذَا سَكَتَ الْمُؤَذِّنُ مِنْ صَلاةِ الْفَجْرِ، وَتَبَيَّنَ لَهُ الْفَجْرُ، وَجَاءَهُ الْمُؤَذِّنُ، قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ. ثُمَّ اضْطَجَعَ عَلَىٰ شِقِّهِ الأَيْمَنِ. حَتَّىٰ يَأْتِيَهُ الْمُؤَذِّنُ لِلإِقَامَةِ.

(...) ـ وَحَدَّثَنِيهِ حَرْمَلَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، بِهَٰذَا الإِسْنَادِ... وَسَاقَ حَرْمَلَةُ الْحَدِيثَ بِمِثْلِهِ. غَيْرَ أَنَّهُ لَمْ يَذْكُرْ: وَتَبَيَّنَ لَهُ الْفَجْرُ، وَجَاءَه الْمُؤَذِّنُ وَلَمْ يَذْكُرِ: الإِقَامَةَ. وَسَائِرُ الْحَدِيثِ، بِمِثْلِ حَدِيثِ عَمْرٍو، سَوَاءً.

١٢٣ ـ (٧٣٧) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلاثَ عَشْرَةَ رَكْعَةً. يُوتِرُ مِنْ ذَلِكَ بِخَمْسٍ. لا يَجْلِسُ فِي شَيْءٍ إِلا فِي آخِرِهَا.

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ. (ح) وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ وَأَبُو أُسَامَةَ. كُلُّهُمْ عَنْ هِشَامٍ، بِهَٰذَا الإِسْنَادِ.

١٢٤ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُرْوَةَ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي ثَلاثَ عَشْرَةَ رَكْعَةً بِرَكْعَتَيِ الْفَجْرِ.

١٢٥ ـ (٧٣٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَٰنِ: أَنَّهُ سَأَلَ عَائِشَةَ: كَيْفَ كَانَتْ صَلاةُ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ؟

قَالَتْ: مَا كَانَ رَسُولُ اللَّهِ ﷺ يَزِيدُ فِي رَمَضَانَ، وَلا فِي غَيْرِهِ، عَلَى إِحْدَىٰ عَشْرَةَ

offer four Rak'as, do not ask about their excellence and length, (since they were inimitable in perfection and length). He (secondly) would offer four Rak'as, do not ask about their excellence and length. Then, he would offer three Rak'as (for the Witr). I asked him: "O Messenger of Allah! Would you sleep before offering the Witr Prayer?" He said: "O A'isha! my eyes sleep but my heart never sleeps".

126-(...) Abu Salama narrated: I asked A'isha about the (Night supererogatory) prayer of The Messenger of Allah "Allah's blessing and peace be upon him". She said: He used to pray thirteen Rak'as. He would pray eight Rak'as, then he would offer the Witr prayer. Then, he would offer two Rak'as in a sitting posture, and if he intended to bow, he would stand up and then bow. He also used to pray two Rak'as (in the period) between the Adhan and the establishment of the Morning prayer

(...) Abu Salama narrated that he asked A'isha about the (Night supererogatory) prayer of The Messenger of Allah "Allah's blessing and peace be upon him"...(and mentioned the same previous narration, but here he mentioned (that The Prophet used to pray) nine Rak'as in a standing position, including the Witr).

127-(...) Abu Salama narrated: I came to A'isha and asked her: O mother! Tell me about the (Night supererogatory) prayer of The Messenger of Allah "Allah's blessing and peace be upon him". She said: His prayer at night, either in Ramadan or in any month else, consisted of thirteen Rak'as, including the two Rak'as of the dawn.

128-(...) A'isha narrated: The (supererogatory) prayer of The Messenger of Allah "Allah's blessing and peace be upon him" at night was ten Rak'as. Then, he would offer a single Rak'a (for the Witr prayer). Then, he would offer the two Rak'as of the dawn. The total was then thirteen Rak'as.

129-(739) Abu Ishaq narrated: I asked Al-Aswad about what A'isha told him concerning the (Night supererogatory) Prayer of The Messenger of Allah" Allah's blessing and peace be upon him". She said: "He used to sleep in the first portion of the night, and wake up in the latter portion. If he had a desire of having sexual relation with his wife, he would satisfy his desire, and then go to bed. whenever the first call for the Prayer was pronounced, he would jump". (By Allah! She did not say that he would stand up, and pour water over him. By Allah! She did not say that he would take a bath but I know what she meant). "If he did not have a sexual

رَكْعَةً. يُصَلِّي أَرْبَعاً فَلا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ. ثُمَّ يُصَلِّي أَرْبَعاً فَلا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ. ثُمَّ يُصَلِّي ثَلاثاً.

فَقَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: «يَا عَائِشَةُ، إِنَّ عَيْنَيَّ تَنَامَانِ وَلا يَنَامُ قَلْبِي».

[البخاري: كتاب التهجد، باب قيام النبي ﷺ بالليل في رمضان، رقم: ١١٤٧].

١٢٦ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ؛ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلاةِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَتْ: كَانَ يُصَلِّي ثَلاثَ عَشْرَةَ رَكْعَةً. يُصَلِّي ثَمَانَ رَكَعَاتٍ ثُمَّ يُوتِرُ. ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ. ثُمَّ يُصَلِّي رَكْعَتَيْنِ بَيْنَ النِّدَاءِ وَالإِقَامَةِ، مِنْ صَلاةِ الصُّبْحِ.

(...) ـ **وحدّثني** زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى. قَالَ: سَمِعْتُ أَبَا سَلَمَةَ. (ح) وَحَدَّثَنِي يَحْيَى بْنُ بِشْرٍ الْحَرِيرِيُّ: حَدَّثَنَا مُعَاوِيَةُ ـ يَعْنِي ابْنَ سَلاَّمٍ ـ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ. قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّهُ سَأَلَ عَائِشَةَ عَنْ صَلاةِ رَسُولِ اللَّهِ ﷺ... بِمِثْلِهِ. غَيْرَ أَنَّ فِي حَدِيثِهِمَا: تِسْعَ رَكَعَاتٍ قَائِماً، يُوتِرُ مِنْهُنَّ.

١٢٧ ـ (...) ـ **وحدّثنا** عَمْرٌو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَبِيدٍ. سَمِعَ أَبَا سَلَمَةَ قَالَ: أَتَيْتُ عَائِشَةَ فَقُلْتُ أَيْ أُمَّهْ، أَخْبِرِينِي عَنْ صَلاةِ رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: كَانَتْ صَلاتُهُ، فِي شَهْرِ رَمَضَانَ وغَيْرِهِ، ثَلاثَ عَشْرَةَ رَكْعَةً بِاللَّيْلِ، مِنْهَا رَكْعَتَا الْفَجْرِ.

١٢٨ ـ (...) ـ **حدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَنْظَلَةُ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ. قَالَ: سَمِعْتُ عَائِشَةَ تَقُولُ: كَانَتْ صَلاةُ رَسُولِ اللَّهِ ﷺ مِنَ اللَّيْلِ عَشْرَ رَكَعَاتٍ. وَيُوتِرُ بِسَجْدَةٍ. وَيَرْكَعُ رَكْعَتَيِ الْفَجْرِ. فَتِلْكَ ثَلاثَ عَشْرَةَ رَكْعَةً.

[البخاري: كتاب التهجد، باب كيف صلاة النبي ﷺ...، رقم: ١١٤٠].

١٢٩ ـ (٧٣٩) ـ **وحدّثنا** أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي إِسْحَاقَ. قَالَ: سَأَلْتُ الأَسْوَدَ بْنَ يَزِيدَ عَمَّا حَدَّثَتْهُ عَائِشَةُ عَنْ صَلاةِ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: كَانَ يَنَامُ أَوَّلَ اللَّيْلِ وَيُحْيِي آخِرَهُ. ثُمَّ إِنْ كَانَتْ لَهُ حَاجَةٌ إِلَى أَهْلِهِ قَضَى حَاجَتَهُ، ثُمَّ يَنَامُ، فَإِذَا كَانَ عِنْدَ النِّدَاءِ الأَوَّلِ، قَالَتْ: وَثَبَ، ـ وَلا وَاللَّهِ مَا قَالَتْ: قَامَ ـ فَأَفَاضَ عَلَيْهِ الْمَاءَ ـ وَلا وَاللَّهِ مَا قَالَتِ: اغْتَسَلَ ـ وَأَنَا أَعْلَمُ مَا تُرِيدُ ـ وَإِنْ لَمْ يَكُنْ جُنُباً تَوَضَّأَ

relation (with his wife), he would perform ablution, just as a man performs ablution for the Prayer and then would offer two Rak'as.

130-(740) Abu Ishaq narrated from Al-Aswad that A'isha told that The Messenger of Allah "Allah's blessing and peace be upon him" used to offer (supererogatory) prayer at night, and the last of his prayer was Witr.

131-(741) Masruq narrated: I asked A'isha about the (favourite) act of The Messenger of Allah "Allah's blessing and peace be upon him". She said: "He liked the regular one". I asked: "Which time did he use to pray (at night)?" she said: "Whenever he heard the (crowing of the) cock, he would get up and pray".

132-(742) Abu Salama narrated that A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him" never witnessed the last portion of the night (a short while before dawn) in my house or with me except as sleeping.

133-(743) Abu Salama narrated that A'isha said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" prayed the two Rak'as of the dawn, he would talk to me in case I was awake; otherwise, he would lie down.

(...) Abu Salama narrated the same from A'isha from The Prophet "Allah's blessing and peace be upon him".

134-(744) Urwa Ibn Az-Zubair narrated that A'isha said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" offered the (supererogatory) prayer at night and then prayed the Witr, he would say addressing me: "Get up and pray the Witr O A'isha".

135-(...) Al-Qasim Ibn Muhammad narrated from A'isha that The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the (supererogatory) prayer at night, while she was lying across in front of him. When there remained only the Witr, he would awaken her and she would pray it.

136-(745) Masruq narrated that A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him" happened to pray the Witr at every portion of the night (the first, the middle and the last), and the utmost point of time at which he prayed the Witr was the last portion of the night (a short while before dawn).

137-(...) Masruq narrated that A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him" happened to pray the Witr at every portion of the night i.e. the first, the middle and the last, and the

وُضُوءَ الرَّجُلِ لِلصَّلاةِ، ثُمَّ صَلَّى الرَّكْعَتَيْنِ.

١٣٠ ـ (٧٤٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ، حَتَّى يَكُونَ آخِرُ صَلاتِهِ الْوِتْرُ.

١٣١ ـ (٧٤١) ـ حدّثني هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ. قَالَ: سَأَلْتُ عَائِشَةَ عَنْ عَمَلِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَتْ: كَانَ يُحِبُّ الدَّائِمَ. قَالَ: قُلْتُ: أَيَّ حِينٍ كَانَ يُصَلِّي؟ فَقَالَتْ: كَانَ إِذَا سَمِعَ الصَّارِخَ، قَامَ فَصَلَّى.

[البخاري: كتاب التهجد، باب من نام عند السحر، رقم: ١١٣٢].

١٣٢ ـ (٧٤٢) ـ حدّثنا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، عَنْ سَعْدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ. قَالَتْ: مَا أَلْفَى رَسُولَ اللَّهِ ﷺ السَّحَرُ الأَعْلَى فِي بَيْتِي، أَوْ عِنْدِي، إِلا نَائِماً.

[البخاري: كتاب التهجد، باب من نام عند السحر، رقم: ١١٣٣].

١٣٣ ـ (٧٤٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَنَصْرُ بْنُ عَلِيٍّ وَابْنُ أَبِي عُمَرَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى رَكْعَتَيِ الْفَجْرِ، فَإِنْ كُنْتُ مُسْتَيْقِظَةً، حَدَّثَنِي، وَإِلا اضْطَجَعَ.

[البخاري: كتاب التهجد، باب من تحدث بعد الركعتين ولم يضطجع، رقم: ١١٦١].

(...) ـ وحدّثنا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنِ ابْنِ أَبِي عَتَّابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ.

١٣٤ ـ (٧٤٤) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ، فَإِذَا أَوْتَرَ قَالَ: «قُومِي، فَأَوْتِرِي يَا عَائِشَةُ».

١٣٥ ـ (...) ـ وحدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلالٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي صَلاتَهُ بِاللَّيْلِ، وَهِيَ مُعْتَرِضَةٌ بَيْنَ يَدَيْهِ، فَإِذَا بَقِيَ الْوِتْرُ أَيْقَظَهَا فَأَوْتَرَتْ.

١٣٦ ـ (٧٤٥) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي يَعْفُورٍ ـ وَاسْمُهُ وَاقِدٌ، وَلَقَبُهُ وَقْدَانُ ـ (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، كِلاهُمَا عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ ﷺ، فَانْتَهَى وِتْرُهُ إِلَى السَّحَرِ.

[البخاري: كتاب الوتر، باب ساعات الوتر، رقم: ٩٩٦].

١٣٧ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَصِينٍ، عَنْ يَحْيَى بْنِ وَثَّابٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: مِنْ كُلِّ

utmost point of time at which he prayed the Witr was the last portion of the night (a short while before dawn).

138-(...) Masruq narrated that A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him" happened to pray the Witr at every portion of the night (the first, the middle and the last), and the utmost point of time at which he prayed the Witr was the last portion of the night.

[18] The total of the (supererogatory) Night prayer, and what about him, who failed to offer it in view of sleep or illness

139-(746) Quatada narrated from Zurara that Sa'd Ibn Hisham Ibn Amer decided to participate in a holy battle in the cause of Allah. When he came to Medina, he intended to sell a house of his there, by whose price he would buy arms and horses and fight against the Romans until death. When he came to Medina, he met some of its people. They dissuaded him from doing such a thing ,and informed him that a group of six men had decided to do so during the lifetime of the Prophet of Allah "Allah's blessing and peace be upon him" and the Prophet of Allah "Allah's blessing and peace be upon him" forbade them to do it, and asked: "Is there not in me a good pattern for you?""

When they narrated this to him, he returned his wife, whom he had divorced and made (people) witnesses of her return. Then, he came to Ibn Abbas and asked him about the Witr of the Messenger of Allah "Allah's blessing and peace be upon him". Ibn Abbas asked: "Wouldn't I guide you to one who knows best from amongst the people of the world about the Witr of the Messenger of Allah "Allah's blessing and peace be upon him"?" He asked: "Who is it?" He said: "It is A'isha. Go to her and ask her (about that) and then come and inform me about her reply to you".

I came to Hakim Ibn Aflah and requested him to take me to her. He said: "I would not go to her, for I forbade her to speak anything (about the dispute) between the two factions, but she refused (my advice) and went on (taking part in that dispute)". I took an oath that he should guide me to her.

We went to A'isha and asked her permission to enter into her. She granted us permission and we entered. She asked: "Are you Hakim?" She recognized him. He replied in the affirmative. She asked: "Who is that person with you?" He said: "He is Sa'd Ibn Hisham". She asked: "Which Hisham (do you mean)?" He said: "Hisham Ibn Amer". She invoked mercy (from Allah) upon him (Amer) and spoke good of him. (Quatada said that he died as a martyr in (the holy battle of) Uhud).

اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ ﷺ، مِنْ أَوَّلِ اللَّيْلِ وَأَوْسَطِهِ وَآخِرِهِ، فَانْتَهَى وِتْرُهُ إِلَى السَّحَرِ.

١٣٨ ـ (...) ـ حدّثني عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا حَسَّانُ ـ قَاضِي كِرْمَانَ ـ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: كُلَّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ ﷺ، فَانْتَهَى وِتْرُهُ إِلَى آخِرِ اللَّيْلِ.

١٨ ـ بابُ جَامِعِ صلاةِ اللَّيْلِ، ومن نام عنه أو مرض

١٣٩ ـ (٧٤٦) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ: أَنَّ سَعْدَ بْنَ هِشَامِ بْنِ عَامِرٍ أَرَادَ أَنْ يَغْزُوَ فِي سَبِيلِ اللَّهِ، فَقَدِمَ الْمَدِينَةَ، فَأَرَادَ أَنْ يَبِيعَ عَقَاراً لَهُ بِهَا، فَيَجْعَلَهُ فِي السِّلاحِ وَالْكُرَاعِ، وَيُجَاهِدَ الرُّومَ حَتَّى يَمُوتَ، فَلَمَّا قَدِمَ الْمَدِينَةَ، لَقِيَ أُنَاساً مِنْ أَهْلِ الْمَدِينَةِ. فَنَهَوْهُ عَنْ ذَلِكَ. وَأَخْبَرُوهُ؛ أَنَّ رَهْطاً سِتَّةً أَرَادُوا ذَلِكَ فِي حَيَاةِ نَبِيِّ اللَّهِ ﷺ، فَنَهَاهُمْ نَبِيُّ اللَّهِ ﷺ، وَقَالَ: «أَلَيْسَ لَكُمْ فِيَّ أُسْوَةٌ؟» فَلَمَّا حَدَّثُوهُ بِذَلِكَ رَاجَعَ امْرَأَتَهُ.

وَقَدْ كَانَ طَلَّقَهَا. وَأَشْهَدَ عَلَى رَجْعَتِهَا، فَأَتَى ابْنَ عَبَّاسٍ فَسَأَلَهُ عَنْ وِتْرِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ ابْنُ عَبَّاسٍ: أَلا أَدُلُّكَ عَلَى أَعْلَمِ أَهْلِ الأَرْضِ بِوِتْرِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مَنْ؟ قَالَ: عَائِشَةُ، فَأْتِهَا فَاسْأَلْهَا، ثُمَّ ائْتِنِي فَأَخْبِرْنِي بِرَدِّهَا عَلَيْكَ. فَانْطَلَقْتُ إِلَيْهَا، فَأَتَيْتُ عَلَى حَكِيمِ بْنِ أَفْلَحَ، فَاسْتَلْحَقْتُهُ إِلَيْهَا.

فَقَالَ: مَا أَنَا بِقَارِبِهَا. لأَنِّي نَهَيْتُهَا أَنْ تَقُولَ فِي هَاتَيْنِ الشِّيعَتَيْنِ شَيْئاً فَأَبَتْ فِيهِمَا إِلا مُضِيًّا. قَالَ: فَأَقْسَمْتُ عَلَيْهِ فَجَاءَ، فَانْطَلَقْنَا إِلَى عَائِشَةَ، فَاسْتَأْذَنَّا عَلَيْهَا، فَأَذِنَتْ لَنَا، فَدَخَلْنَا عَلَيْهَا. فَقَالَتْ: أَحَكِيمٌ؟. ـ فَعَرَفَتْهُ .. فَقَالَ: نَعَمْ، فَقَالَتْ: مَنْ مَعَكَ؟ قَالَ: سَعْدُ بْنُ هِشَامٍ. قَالَتْ: مَنْ هِشَامٌ؟ قَالَ: ابْنُ عَامِرٍ. فَتَرَحَّمَتْ عَلَيْهِ. وَقَالَتْ خَيْراً.

I said: "O Mother of the Believers! Tell me about the character of the Messenger of Allah "Allah's blessing and peace be upon him"". She asked: "Do you not read The Quran?" I said: "Yes (I read it)". She said: "The character of the Messenger of Allah "Allah's blessing and peace be upon him" was (taken from) The Quran". It seemed to me to get up and not to ask anything (more than that) till I die. But I changed my mind and said: "Tell me about the standing of the Messenger of Allah "Allah's blessing and peace be upon him" (for the supererogatory Night prayer)". She asked: "Did you not recite (Allah's saying): "O thou wrapped up"?" I answered in the affirmative. She said: "Allah "Exalted and Glorified be He" enjoined the Night Prayer at the beginning of this Sura. So the Messenger of Allah "Allah's blessing and peace be upon him" and his Companions offered this (Night Prayer) for one year. Allah held back the conclusion of this Sura for twelve months in the heaven, after which He revealed the concluding Verses of this Sura, which lightened (the burden of that Prayer). The result was that the Night Prayer became supererogatory after being obligatory".

I said: "O Mother of the Believers! Tell me about the Witr of the Messenger of Allah "Allah's blessing and peace be upon him"". She said: "We used to bring the teeth cleanser for him, water for his ablution, and Allah would awaken him whenever He wished during the night. He would use the teeth cleanser, perform ablution, and offer nine Rak'as, and would not sit except in the eighth of them. He would celebrate Allah, praise and supplicate Him. Then he would get up without uttering the salutation and pray the ninth Rak'a. Then, he would sit, celebrate Allah, praise and supplicate Him, and then utter the salutation so loud that we would hear it. Then, he would pray two Rak'as in a sitting position, after uttering the salutation. The total then was eleven Rak'as.

O my son! when the Messenger of Allah "Allah's blessing and peace be upon him" grew old and put on flesh, he offered seven (Rak'as instead of nine) for the Witr, doing in the two Rak'as the same as he had done early. In this way, the total became nine. O my son! Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered the Prayer, he liked to be regular on offering it. Whenever he was overpowered by sleep or pain and he failed to offer the Prayer at night, he would offer twelve Rak'as by day. I never knew that Allah's Prophet "Allah's blessing and peace be upon him" recited the whole Quran in a single night, or kept praying through the night till morning, or observed fast for a complete month except (the month of) Ramadan".

قَالَ قَتَادَةُ: ـ وَكَانَ أُصِيبَ يَوْمَ أُحُدٍ ـ فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ، أَنْبِئِينِي عَنْ خُلُقِ رَسُولِ اللَّهِ ﷺ، قَالَتْ: أَلَسْتَ تَقْرَأُ الْقُرْآنَ؟ قُلْتُ: بَلَىٰ.

قَالَتْ: فَإِنَّ خُلُقَ نَبِيِّ اللَّهِ ﷺ كَانَ الْقُرْآنَ. قَالَ فَهَمَمْتُ أَنْ أَقُومَ، وَلا أَسْأَلَ أَحَداً عَنْ شَيْءٍ حَتَّىٰ أَمُوتَ.

ثُمَّ بَدَا لِي فَقُلْتُ: أَنْبِئِينِي عَنْ قِيَامِ رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: أَلَسْتَ تَقْرَأُ: يَا أَيُّهَا الْمُزَّمِّلُ؟ قُلْتُ: بَلَىٰ. قَالَتْ: فَإِنَّ اللَّهَ عَزَّ وَجَلَّ افْتَرَضَ قِيَامَ اللَّيْلِ فِي أَوَّلِ هَٰذِهِ السُّورَةِ، فَقَامَ نَبِيُّ اللَّهِ ﷺ وَأَصْحَابُهُ حَوْلاً.

وَأَمْسَكَ اللَّهُ خَاتِمَتَهَا اثْنَيْ عَشَرَ شَهْراً فِي السَّمَاءِ. حَتَّىٰ أَنْزَلَ اللَّهُ فِي آخِرِ هَٰذِهِ السُّورَةِ التَّخْفِيفَ، فَصَارَ قِيَامُ اللَّيْلِ تَطَوُّعاً بَعْدَ فَرِيضَةٍ.

قَالَ: قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ، أَنْبِئِينِي عَنْ وِتْرِ رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: كُنَّا نُعِدُّ لَهُ سِوَاكَهُ وَطَهُورَهُ. فَيَبْعَثُهُ اللَّهُ مَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ، فَيَتَسَوَّكُ وَيَتَوَضَّأُ وَيُصَلِّي تِسْعَ رَكَعَاتٍ، لا يَجْلِسُ فِيهَا إِلا فِي الثَّامِنَةِ.

فَيَذْكُرُ اللَّهَ وَيَحْمَدُهُ وَيَدْعُوهُ. ثُمَّ يَنْهَضُ وَلا يُسَلِّمُ. ثُمَّ يَقُومُ فَيُصَلِّي التَّاسِعَةَ. ثُمَّ يَقْعُدُ فَيَذْكُرُ اللَّهَ وَيَحْمَدُهُ وَيَدْعُوهُ. ثُمَّ يُسَلِّمُ تَسْلِيماً يُسْمِعُنَا. ثُمَّ يُصَلِّي رَكْعَتَيْنِ بَعْدَمَا يُسَلِّمُ وَهُوَ قَاعِدٌ. فَتِلْكَ إِحْدَىٰ عَشْرَةَ رَكْعَةً يَا بُنَيَّ.

فَلَمَّا أَسَنَّ نَبِيُّ اللَّهِ ﷺ، وَأَخَذَهُ اللَّحْمُ، أَوْتَرَ بِسَبْعٍ. وَصَنَعَ فِي الرَّكْعَتَيْنِ مِثْلَ صَنِيعِهِ الأَوَّلِ. فَتِلْكَ تِسْعٌ يَا بُنَيَّ.

وَكَانَ نَبِيُّ اللَّهِ ﷺ إِذَا صَلَّىٰ صَلاةً أَحَبَّ أَنْ يُدَاوِمَ عَلَيْهَا. وَكَانَ إِذَا غَلَبَهُ نَوْمٌ، أَوْ وَجَعٌ، عَنْ قِيَامِ اللَّيْلِ صَلَّىٰ مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً. وَلا أَعْلَمُ نَبِيَّ اللَّهِ ﷺ قَرَأَ الْقُرْآنَ كُلَّهُ فِي لَيْلَةٍ. وَلا صَلَّىٰ لَيْلَةً إِلَى الصُّبْحِ. وَلا صَامَ شَهْراً كَامِلاً غَيْرَ رَمَضَانَ.

Then, I went to Ibn Abbas to whom I narrated that Hadith. He said: "She has told the truth. Had I gone to her and got into her presence, I would have listened to it orally from her". He said: "Had I known that you do not go to her, I would not have related her narration to you".

(...) Quatada narrated from Zurara Ibn Awfa that Sa'd Ibn Hisham had divorced his wife. Then he went to Medina in order to sell a property of his (there), (and mentioned the same previous narration).

(...) Quatada narrated from Zurara Ibn Awfa that Sa'd Ibn Hisham said: I went to Abdullah Ibn Abbas, whom I asked about (offering) the Witr (prayer of The Prophet)...(and mentioned the same Hadith, in which she (A'isha) asked: "Which Hisham (do you mean)?" I said: "Ibn Amer". She said: "What a good man Amer was! He was martyred on the day of (the holy battle of) Uhud").

(...) Quatada narrated from Zurara Ibn Awfa that Sa'd Ibn Hisham was his neighbour, and he told him that he had divorced his wife...(and mentioned the same narration as that of Sa'id, in which she (A'isha) asked: "Which Hisham?" I said: "Ibn Amer". She said: "What a good man he was! He was martyred while he was (taking part in the battle of Uhud) with The Messenger of Allah "Allah's blessing and peace be upon him"". In this Hadith too, Hakim Ibn Aflah said (to Ibn Abbas): "Had I known that you do not visit her, I would not have related her narration to you".

140-(...) Quatada narrated from Zurara Ibn Awfa from Sa'd Ibn Hisham from A'isha that whenever The Messenger of Allah "Allah's blessing and peace be upon him" missed the (supererogatory) prayer at night because of pain or anything else, he would pray twelve Rak'as by day.

141-(...) Quatada narrated from Zurara from Sa'd Ibn Hisham that A'isha told that whenever The Messenger of Allah "Allah's blessing and peace be upon him" intended to do a certain act, he would be regular on doing it. Whenever he slept at night or fell ill, he would offer twelve Rak'as by day. I never learnt that Allah's Prophet "Allah's blessing and peace be upon him" offered prayer through the night till morning, or fasted a whole month continuously except (the month of) Ramadan.

142-(747) Umar Ibn Al-Khattab narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone slept and then failed to recite his portion of The Quran (he used to recite every night), or some of it and then he recited it (in the period) between the Dawn "Fajr" and the Noon "Dhuhr" prayers, (the same reward of)it would be recorded for him as if he had recited it at night".

قَالَ: فَانْطَلَقْتُ إِلَى ابْنِ عَبَّاسٍ فَحَدَّثْتُهُ بِحَدِيثِهَا. فَقَالَ: صَدَقَتْ. لَوْ كُنْتُ أَقْرَبُهَا أَوْ أَدْخُلُ عَلَيْهَا لأَتَيْتُهَا حَتَّى تُشَافِهَنِي بِهِ. قَالَ: قُلْتُ: لَوْ عَلِمْتُ أَنَّكَ لا تَدْخُلُ عَلَيْهَا مَا حَدَّثْتُكَ حَدِيثَهَا.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ؛ أَنَّهُ طَلَّقَ امْرَأَتَهُ. ثُمَّ انْطَلَقَ إِلَى الْمَدِينَةِ لِيَبِيعَ عَقَارَهُ... فَذَكَرَ نَحْوَهُ.

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ: حَدَّثَنَا قَتَادَةُ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ؛ أَنَّهُ قَالَ: انْطَلَقْتُ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ. فَسَأَلْتُهُ عَنِ الْوِتْرِ... وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ. وَقَالَ فِيهِ: قَالَتْ: مَنْ هِشَامٌ؟ قُلْتُ: ابْنُ عَامِرٍ. قَالَتْ: نِعْمَ الْمَرْءُ كَانَ عَامِرٌ، أُصِيبَ يَوْمَ أُحُدٍ.

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ. كِلاهُمَا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى: أَنَّ سَعْدَ بْنَ هِشَامٍ كَانَ جَاراً لَهُ فَأَخْبَرَهُ أَنَّهُ طَلَّقَ امْرَأَتَهُ... وَاقْتَصَّ الْحَدِيثَ بِمَعْنَى حَدِيثِ سَعِيدٍ. وَفِيهِ، قَالَتْ: مَنْ هِشَامٌ؟ قَالَ: ابْنُ عَامِرٍ. قَالَتْ: نِعْمَ الْمَرْءُ كَانَ أُصِيبَ مَعَ رَسُولِ اللَّهِ ﷺ، يَوْمَ أُحُدٍ. وَفِيهِ: فَقَالَ حَكِيمُ بْنُ أَفْلَحَ: أَمَا إِنِّي لَوْ عَلِمْتُ أَنَّكَ لا تَدْخُلُ عَلَيْهَا مَا أَنْبَأْتُكَ بِحَدِيثِهَا.

١٤٠ ـ (...) ـ حدّثنا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. جَمِيعاً عَنْ أَبِي عَوَانَةَ. قَالَ سَعِيدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا فَاتَتْهُ الصَّلاةُ مِنَ اللَّيْلِ مِنْ وَجَعٍ، أَوْ غَيْرِهِ، صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً.

١٤١ ـ (...) ـ وحدّثنا عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَى، وَهُوَ ابْنُ يُونُسَ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ سَعْدِ بْنِ هِشَامٍ الأَنْصَارِيِّ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا عَمِلَ عَمَلاً أَثْبَتَهُ، وَكَانَ إِذَا نَامَ مِنَ اللَّيْلِ، أَوْ مَرِضَ، صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً.

قَالَتْ: وَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَامَ لَيْلَةً حَتَّى الصَّبَاحِ، وَمَا صَامَ شَهْراً مُتَتَابِعاً إِلاَّ رَمَضَانَ.

١٤٢ ـ (٧٤٧) ـ حدّثنا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. (ح) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ. قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ، وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَخْبَرَاهُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدٍ الْقَارِيِّ. قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَامَ عَنْ حِزْبِهِ، أَوْ عَنْ شَيْءٍ مِنْهُ، فَقَرَأَهُ فِيمَا بَيْنَ صَلاةِ الْفَجْرِ وَصَلاةِ الظُّهْرِ، كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ».

[19] Offering the (Forenoon) prayer by the repenting people when (it becomes so much hot that) the weaned camels feel the (extreme) heat of the scorching sand

143-(748) Al-Qasim Ash'shaibani narrated that Zaid Ibn Arqam saw some people praying in the forenoon, and said: Indeed, they are well-aware of the fact that prayer at another hour than that is better, for The Messenger of Allah "Allah's blessing and peace be upon him" said: "The prayer of repenting people is offered when (it is so much hot that) the weaned camels feel the heat of the scorching sand".

144-(...) Al-Qasim Ash'shaibani narrated from Zaid Ibn Arqam: Once, The Messenger of Allah "Allah's blessing and peace be upon him" came out to the people of Quba, who were praying. Upon this, he said: "The prayer of repenting people is offered when (it is very hot to the extent that) the weaned camels feel the heat of the scorching sand".

[20] The (supererogatory) Night prayer is to be offered as two by two Rak'as, and the Witr is to be a single Rak'a at the last portion of the night

145-(749) Both of Nafi and Abdullah Ibn Dinar narrated from Ibn Umar that a man asked The Messenger of Allah "Allah's blessing and peace be upon him" about the (supererogatory) Night prayer. He (The Prophet) replied: "The (Supererogatory) Night prayer is to be performed as two by two Rak'as; and if anyone of you feared the approach of the dawn, he should pray a single Rak'a so as to make what he had prayed an odd number".

146-(...) Ibn Umar narrated that a man asked The Prophet "Allah's blessing and peace be upon him" about the (supererogatory) Night prayer. He (The Prophet) replied: "It is to be performed as pairs of Rak'as; and if you feared the approach of the dawn, you should pray a single Rak'a so as to make your prayer an odd number (of Rak'as)".

147-(...) Abdullah Ibn Umar Ibn Al-Khattab narrated that a man got up and said: "O Messenger of Allah! How is the (supererogatory) Night prayer offered?" upon this, The Messenger of Allah "Allah's blessing and peace be upon him" replied: "The (supererogatory) Night prayer is to be performed as pairs of Rak'as; and if you feared the approach of the dawn, you should pray a single Rak'a so as to make it an odd number".

148-(...) Abdullah Ibn Shaqiq narrated from Abdullah Ibn Umar that a man asked The Prophet "Allah's blessing and peace be upon him", while I was between him and the inquirer, who said: "O Messenger of Allah! How is the (supererogatory) Night prayer offered?" upon this, he (The Prophet) replied: "It is to be performed as pairs of Rak'as; and if you feared the

١٩ ـ بابٌ «صلاة الأوَّابين حين تَرْمَضُ الفِصَالُ»

١٤٣ ـ (٧٤٨) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. قَالا: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ عُلَيَّةَ ـ عَنْ أَيُّوبَ، عَنِ الْقَاسِمِ الشَّيْبَانِيِّ: أَنَّ زَيْدَ بْنَ أَرْقَمَ رَأَى قَوْماً يُصَلُّونَ مِنَ الضُّحَى. فَقَالَ: أَمَا لَقَدْ عَلِمُوا أَنَّ الصَّلاةَ فِي غَيْرِ هَذِهِ السَّاعَةِ أَفْضَلُ. إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلاةُ الأَوَّابِينَ حِينَ تَرْمَضُ الْفِصَالُ».

١٤٤ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ. قَالَ: حَدَّثَنَا الْقَاسِمُ الشَّيْبَانِيُّ، عَنْ زَيْدِ بْنِ أَرْقَمَ. قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ عَلَى أَهْلِ قُبَاءٍ وَهُمْ يُصَلُّونَ. فَقَالَ: «صَلاةُ الأَوَّابِينَ إِذَا رَمِضَتِ الْفِصَالُ».

٢٠ ـ باب صلاة الليل مَثْنَى مثنى، والوِتْر ركعةٌ من آخر الليل

١٤٥ ـ (٧٤٩) ـ وحدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ صَلاةِ اللَّيْلِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَلاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خَشِيَ أَحَدُكُمُ الصُّبْحَ، صَلَّى رَكْعَةً وَاحِدَةً، تُوتِرُ لَهُ مَا قَدْ صَلَّى».

[البخاري: كتاب الوتر، باب ما جاء في الوتر، رقم: ٩٩٠].

١٤٦ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ. سَمِعَ النَّبِيَّ ﷺ يَقُولُ.

(ح) ـ وحدّثنا مُحَمَّدُ بْنُ عَبَّادٍ ـ وَاللَّفْظُ لَهُ ـ: حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرٌو، عَنْ طَاوُسٍ، عَنِ ابْنِ عُمَرَ. (ح) وَحَدَّثَنَا الزُّهْرِيُّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ عَنْ صَلاةِ اللَّيْلِ؟ فَقَالَ: «مَثْنَى مَثْنَى، فَإِذَا خَشِيتَ الصُّبْحَ فَأَوْتِرْ بِرَكْعَةٍ».

١٤٧ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو: أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ: أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ وَحُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ حَدَّثَاهُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ: أَنَّهُ قَالَ: قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ صَلاةُ اللَّيْلِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «صَلاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ».

١٤٨ ـ (...) ـ وحدّثني أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ وَبُدَيْلٌ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ ـ وَأَنَا بَيْنَهُ وَبَيْنَ السَّائِلِ ـ فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ صَلاةُ اللَّيْلِ؟ قَالَ: «مَثْنَى مَثْنَى، فَإِذَا خَشِيتَ الصُّبْحَ فَصَلِّ رَكْعَةً. وَاجْعَلْ آخِرَ صَلاتِكَ وِتْراً» ثُمَّ سَأَلَهُ رَجُلٌ، عَلَى رَأْسِ الْحَوْلِ، وَأَنَا بِذَلِكَ

approach of the dawn, you should pray a single Rak'a and you should make the end of your prayer as Witr. Then a person asked him (The Prophet) at the end of the year and I was at that place near The Prophet "Allah's blessing and peace be upon him", and I do not know whether he was the same person, but his (The Prophet's) reply was the same.

(...) Abdullah Ibn Shaqiq narrated from Abdullah Ibn Umar that a man asked The Prophet "Allah's blessing and peace be upon him"...(and mentioned the same previous narration, without mentioning "Then a person asked him (The Prophet) at the end of the year" and what follows).

149-(750) Abdullah Ibn Shaqiq narrated from Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Hasten to pray the Witr before (the time of the) dawn comes".

150-(751) Nafi narrated that Ibn Umar said: "Whoever offered the (supererogatory) Night prayer, should make Witr the end of it, for The Messenger of Allah "Allah's blessing and peace be upon him" used to order (the people) to do that".

151-(...) Nafi narrated from Ibn Umar from The Prophet "Allah's blessing and peace be upon him": "Make Witr the end of your (supererogatory) prayer at night".

152-(...) Nafi narrated that Ibn Umar said: "Whoever offered the (supererogatory) Night prayer, should make Witr the end of it before dawn". Indeed, The Messenger of Allah "Allah's blessing and peace be upon him" used to order them to do so.

153-(752) Ibn Umar narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Witr is one single Rak'a at the end of the (supererogatory prayer at) night".

154-(...) Ibn Umar narrated from The Prophet "Allah's blessing and peace be upon him": "The Witr is one single Rak'a at the end of the (supererogatory prayer at) night".

155-(753) Abu Mijlaz narrated: I asked Ibn Abbas about the Witr and he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is one single Rak'a at the end of the (supererogatory prayer at) night". Then, I asked Ibn Umar who said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is one single Rak'a at the end of the (supererogatory prayer at) night".

156-(749) Ibn Umar narrated: A man called The Messenger of Allah "Allah's blessing and peace be upon him" who was in the mosque, saying:

الْمَكَانِ مِنْ رَسُولِ اللَّهِ ﷺ. فَلا أَدْرِي، هُوَ ذَلِكَ الرَّجُلُ، أَوْ رَجُلٌ آخَرُ. فَقَالَ لَهُ مِثْلَ ذَلِكَ.

(...) ـ وحدّثني أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ وَبُدَيْلٌ وَعِمْرَانُ بْنُ حُدَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عُمَرَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ وَالزُّبَيْرُ بْنُ الْخِرِّيتِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ... فَذَكَرَا بِمِثْلِهِ. وَلَيْسَ فِي حَدِيثِهِمَا: ثُمَّ سَأَلَهُ رَجُلٌ عَلَى رَأْسِ الْحَوْلِ، وَمَا بَعْدَهُ.

١٤٩ ـ (٧٥٠) ـ وحدّثنا هَارُونُ بْنُ مَعْرُوفٍ وَسُرَيْجُ بْنُ يُونُسَ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنِ ابْنِ أَبِي زَائِدَةَ. قَالَ هَارُونُ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ: أَخْبَرَنِي عَاصِمٌ الأَحْوَلُ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «بَادِرُوا الصُّبْحَ بِالْوِتْرِ».

١٥٠ ـ (٧٥١) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ. (ح) وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ قَالَ: مَنْ صَلَّى مِنَ اللَّيْلِ فَلْيَجْعَلْ آخِرَ صَلاتِهِ وِتْراً، فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ بِذَلِكَ.

١٥١ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَابْنُ الْمُثَنَّى. قَالا: حَدَّثَنَا يَحْيَى. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «اجْعَلُوا آخِرَ صَلاتِكُمْ بِاللَّيْلِ وِتْراً».

[البخاري: كتاب الوتر، باب ليجعل آخر صلاته وتراً، رقم: ٩٩٨].

١٥٢ ـ (...) ـ وحدّثني هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ: أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ: مَنْ صَلَّى مِنَ اللَّيْلِ فَلْيَجْعَلْ آخِرَ صَلاتِهِ وِتْراً قَبْلَ الصُّبْحِ. كَذَلِكَ كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُهُمْ.

١٥٣ ـ (٧٥٢) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ. قَالَ: حَدَّثَنِي أَبُو مِجْلَزٍ عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْوِتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

١٥٤ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي مِجْلَزٍ؛ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْوِتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

١٥٥ ـ (٧٥٣) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي مِجْلَزٍ؛ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْوِتْرِ؟ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

وَسَأَلْتُ ابْنَ عُمَرَ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

١٥٦ ـ (٧٤٩) ـ وحدّثنا أَبُو كُرَيْبٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ. قَالا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ. قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ ابْنَ عُمَرَ حَدَّثَهُمْ: أَنَّ

"O Messenger of Allah! How should I make the (supererogatory) Night prayer an odd number (of Rak'as)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever offered (the supererogatory Night) prayer should perform it in pairs, but if he felt the approach of the morning, he should offer one single Rak'a so as to make his prayer an odd number (of Rak'as)". (This was narrated by Abu Kuraib who mentioned Ubaidullah Ibn Abdullah and not Ibn Umar).

157-(...) Anas Ibn Sirin narrated: I asked Ibn Umar saying: "What is your opinion concerning the two Rak'as before dawn: Should I prolong the recitation in them?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the (supererogatory) Night prayer as two Rak'as followed by two and so on, and then pray one single Rak'a to make his prayer an odd number (of Rak'as)". I said to him: "I did not ask you about that". He said to me: "What a huge man you are! (In reference to his stupidity and little patience) do you not let me narrate to you the Hadith completely? The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the (supererogatory) Night prayer as two Rak'as, followed by two, and so on, and then make his prayer an odd number (of Rak'as) by offering one single Rak'a. Then, he would pray two Rak'as before dawn, (so much short and light in relation to all of his prayers) as if he was hearing the Adhan (for the prayer establishment)". Khalaf (a sub-narrator) said: "Did you see (him offering) the two Rak'as before dawn?" he did not mention "prayer".

158-(...) Anas Ibn Sirin narrated: I asked Ibn Umar...(and mentioned the same previous narration) and he added: "And he (The Prophet) used to make Witr the end of the (supererogatory) Night prayer by offering one single Rak'a". He also added: "Stop! Stop! What a huge you are!"

159-(...) Ibn Umar narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (supererogatory) Night prayer is to be offered as pairs (of Rak'as), and if you feel the approach of dawn, you should make it an odd number (of Rak'as) by offering one single Rak'a". It was said to Ibn Umar: "What does the (word) pair mean?" He said: "(It means) that the end salutation should be uttered after every two Rak'as".

160-(754) Abu Sa'id (Al-Khudri) narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Pray Witr before the (time of the) morning comes". Abu Sa'id narrated that they (The Companions) asked The Messenger of Allah "Allah's blessing and peace be upon him" about Witr. He (The Prophet) replied: "Pray Witr before it is morning".

رَجُلاً نَادَى رَسُولَ اللَّهِ ﷺ وَهُوَ فِي الْمَسْجِدِ. فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ أُوتِرُ صَلاةَ اللَّيْلِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى فَلْيُصَلِّ مَثْنَى مَثْنَى، فَإِنْ أَحَسَّ أَنْ يُصْبِحَ، سَجَدَ سَجْدَةً، فَأَوْتَرَتْ لَهُ مَا صَلَّى».

قَالَ أَبُو كُرَيْبٍ: عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ. وَلَمْ يَقُلِ: ابْنِ عُمَرَ.

١٥٧ ـ (...) ـ حدّثنا خَلَفُ بْنُ هِشَامٍ وَأَبُو كَامِلٍ. قَالا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ. قَالَ: سَأَلْتُ ابْنَ عُمَرَ، قُلْتُ: أَرَأَيْتَ الرَّكْعَتَيْنِ قَبْلَ صَلاةِ الْغَدَاةِ أُطِيلُ فِيهِمَا الْقِرَاءَةَ؟ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى وَيُوتِرُ بِرَكْعَةٍ. قَالَ: قُلْتُ: إِنِّي لَسْتُ عَنْ هَذَا أَسْأَلُكَ. قَالَ: إِنَّكَ لَضَخْمٌ. أَلا تَدَعُنِي أَسْتَقْرِئُ لَكَ الْحَدِيثَ؟ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى. وَيُوتِرُ بِرَكْعَةٍ. وَيُصَلِّي رَكْعَتَيْنِ قَبْلَ الْغَدَاةِ. كَأَنَّ الأَذَانَ بِأُذُنَيْهِ.

قَالَ خَلَفٌ: أَرَأَيْتَ الرَّكْعَتَيْنِ قَبْلَ الْغَدَاةِ. وَلَمْ يَذْكُرْ: صَلاةِ.

[البخاري: كتاب الوتر، باب ساعات الوتر، رقم: ٩٩٥].

١٥٨ ـ (...) ـ وحدّثنا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَنَسِ بْنِ سِيرِينَ؛ قَالَ: سَأَلْتُ ابْنَ عُمَرَ... بِمِثْلِهِ وَزَادَ: وَيُوتِرُ بِرَكْعَةٍ مِنْ آخِرِ اللَّيْلِ. وَفِيهِ: فَقَالَ: بَهْ بَهْ إِنَّكَ لَضَخْمٌ.

١٥٩ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ عُقْبَةَ بْنَ حُرَيْثٍ. قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا رَأَيْتَ أَنَّ الصُّبْحَ يُدْرِكُكَ فَأَوْتِرْ بِوَاحِدَةٍ».

فَقِيلَ لابْنِ عُمَرَ: مَا مَثْنَى مَثْنَى؟ قَالَ: أَنْ تُسَلِّمَ فِي كُلِّ رَكْعَتَيْنِ.

١٦٠ ـ (٧٥٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى، عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَوْتِرُوا قَبْلَ أَنْ تُصْبِحُوا».

161-(...) Abu Sa'id narrated that they (The Companions) asked The Messenger of Allah "Allah's blessing and peace be upon him" about Witr. He (The Prophet) replied: "Pray Witr before it is morning".

[21] He, who is afraid that he might not be able to stand for Tahajjud prayer at the end of the night, should pray Witr at its beginning

162-(755) Jaber narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is afraid that he might not be able to get up (for Tahajjud prayer) at the end of the night, should pray Witr at its beginning; and he, who had a desire to get up at the end of the night should pray Witr at the end of the night. However, the prayer at the end of the night is witnessed (or attended by the angels), and that is preferable".

163-(...) Jaber narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If anyone of you is afraid that he may not be able to get up at the end of the night, then, he should offer Witr (in the first portion of it) and then sleep; and if one is sure of getting up and praying (Tahajjud) at night, then, he should offer it at the end of it, for the recitation at the end of the night is attended (by angels), and that is better".

[22] The best prayer is that in which the (period of) standing is longer

164-(756) Jaber narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best prayer is that, in which the (period of) standing is longer (for supplication)".

165-(...) Jaber narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the best prayer (one could offer). Upon this he said: "It is the one of longer standing (for supplication)".

[23] At night, there is a certain hour, in which the supplication is responded to (by Allah)

166-(757) Jaber narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "At night, there is a certain hour, and no Muslim person happened (to supplicate in) it, and asked Allah for the good of this world and the hereafter, but that Allah would endow him with it; and that happens every night".

167-(...) Jaber narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "At night, there is a certain hour, and no Muslim person happened (to supplicate in) it, and asked Allah for the good of this world and the hereafter, but that Allah would give it to him".

١٦١ ـ (...) ـ وحدّثني إسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ عَنْ شَيْبَانَ، عَنْ يَحْيَى. قَالَ: أَخْبَرَنِي أَبُو نَضْرَةَ الْعَوَقِيُّ: أَنَّ أَبَا سَعِيدٍ أَخْبَرَهُمْ؛ أَنَّهُمْ سَأَلُوا النَّبِيَّ ﷺ عَنِ الْوِتْرِ؟ فَقَالَ: «أَوْتِرُوا قَبْلَ الصُّبْحِ».

٢١ ـ بابٌ «مَنْ خَافَ أَنْ لا يقومَ مِن آخِرِ الليل فَلْيُوتِرْ أَوَّلَهُ»

١٦٢ ـ (٧٥٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَافَ أَنْ لا يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ أَوَّلَهُ. وَمَنْ طَمِعَ أَنْ يَقُومَ آخِرَهُ فَلْيُوتِرْ آخِرَ اللَّيْلِ، فَإِنَّ صَلاةَ آخِرِ اللَّيْلِ مَشْهُودَةٌ، وَذَلِكَ أَفْضَلُ».

وَقَالَ أَبُو مُعَاوِيَةَ: مَحْضُورَةٌ.

١٦٣ ـ (...) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ ـ وَهُوَ ابْنُ عُبَيْدِ اللَّهِ ـ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَيُّكُمْ خَافَ أَنْ لا يَقُومَ مِنْ آخِرِ اللَّيْلِ، فَلْيُوتِرْ، ثُمَّ لْيَرْقُدْ. وَمَنْ وَثِقَ بِقِيَامٍ مِنَ اللَّيْلِ فَلْيُوتِرْ مِنْ آخِرِهِ، فَإِنَّ قِرَاءَةَ آخِرِ اللَّيْلِ مَحْضُورَةٌ، وَذَلِكَ أَفْضَلُ».

٢٢ ـ بابٌ أَفْضَلُ الصَّلاة طُولُ القُنُوت

١٦٤ ـ (٧٥٦) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الصَّلاةِ طُولُ الْقُنُوتِ».

١٦٥ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الصَّلاةِ أَفْضَلُ؟ قَالَ: «طُولُ الْقُنُوتِ».

قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ.

٢٣ ـ بابٌ في الليل سَاعةٌ مُستجابٌ فيها الدُّعَاء

١٦٦ ـ (٧٥٧) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ فِي اللَّيْلِ لَسَاعَةً، لا يُوَافِقُهَا رَجُلٌ مُسْلِمٌ يَسْأَلُ اللَّهَ خَيْراً مِنْ أَمْرِ الدُّنْيَا وَالآخِرَةِ، إِلا أَعْطَاهُ إِيَّاهُ، وَذَلِكَ كُلَّ لَيْلَةٍ».

١٦٧ ـ (...) ـ وحدّثني سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنَ اللَّيْلِ سَاعَةً، لا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ خَيْراً، إِلا أَعْطَاهُ إِيَّاهُ».

[24] Exhortation to supplicate and celebrate (Allah) at the end of the night, and (Allah's) response to it at such a time

168-(758) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our Lord, The Blessed and The Exalted, descends every night to the nearest heaven when there remains one-third of the night, and says: "Who would supplicate Me so that I may respond to him? Who would ask Me so that I may give him (what he asks for)? Who would ask Me forgiveness so that I may forgive him?"".

169-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah descends every night to the nearest heaven when there elapses one-third of the night and says: "I am the Lord! I am the Lord! who is there to supplicate Me so that I may respond to him? Who is there to ask Me (for anything) so that I may give him (what he asks for)? Who is there to ask for My forgiveness so that I may forgive him?" He keeps on that till the day breaks".

170-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When half of the night or two-third of it elapses, Allah, The Blessed and The Exalted, descends to the nearest heaven and says: "Is there any asker, so that he would be given? Is there any one to supplicate Me so that he would be responded to? Is there any asker for forgiveness so that he would be forgiven?" (He keeps on that) till the day breaks".

171-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah descends to the nearest heaven at midnight or when there remains one-third of the night and says: "Who is there to supplicate Me so that I would respond to him? Who is there to ask Me so that I would give him(what he asks for)?" Then He says: "Who will give a loan to One Who is neither destitute nor oppressor?""

The same was narrated by Sa'd Ibn Sa'id with the same chain of transmitters and here he added:" Then (Allah) The Blessed and The Exalted stretches His Hands and says: "Who will give a loan to One Who is neither destitute nor oppressor?"

172-(...) Both of Abu Sa'id and Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah waits till one-third of the night elapses, when He descends to the nearest heaven and says: "Is there any asker for forgiveness (so that I would forgive him)? Is there any repentant (so that I would accept his

٢٤ ـ بابُ التَّرْغِيبِ في الدُّعَاء والذِّكْرِ في آخر اللَّيْلِ والإجابةِ فيه

١٦٨ ـ (٧٥٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عَبْدِ اللَّهِ الأَغَرِّ. وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَىٰ كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا ـ حِينَ يَبْقَىٰ ثُلُثُ اللَّيْلِ الآخِرُ ـ فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، وَمَنْ يَسْأَلُنِي فَأُعْطِيَهُ، وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ».

[البخاري: كتاب التوحيد، باب قول الله تعالى: ﴿يريدون أن يبدلوا كلام الله﴾، رقم: ٧٤٩٤].

١٦٩ ـ (...) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ الْقَارِيُّ ـ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «يَنْزِلُ اللَّهُ إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ ـ حِينَ يَمْضِي ثُلُثُ اللَّيْلِ الأَوَّلُ ـ فَيَقُولُ: أَنَا الْمَلِكُ. أَنَا الْمَلِكُ. مَنْ ذَا الَّذِي يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ ذَا الَّذِي يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ ذَا الَّذِي يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ، فَلا يَزَالُ كَذٰلِكَ حَتَّى يُضِيءَ الْفَجْرُ».

١٧٠ ـ (...) ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَضَىٰ شَطْرُ اللَّيْلِ، أَوْ ثُلُثَاهُ، يَنْزِلُ اللَّهُ تَبَارَكَ وَتَعَالَىٰ إِلَى السَّمَاءِ الدُّنْيَا، فَيَقُولُ: هَلْ مِنْ سَائِلٍ يُعْطَىٰ، هَلْ مِنْ دَاعٍ يُسْتَجَابُ لَهُ، هَلْ مِنْ مُسْتَغْفِرٍ يُغْفَرُ لَهُ، حَتَّى يَنْفَجِرَ الصُّبْحُ».

١٧١ ـ (...) ـ حدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا مُحَاضِرٌ أَبُو الْمُورِّعِ: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ. قَالَ: أَخْبَرَنِي ابْنُ مَرْجَانَةَ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَنْزِلُ اللَّهُ فِي السَّمَاءِ الدُّنْيَا لِشَطْرِ اللَّيْلِ ـ أَوْ لِثُلُثِ اللَّيْلِ الآخِرِ ـ فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، أَوْ يَسْأَلُنِي فَأُعْطِيَهُ، ثُمَّ يَقُولُ: مَنْ يُقْرِضُ غَيْرَ عَدِيمٍ وَلا ظَلُومٍ».

قَالَ مُسْلِمٌ: ابْنُ مَرْجَانَةَ هُوَ سَعِيدُ بْنُ عَبْدِ اللَّهِ، وَمَرْجَانَةُ أُمُّهُ.

(...) ـ حدّثنا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلالٍ، عَنْ سَعْدِ بْنِ سَعِيدٍ، بِهٰذَا الإِسْنَادِ، وَزَادَ: «ثُمَّ يَبْسُطُ يَدَيْهِ تَبَارَكَ وَتَعَالَىٰ يَقُولُ: مَنْ يُقْرِضُ غَيْرَ عَدُومٍ وَلا ظَلُومٍ».

١٧٢ ـ (...) ـ حدّثنا عُثْمَانُ وَأَبُو بَكْرِ ابْنَا أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ ـ وَاللَّفْظُ لِابْنَيْ أَبِي شَيْبَةَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ ـ عَنْ مَنْصُورٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَغَرِّ أَبِي مُسْلِمٍ. يَرْوِيهِ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ. قَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُمْهِلُ. حَتَّىٰ إِذَا ذَهَبَ ثُلُثُ اللَّيْلِ الأَوَّلُ نَزَلَ إِلَى السَّمَاءِ

repentance)? Is there any requester (of Allah's mercy and blessing)? Is there anyone to supplicate Me?" (He keeps on that) till the day breaks".

(...) The same was narrated on the authority of Abu Ishaq, with the same chain of transmitters, but the narration of Mansur is more complete and much longer.

[25] Exhortation to stand for (supererogatory) Night prayer in Ramadan, known as At-Tarawih

173-(759) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever establishes (supererogatory) prayers during the nights of Ramadan faithfully out of sincere belief, hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven".

174-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to encourage the people to stand for the (supererogatory) Night prayer in (the month of) Ramadan, without ordering them to offer it obligatorily. He said: "Whoever establishes (supererogatory) prayers during the nights of Ramadan faithfully out of sincere belief, hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven". Then, The Messenger of Allah "Allah's blessing and peace be upon him" died, and the matter was as such (i.e. exhortation not obligation). It remained so during the caliphate of Abu Bakr, and the early part of the caliphate of Umar.

175-(760) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever observes fasts during (the month of) Ramadan faithfully out of sincere belief, hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven; and whoever stands for prayer during the Night of Power "Qadr" faithfully out of sincere belief, hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven".

176-(...) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "whoever stands for prayer during the Night of Power "Qadr", and it happened that it was really (the Night of Power), (I saw that he said) faithfully out of sincere belief, hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven".

177-(761) A'isha narrated: Once Allah's Messenger "Allah's blessing and peace be upon him" went out (at night) and prayed in the mosque and some men prayed with him. In the second night he prayed and more people prayed behind him. But in the third or fourth night, when they assembled

الدُّنْيَا، فَيَقُولُ: هَلْ مِنْ مُسْتَغْفِرٍ، هَلْ مِنْ تَائِبٍ، هَلْ مِنْ سَائِلٍ، هَلْ مِنْ دَاعٍ، حَتَّى يَنْفَجِرَ الْفَجْرُ».

(...) ـ وحدّثناه مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، بِهَذَا الإِسْنَادِ. غَيْرَ أَنَّ حَدِيثَ مَنْصُورٍ أَتَمُّ وَأَكْثَرُ.

٢٥ ـ بابُ التَّرْغِيبِ في قيام رَمَضَانَ وهو التَّرَاوِيحُ

١٧٣ ـ (٧٥٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَاناً وَاحْتِسَاباً، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[البخاري: كتاب الإيمان، باب تطوع قيام رمضان من الإيمان، رقم: ٣٧].

١٧٤ ـ (...) ـ وحدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُرَغِّبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ فِيهِ بِعَزِيمَةٍ. فَيَقُولُ: «مَنْ قَامَ رَمَضَانَ إِيمَاناً وَاحْتِسَاباً، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». فَتُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَالأَمْرُ عَلَى ذٰلِكَ. ثُمَّ كَانَ الأَمْرُ عَلَى ذٰلِكَ فِي خِلاَفَةِ أَبِي بَكْرٍ. وَصَدْراً مِنْ خِلاَفَةِ عُمَرَ عَلَى ذٰلِكَ.

١٧٥ ـ (٧٦٠) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ. قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ إِيمَاناً واحْتِسَاباً، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَاناً وَاحْتِسَاباً، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[البخاري: كتاب الصوم، باب من صام رمضان إيماناً واحتساباً ونية، رقم: ١٩٠١].

١٧٦ ـ (...) ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ يَقُمْ لَيْلَةَ الْقَدْرِ فَيُوَافِقُهَا ـ أُرَاهُ قَالَ ـ إِيمَاناً واحْتِسَاباً غُفِرَ لَهُ».

١٧٧ ـ (٧٦١) ـ حدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي الْمَسْجِدِ ذَاتَ لَيْلَةٍ، فَصَلَّى بِصَلاَتِهِ نَاسٌ، ثُمَّ صَلَّى مِنَ الْقَابِلَةِ، فَكَثُرَ النَّاسُ. ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّالِثَةِ

(in the mosque) The Prophet did not come to them. In the morning he said to them: "Verily I learnt what you had done, but nothing prevented me from coming to you except that I was afraid that this (Tahajjud) prayer might be made obligatory". This was in Ramadan.

178-(...) A'isha narrated: Once at midnight Allah's Messenger "Allah's blessing and peace be upon him" went out and prayed in the mosque and some men prayed with him. The next morning the people spoke about that and so more people gathered and prayed with him (in the second night). They circulated the news in the morning, and so, on the third night the number of people increased greatly. Allah's Messenger "Allah's blessing and peace be upon him" came out and they prayed behind him. On the fourth night the mosque was overwhelmed by the people till it could not accommodate them.

But, The Messenger of Allah "Allah's blessing and peace be upon him" did not come out and some people shouted: "The prayer! The prayer!" however, The Messenger of Allah "Allah's blessing and peace be upon him" came out only for the Fajr prayer. After he had finished the prayer, he faced the people and recited : "I testify that There is no god but Allah and that Muhammad is His Messenger". Then he said: "And then: Verily your presence (in the mosque at night) was not hidden from me, but I was afraid that this (supererogatory) prayer might be made obligatory; and you might fail to perform it".

179-(762) Ubai Ibn Ka'b reported a statement which he attributed to Abdullah Ibn Mas'ud, in which he said: "He who stands for (supererogatory) prayer (every night) during the year, will happen to apprehend the Night of Power". Ubai said: "By Allah, but Whom there is no god, that was in (the month of) Ramadan. (He took an oath with restrictions) By Allah, I know the night; it is the night on which The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to pray. It is that preceding the morning of twenty-seventh day, and its portent is that the sun rises bright on that day without rays".

180-(...) Zirr Ibn Hubaish narrated: Ubai Ibn Ka'b said, concerning the Night of Power: "By Allah! I know it, and the best to my knowledge is that it is that night, on which The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to stand for (supererogatory) prayer. It is the night (preceding) the twenty-seventh (day of the month of Ramadan)". Shu'ba (a sub-narrator) had a doubt concerning the statement: "it is that night, on which The Messenger of Allah "Allah's blessing and peace be

أَوِ الرَّابِعَةِ. فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ، فَلَمَّا أَصْبَحَ قَالَ: «قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ، فَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلا أَنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ».

قَالَ: وَذَلِكَ فِي رَمَضَانَ.

[البخاري: كتاب التهجد، باب تحريض النبي ﷺ على صلاة الليل..رقم: ١١٢٩].

١٧٨ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ ـ أَنَّ عَائِشَةَ أَخْبَرَتْهُ ـ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنْ جَوْفِ اللَّيْلِ فَصَلَّىٰ فِي الْمَسْجِدِ، فَصَلَّىٰ رِجَالٌ بِصَلاَتِهِ، فَأَصْبَحَ النَّاسُ يَتَحَدَّثُونَ بِذٰلِكَ. فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ فِي اللَّيْلَةِ الثَّانِيَةِ، فَصَلَّوْا بِصَلاَتِهِ. فَأَصْبَحَ النَّاسُ يَذْكُرُونَ ذٰلِكَ، فَكَثُرَ أَهْلُ الْمَسْجِدِ مِنَ اللَّيْلَةِ الثَّالِثَةِ. فَخَرَجَ فَصَلَّوْا بِصَلاَتِهِ. فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةُ عَجَزَ الْمَسْجِدُ عَنْ أَهْلِهِ. فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ. فَطَفِقَ رِجَالٌ مِنْهُمْ يَقُولُونَ: الصَّلاَةَ، فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ حَتَّى خَرَجَ لِصَلاَةِ الْفَجْرِ. فَلَمَّا قَضَى الْفَجْرَ أَقْبَلَ عَلَى النَّاسِ. ثُمَّ تَشَهَّدَ، فَقَالَ: «أَمَّا بَعْدُ، فَإِنَّهُ لَمْ يَخْفَ عَلَيَّ شَأْنُكُمُ اللَّيْلَةَ، وَلَكِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ صَلاَةُ اللَّيْلِ، فَتَعْجِزُوا عَنْهَا».

[البخاري: كتاب الجمعة، باب من قال في الخطبة بعد الثناء: أما بعد، رقم: ٩٢٤].

١٧٩ ـ (٧٦٢) ـ حدّثنا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي عَبْدَةُ، عَنْ زِرٍّ. قَالَ: سَمِعْتُ أُبَيَّ بْنَ كَعْبٍ يَقُولُ ـ وَقِيلَ لَهُ: إِنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: مَنْ قَامَ السَّنَةَ أَصَابَ لَيْلَةَ الْقَدْرِ ـ فَقَالَ أُبَيٌّ: وَاللَّهِ الَّذِي لا إِلَهَ إِلا هُوَ، إِنَّهَا لَفِي رَمَضَانَ ـ يَحْلِفُ مَا يَسْتَثْنِي ـ وَوَاللَّهِ إِنِّي لأَعْلَمُ أَيُّ لَيْلَةٍ هِيَ، هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا بِهَا رَسُولُ اللَّهِ ﷺ بِقِيَامِهَا. هِيَ لَيْلَةُ صَبِيحَةِ سَبْعٍ وَعِشْرِينَ. وَأَمَارَتُهَا أَنْ تَطْلُعَ الشَّمْسُ فِي صَبِيحَةِ يَوْمِهَا بَيْضَاءَ لاَ شُعَاعَ لَهَا.

١٨٠ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ عَبْدَةَ بْنَ أَبِي لُبَابَةَ يُحَدِّثُ عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ. قَالَ: قَالَ أُبَيٌّ، فِي لَيْلَةِ الْقَدْرِ: وَاللَّهِ، إِنِّي لأَعْلَمُهَا. وَأَكْثَرُ عِلْمِي هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِقِيَامِهَا، هِيَ لَيْلَةُ سَبْعٍ وَعِشْرِينَ. وَإِنَّمَا شَكَّ شُعْبَةُ فِي هٰذَا الْحَرْفِ:

upon him" ordered us to stand for (supererogatory) prayer". That was narrated to me by a companion of mine.

(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters, but without mentioning "Shu'ba had a doubt" and what is next to that.

[26] The supplication in the (supererogatory) Night prayer

181-(763) Ibn Abbas narrated: I spent a night with my maternal aunt Maimuna. The Messenger of Allah "Allah's blessing and peace be upon him" got up during the night and answered the call of nature, then washed his face and hands and went to sleep. He then got up again and came to the water skin and loosened its straps, then performed good ablution between the two extremes. He then stood up and offered the (supererogatory Night) Prayer. I stood up and stretched my body, for fear that he might feel that I was there to know (what he used to do at night). So I performed ablution and stood up to offer prayer. Because I stood on his left side, he took hold of my hand and turned me to (stand on) his right side.

The Messenger of Allah "Allah's blessing and peace be upon him" offered thirteen Rak'as for his (supererogatory) Night Prayer. Then, he lay down and slept and snored. However, he used to snore while being asleep. Then Bilal came and told him of the (coming of the time of the Fajr) Prayer. He (the Prophet) stood up for the Prayer without repeating ablution. His supplication was as follows: "O Allah! Place light in my heart, light in my sight, light in my hearing, light on my right, light on my left, light above me, light below me, light in front of me, light behind me, and enhance light for me".

Kuraib (a sub-narrator) said: There are (further) seven in my heart (which I forgot). Later, I met some of the descendants of Abbas who narrated them to me, including: "(And make light) in my sinew, in my flesh, in my blood, in my hair, in my skin", and mentioned further two.

182-(...) Kuraib, the freed slave of Ibn Abbas narrated that Ibn Abbas told him that he stayed overnight in the house of Maimuna, The Mother of The Believers, who was his (Ibn Abbas's) maternal aunt. He added: I lay on the bed cushion transversally while Allah's Apostle "Allah's blessing and peace be upon him" and his wife lay in the lengthwise direction of the cushion. Allah's Apostle "Allah's blessing and peace be upon him" slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. Then, he recited the last ten verses of The Sura of Al Imran, got up and went to a hanging

هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا بِهَا رَسُولُ اللَّهِ ﷺ. قَالَ: وَحَدَّثَنِي بِهَا صَاحِبٌ لِي عَنْهُ.

(...) ـ وحدّثني عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ... نَحْوَهُ. وَلَمْ يَذْكُرْ: إِنَّمَا شَكَّ شُعْبَةُ، وَمَا بَعْدَهُ.

٢٦ ـ باب الدُّعَاءِ في صلاة الليل وقيامه

١٨١ ـ (٧٦٣) ـ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمِ بْنِ حَيَّانَ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ـ يَعْنِي ابْنَ مَهْدِيٍّ ـ: حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: بِتُّ لَيْلَةً عِنْدَ خَالَتِي مَيْمُونَةَ، فَقَامَ النَّبِيُّ ﷺ مِنَ اللَّيْلِ، فَأَتَى حَاجَتَهُ، ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ نَامَ، ثُمَّ قَامَ، فَأَتَى الْقِرْبَةَ فَأَطْلَقَ شِنَاقَهَا. ثُمَّ تَوَضَّأَ وُضُوءاً بَيْنَ الْوُضُوءَيْنِ. وَلَمْ يُكْثِرْ، وَقَدْ أَبْلَغَ ثُمَّ قَامَ فَصَلَّى، فَقُمْتُ فَتَمَطَّيْتُ كَرَاهِيَةَ أَنْ يَرَى أَنِّي كُنْتُ أَنْتَبِهُ لَهُ، فَتَوَضَّأْتُ، فَقَامَ فَصَلَّى، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ بِيَدِي فَأَدَارَنِي عَنْ يَمِينِهِ. فَتَتَامَّتْ صَلاَةُ رَسُولِ اللَّهِ ﷺ مِنَ اللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً، ثُمَّ اضْطَجَعَ، فَنَامَ حَتَّى نَفَخَ، وَكَانَ إِذَا نَامَ نَفَخَ، فَأَتَاهُ بِلاَلٌ فَآذَنَهُ بِالصَّلاَةِ. فَقَامَ فَصَلَّى وَلَمْ يَتَوَضَّأْ. وَكَانَ فِي دُعَائِهِ: «اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُوراً، وَفِي بَصَرِي نُوراً، وَفِي سَمْعِي نُوراً، وعَنْ يَمِينِي نُوراً، وعَنْ يَسَارِي نُوراً، وَفَوْقِي نُوراً، وَتَحْتِي نُوراً، وَأَمَامِي نُوراً، وَخَلْفِي نُوراً، وَعَظِّمْ لِي نُوراً».

قَالَ كُرَيْبٌ: وَسَبْعاً فِي التَّابُوتِ. فَلَقِيتُ بَعْضَ وَلَدِ الْعَبَّاسِ فَحَدَّثَنِي بِهِنَّ، فَذَكَرَ: عَصَبِي، وَلَحْمِي، وَدَمِي، وَشَعْرِي، وَبَشَرِي. وَذَكَرَ خَصْلَتَيْنِ.

١٨٢ ـ (...) ـ حدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ ـ مَوْلَى ابْنِ عَبَّاسٍ ـ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّهُ بَاتَ لَيْلَةً عِنْدَ مَيْمُونَةَ أُمِّ الْمُؤْمِنِينَ. وَهِيَ خَالَتُهُ. قَالَ: فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ. وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا. فَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّى انْتَصَفَ اللَّيْلُ، أَوْ قَبْلَهُ بِقَلِيلٍ، أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ، فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ الْعَشْرَ الآيَاتِ الْخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنٍّ مُعَلَّقَةٍ، فَتَوَضَّأَ

water skin. Then, he performed the ablution perfectly from it, and then stood up to offer the prayer. I, too, got up and did the same he had done. Then I went and stood by his side.

He placed his right hand on my head and caught my right ear and twisted it. He prayed two Rak'as, then two Rak'as, then two Rak'as, then two Rak'as, then two Rak'as and then two Rak'as (separately six times), and finally made (his prayer) odd number (of Rak'as) by offering one single Rak'a. Then he lay down again in the bed till the Mu'adhdhin (caller) came where upon The Prophet "Allah's blessing and peace be upon him" got up, prayed two light Rak'as and went out to lead the Fajr prayer.

183-(...) The same was narrated on the authority of Makhrama Ibn Sulaiman, with the same chain of transmitters, and added here: "Then, he went to the water skin, brushed his teeth and performed ablution perfectly. He did not pour but a little water. Then, he awakened me and I stood up". The remaining of the narration is the same.

184-(...) Kuraib, the freed slave of Ibn Abbas narrated: Ibn Abbas reported: Once I slept at Maimuna's home wherein The Messenger of Allah "Allah's blessing and peace be upon him" was at this night. (When) The Messenger of Allah performed ablution and stood up for prayer, I got up and stood on his left side. But he drew me to his right side. Then he prayed thirteen Rak'as. Then, he slept till his breaths sound was heard. Whenever The Messenger of Allah slept his breaths sound was audible. Later, when the Mu'adhdhin came (to pronounce the call for the prayer) he got up and left for the prayer without repeating the ablution. Amr said: I transmitted it to Bukair Ibn Al-Ashajj who said: Kuraib narrated it to me.

185-(...) Makhrama Ibn Sulaiman narrated from Kuraib, the freed slave of Ibn Abbas that Ibn Abbas said: Once, I stayed the night in the house of my maternal aunt Maimuna, daughter of Al-Harith, to whom I said: "If The Messenger of Allah "Allah's blessing and peace be upon him" got up, then you should awaken me". The Messenger of Allah "Allah's blessing and peace be upon him" got up (and stood for prayer) and I got up (and stood) on his left side. But, he took hold of my hand and made me stand on his right side. Whenever I had a nap, he would take hold of my earlobe. He prayed eleven Rak'as. Then, he sat, with his legs close to his abdomen, and wrapped in his garment, and then he lay down to the extent that his breaths were heard by me while being asleep. When the dawn appeared to him, he got up and offered two light Rak'as.

مِنْهَا، فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قَامَ فَصَلَّىٰ.

قَالَ ابْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ رَسُولُ اللَّهِ ﷺ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ. فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ الْيُمْنَىٰ عَلَىٰ رَأْسِي. وَأَخَذَ بِأُذُنِي الْيُمْنَىٰ يَفْتِلُهَا، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ، حَتَّى جَاءَ الْمُؤَذِّنُ فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

[البخاري: كتاب الوضوء، باب قراءة القرآن بعد الحديث وغيره، رقم: ١٨٢].

١٨٣ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ الْفِهْرِيِّ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، بِهَٰذَا الإِسْنَادِ. وَزَادَ: ثُمَّ عَمَدَ إِلَى شَجْبٍ مِنْ مَاءٍ، فَتَسَوَّكَ وَتَوَضَّأَ، وَأَسْبَغَ الْوُضُوءَ وَلَمْ يُهْرِقْ مِنَ الْمَاءِ إِلاَّ قَلِيلاً. ثُمَّ حَرَّكَنِي فَقُمْتُ. وَسَائِرُ الْحَدِيثِ نَحْوُ حَدِيثِ مَالِكٍ.

١٨٤ ـ (...) ـ حدّثني هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا عَمْرٌو، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّهُ قَالَ: نِمْتُ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ، وَرَسُولُ اللَّهِ ﷺ عِنْدَهَا تِلْكَ اللَّيْلَةَ، فَتَوَضَّأَ رَسُولُ اللَّهِ ﷺ. ثُمَّ قَامَ فَصَلَّىٰ، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَنِي فَجَعَلَنِي عَنْ يَمِينِهِ، فَصَلَّىٰ فِي تِلْكَ اللَّيْلَةِ ثَلاَثَ عَشْرَةَ رَكْعَةً. ثُمَّ نَامَ رَسُولُ اللَّهِ ﷺ حَتَّى نَفَخَ ـ وَكَانَ إِذَا نَامَ نَفَخَ ـ ثُمَّ أَتَاهُ الْمُؤَذِّنُ فَخَرَجَ فَصَلَّىٰ. وَلَمْ يَتَوَضَّأْ.

قَالَ عَمْرٌو: فَحَدَّثْتُ بِهِ بُكَيْرَ بْنَ الأَشَجِّ. فَقَالَ: حَدَّثَنِي كُرَيْبٌ بِذٰلِكَ.

١٨٥ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: بِتُّ لَيْلَةً عِنْدَ خَالَتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ. فَقُلْتُ لَهَا: إِذَا قَامَ رَسُولُ اللَّهِ ﷺ فَأَيْقِظِينِي، فَقَامَ رَسُولُ اللَّهِ ﷺ، فَقُمْتُ إِلَى جَنْبِهِ الأَيْسَرِ، فَأَخَذَ بِيَدِي، فَجَعَلَنِي مِنْ شِقِّهِ الأَيْمَنِ، فَجَعَلْتُ إِذَا أَغْفَيْتُ يَأْخُذُ بِشَحْمَةِ أُذُنِي. قَالَ: فَصَلَّىٰ إِحْدَى عَشْرَةَ رَكْعَةً. ثُمَّ احْتَبَىٰ. حَتَّى إِنِّي لأَسْمَعُ نَفَسَهُ، رَاقِداً. فَلَمَّا تَبَيَّنَ لَهُ الْفَجْرُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ.

186-(...) Amr Ibn Dinar narrated from Kuraib, the freed slave of Ibn Abbas that Once, Ibn Abbas stayed the night in the house of his maternal aunt Maimuna. (later) at night, The Messenger of Allah "Allah's blessing and peace be upon him" got up and offered light (but perfect) ablution from a hanging water skin. (The sub-narrator said that he (the narrator) described how he (The Prophet) had offered ablution, illustrating how it was light (though perfect)). Ibn Abbas said: Then, I got up and did the same as The Prophet "Allah's blessing and peace be upon him" had done. Then, I stood on his left side, but he drew me to his right side. He prayed (as much as Allah wished) and then lay down and slept to the extent that he snored. Then, Bilal came and informed him of (the time of) the prayer. He (got up and) went out and led the Morning prayer without repeating ablution. (Sufyan, a sub-narrator said: This was a unique characteristic granted to The Prophet, because we were informed that though the eyes of The Prophet sleep, his heart never sleeps).

187-(...) Ibn Abbas narrated: I spent a night in the house of my maternal aunt Maimuna, and observed how The Messenger of Allah "Allah's blessing and peace be upon him" offered the (supererogatory Night) prayer. The Messenger of Allah "Allah's blessing and peace be upon him" got up during the night and answered the call of nature, then washed his face and hands and went to sleep. He then got up again and came to the water skin, loosened its straps, and poured some water in a bowl and inclined it with his hands (towards himself). Then he performed good ablution between the two extremes. He then stood up and offered the (supererogatory Night) Prayer. I came and stood on his left side, but he took hold of me and made me stand on his right side.

The Messenger of Allah "Allah's blessing and peace be upon him" offered thirteen Rak'as for his (supererogatory) Night Prayer. Then, he lay down and slept and snored. However, we used to know that he slept by his snoring. Then he went out and offered the (Fajr) prayer. His supplication in his prayer or prostration was as follows: "O Allah! Place light in my heart, light in my hearing, light in my sight, light on my right, light on my left, light in front of me, light behind me, light above me, light below me, and make light for me (or make me light)".

(...) Salama reported: I met Kuraib who narrated to me: Ibn Abbas said: Once, I was in the house of my maternal aunt Maimuna, when The Messenger of Allah "Allah's blessing and peace be upon him"...(and mentioned a Hadith like that narrated by Ghundur, and said in the end: "And make light for me" with no doubt (from the narrator)).

١٨٦ ـ (...) ـ حدّثنا ابْنُ أَبِي عُمَرَ وَمُحَمَّدُ بْنُ حَاتِمٍ، عَنِ ابْنِ عُيَيْنَةَ. قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّهُ بَاتَ عِنْدَ خَالَتِهِ مَيْمُونَةَ. فَقَامَ رَسُولُ اللَّهِ ﷺ مِنَ اللَّيْلِ. فَتَوَضَّأَ مِنْ شَنٍّ مُعَلَّقٍ وُضُوءاً خَفِيفاً ـ قَالَ: وَصَفَ وُضُوءَهُ وَجَعَلَ يُخَفِّفُهُ وَيُقَلِّلُهُ ـ قَالَ ابْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ النَّبِيُّ ﷺ. ثُمَّ جِئْتُ فَقُمْتُ عَنْ يَسَارِهِ، فَأَخْلَفَنِي فَجَعَلَنِي عَنْ يَمِينِهِ، فَصَلَّى. ثُمَّ اضْطَجَعَ فَنَامَ حَتَّى نَفَخَ. ثُمَّ أَتَاهُ بِلالٌ فَآذَنَهُ بِالصَّلاةِ، فَخَرَجَ فَصَلَّى الصُّبْحَ وَلَمْ يَتَوَضَّأْ.

قَالَ سُفْيَانُ: وَهَذَا لِلنَّبِيِّ ﷺ خَاصَّةً. لأَنَّهُ بَلَغَنَا أَنَّ النَّبِيَّ ﷺ تَنَامُ عَيْنَاهُ وَلا يَنَامُ قَلْبُهُ.

[البخاري: كتاب الوضوء، باب التخفيف في الوضوء، رقم: ١٣٨].

١٨٧ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: بِتُّ فِي بَيْتِ خَالَتِي مَيْمُونَةَ. فَبَقِيتُ كَيْفَ يُصَلِّي رَسُولُ اللَّهِ ﷺ. قَالَ: فَقَامَ فَبَالَ، ثُمَّ غَسَلَ وَجْهَهُ وَكَفَّيْهِ، ثُمَّ نَامَ، ثُمَّ قَامَ إِلَى الْقِرْبَةِ فَأَطْلَقَ شِنَاقَهَا، ثُمَّ صَبَّ فِي الْجَفْنَةِ أَوِ الْقَصْعَةِ، فَأَكَبَّهُ بِيَدِهِ عَلَيْهَا. ثُمَّ تَوَضَّأَ وُضُوءاً حَسَناً بَيْنَ الْوُضُوءَيْنِ. ثُمَّ قَامَ يُصَلِّي، فَجِئْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَقُمْتُ عَنْ يَسَارِهِ. قَالَ: فَأَخَذَنِي فَأَقَامَنِي عَنْ يَمِينِهِ، فَتَكَامَلَتْ صَلاةُ رَسُولِ اللَّهِ ﷺ ثَلاثَ عَشْرَةَ رَكْعَةً. ثُمَّ نَامَ حَتَّى نَفَخَ. وَكُنَّا نَعْرِفُهُ إِذَا نَامَ بِنَفْخِهِ. ثُمَّ خَرَجَ إِلَى الصَّلاةِ. فَصَلَّى. فَجَعَلَ يَقُولُ فِي صَلاتِهِ أَوْ فِي سُجُودِهِ: «اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُوراً، وَفِي سَمْعِي نُوراً، وَفِي بَصَرِي نُوراً، وَعَنْ يَمِينِي نُوراً، وَعَنْ شِمَالِي نُوراً، وَأَمَامِي نُوراً، وَخَلْفِي نُوراً، وَفَوْقِي نُوراً، وَتَحْتِي نُوراً، وَاجْعَلْ لِي نُوراً، أَوْ قَالَ: وَاجْعَلْنِي نُوراً».

(...) ـ وحدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ، عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ.

قَالَ سَلَمَةُ: فَلَقِيتُ كُرَيْباً فَقَالَ: قَالَ ابْنُ عَبَّاسٍ: كُنْتُ عِنْدَ خَالَتِي مَيْمُونَةَ، فَجَاءَ رَسُولُ اللَّهِ ﷺ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ غُنْدَرٍ. وَقَالَ: «وَاجْعَلْنِي نُوراً» وَلَمْ يَشُكَّ.

188-(...) Ibn Abbas narrated: I spent a night in the house of my maternal aunt Maimuna...(and reported the Hadith, without mentioning washing his face and hands, but he said: Then, he came to the water skin, loosened its straps and performed ablution between the two extremes, and then came to his bed and slept. Then, he got up for the second time, came to the water skin, loosened its straps and performed ablution, which was really perfect. He supplicated (Allah) saying: "Enhance light for me", and he did not mention "Make me light").

189-(...) Kuraib narrated that Ibn Abbas once spent the night in the house of The Messenger of Allah "Allah's blessing and peace be upon him". He said: The Messenger of Allah "Allah's blessing and peace be upon him" came to the water skin from which he poured water and performed ablution, the water he used for which was neither excessive nor too little. (and he mentioned the same previous narration, and told that on that night, the supplication of The Messenger of Allah "Allah's blessing and peace be upon him" to Allah consisted of nineteen words. Kuraib said: I remember twelve words of them, and I forgot the rest. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Place light in my heart, light in my tongue, light in my hearing, light in my sight, light above me, light below me, light on my right, light on my left, light in front of me, light behind me, place light in my soul, and enhance light for me").

190-(...) Ibn Abbas narrated: I slept one night in the house of Maimuna when The Messenger of Allah "Allah's blessing and peace be upon him" was with her (since it was her turn), in order that I could see the (supererogatory) prayer of The Messenger of Allah "Allah's blessing and peace be upon him" at night. The Messenger of Allah "Allah's blessing and peace be upon him" talked to his wife for a while, and then went to sleep. (Then, he mentioned the same narration and told: Then, he got up, performed ablution and brushed his teeth).

191-(...) Ibn Abbas narrated that he once spent the night in the house of The Messenger of Allah "Allah's blessing and peace be upon him". (later at night) he (The Prophet) got up, brushed his teeth and performed ablution, while he was reciting: "Behold in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding" (Al Imran 190). He recited those (concluding) Verses until he came to the end of the Sura.

Then, he offered two Rak'as, in which he prolonged standing, bowing and prostration. Then, he lay down (and slept) until he snored. He did the same three times, i.e. (he performed) six Rak'as, and in each time he

١٨٨ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَنَّادُ بْنُ السَّرِيِّ. قَالا: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي رِشْدِينَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ... وَاقْتَصَّ الْحَدِيثَ. وَلَمْ يَذْكُرْ غَسْلَ الْوَجْهِ وَالْكَفَّيْنِ. غَيْرَ أَنَّهُ قَالَ: ثُمَّ أَتَى الْقِرْبَةَ فَحَلَّ شِنَاقَهَا، فَتَوَضَّأَ وُضُوءاً بَيْنَ الْوُضُوءَيْنِ. ثُمَّ أَتَى فِرَاشَهُ فَنَامَ. ثُمَّ قَامَ قَوْمَةً أُخْرَى، فَأَتَى الْقِرْبَةَ فَحَلَّ شِنَاقَهَا. ثُمَّ تَوَضَّأَ وُضُوءاً هُوَ الْوُضُوءُ. وَقَالَ: «أَعْظِمْ لِي نُوراً» وَلَمْ يَذْكُرْ: وَاجْعَلْنِي نُوراً.

١٨٩ ـ (...) ـ وحدّثني أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَلْمَانَ الْحَجْرِيِّ، عَنْ عُقَيْلِ بْنِ خَالِدٍ: أَنَّ سَلَمَةَ بْنَ كُهَيْلٍ حَدَّثَهُ: أَنَّ كُرَيْباً حَدَّثَهُ؛ أَنَّ ابْنَ عَبَّاسٍ بَاتَ لَيْلَةً عِنْدَ رَسُولِ اللَّهِ ﷺ. قَالَ: فَقَامَ رَسُولُ اللَّهِ ﷺ إِلَى الْقِرْبَةِ فَسَكَبَ مِنْهَا، فَتَوَضَّأَ وَلَمْ يُكْثِرْ مِنَ الْمَاءِ وَلَمْ يُقَصِّرْ فِي الْوُضُوءِ. وَسَاقَ الْحَدِيثَ. وَفِيهِ: قَالَ: وَدَعَا رَسُولُ اللَّهِ ﷺ لَيْلَتَئِذٍ تِسْعَ عَشْرَةَ كَلِمَةً.

قَالَ سَلَمَةُ: حَدَّثَنِيهَا كُرَيْبٌ، فَحَفِظْتُ مِنْهَا ثِنْتَيْ عَشْرَةَ، وَنَسِيتُ مَا بَقِيَ. قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اجْعَلْ لِي فِي قَلْبِي نُوراً، وَفِي لِسَانِي نُوراً، وَفِي سَمْعِي نُوراً، وَفِي بَصَرِي نُوراً، وَمِنْ فَوْقِي نُوراً، وَمِنْ تَحْتِي نُوراً، وَعَنْ يَمِينِي نُوراً، وَعَنْ شِمَالِي نُوراً، وَمِنْ بَيْنِ يَدَيَّ نُوراً، وَمِنْ خَلْفِي نُوراً، وَاجْعَلْ فِي نَفْسِي نُوراً، وَأَعْظِمْ لِي نُوراً».

١٩٠ ـ (...) ـ وحدّثني أَبُو بَكْرِ بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. أَخْبَرَنِي شَرِيكُ بْنُ أَبِي نَمِرٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّهُ قَالَ: رَقَدْتُ فِي بَيْتِ مَيْمُونَةَ لَيْلَةً كَانَ النَّبِيُّ ﷺ عِنْدَهَا. لأَنْظُرَ كَيْفَ صَلاةُ النَّبِيِّ ﷺ بِاللَّيْلِ. قَالَ فَتَحَدَّثَ النَّبِيُّ ﷺ مَعَ أَهْلِهِ سَاعَةً. ثُمَّ رَقَدَ... وَسَاقَ الْحَدِيثَ. وَفِيهِ: ثُمَّ قَامَ فَتَوَضَّأَ وَاسْتَنَّ.

[البخاري: كتاب التفسير، باب: ﴿إن في خلق السموات والأرض﴾، رقم: ٤٥٦٩].

١٩١ ـ (...) ـ حدّثنا وَاصِلُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّهُ رَقَدَ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَاسْتَيْقَظَ، فَتَسَوَّكَ وَتَوَضَّأَ وَهُوَ يَقُولُ: ﴿إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُوْلِي ٱلْأَلْبَٰبِ ﴿١٩٠﴾﴾ [آل عمران: ١٩٠] فَقَرَأَ هَؤُلاءِ الآيَاتِ حَتَّى خَتَمَ السُّورَةَ. ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ، فَأَطَالَ فِيهِمَا الْقِيَامَ وَالرُّكُوعَ وَالسُّجُودَ. ثُمَّ انْصَرَفَ فَنَامَ حَتَّى نَفَخَ. ثُمَّ فَعَلَ ذَلِكَ ثَلاثَ مَرَّاتٍ سِتَّ رَكَعَاتٍ. كُلَّ ذَلِكَ يَسْتَاكُ وَيَتَوَضَّأُ وَيَقْرَأُ هَؤُلاءِ

brushed his teeth, performed ablution, and recited those (concluding) Verses (of Al Imran). Then, he made his prayer an odd number (of Rak'as) by offering three Rak'as. Then, the Mu'adhdhin announced the call for prayer. He went out for the prayer, saying: "Place light in my heart, place light in my tongue, place light in my hearing, place light in my sight, place light behind me, and light in front of me, place light above me, and light below me, and give me light".

192-(...) Ata narrated that Ibn Abbas told: I spent one night in the house of my maternal aunt Maimuna. (Sometime later) The Messenger of Allah "Allah's blessing and peace be upon him" got up to offer the (supererogatory) voluntary prayer at night. The Messenger of Allah "Allah's blessing and peace be upon him" came to the hanging water skin, from which he performed ablution. Then, he stood and offered the prayer. When I saw him doing so, I also got up, performed ablution from the water skin, and stood on his left side. He caught hold of my hand from behind him, and turned me from behind him in order to make me stand on his right side. (the sub-narrator said): I said: "Was that in the voluntary (prayer)?" he said: "Yes".

193-(...) Ata narrated that Ibn Abbas said: (My father) Al-Abbas sent me to The Prophet "Allah's blessing and peace be upon him" who was in the house of my maternal aunt Maimuna. I spent this night with him. (Later) at night he got up to offer the (supererogatory) prayer. I (got up and) stood on his left side. He caught hold of me and turned me from behind him, and made me stand on his right side.

(...) Ata narrated that Ibn Abbas said: Once, I spent the night in the house of my maternal aunt Maimuna...(and mentioned the same Hadith narrated by both Ibn Juraij and Qais Ibn Sa'd).

194-(764) Abu Jamra narrated: I heard Ibn Abbas saying: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer at night thirteen Rak'as (for the supererogatory prayer).

195-(765) Zaid Ibn Khalid Al-Juhani narrated: I'm going to observe the (supererogatory) prayer of The Messenger of Allah "Allah's blessing and peace be upon him" tonight. He (at first) prayed two light Rak'as. Then he prayed two long, long, long Rak'as. Then, he prayed two Rak'as, shorter than those two offered earlier than them. Then, he prayed two Rak'as, shorter than those two offered earlier than them. Then, he prayed two Rak'as, shorter than those two offered earlier than them. Then, he prayed two Rak'as, shorter than those two offered earlier than them. Then, he

الآيَاتِ. ثُمَّ أَوْتَرَ بِثَلاَثٍ، فَأَذَّنَ الْمُؤَذِّنُ فَخَرَجَ إِلَى الصَّلاَةِ. وَهُوَ يَقُولُ: «اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُوراً، وَفِي لِسَانِي نُوراً، وَاجْعَلْ فِي سَمْعِي نُوراً، وَاجْعَلْ فِي بَصَرِي نُوراً، وَاجْعَلْ مِنْ خَلْفِي نُوراً، وَمِنْ أَمَامِي نُوراً، وَاجْعَلْ مِنْ فَوْقِي نُوراً، وَمِنْ تَحْتِي نُوراً، اللَّهُمَّ أَعْطِنِي نُوراً».

١٩٢ ـ (...) ـ **وحدّثني** مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: بِتُّ ذَاتَ لَيْلَةٍ عِنْدَ خَالَتِي مَيْمُونَةَ، فَقَامَ النَّبِيُّ ﷺ يُصَلِّي مُتَطَوِّعاً مِنَ اللَّيْلِ، فَقَامَ النَّبِيُّ ﷺ إِلَى الْقِرْبَةِ فَتَوَضَّأَ، فَقَامَ فَصَلَّى، فَقُمْتُ لَمَّا رَأَيْتُهُ صَنَعَ ذَلِكَ، فَتَوَضَّأْتُ مِنَ الْقِرْبَةِ. ثُمَّ قُمْتُ إِلَى شِقِّهِ الأَيْسَرِ. فَأَخَذَ بِيَدِي مِنْ وَرَاءِ ظَهْرِهِ، يَعْدِلُنِي كَذَلِكَ مِنْ وَرَاءِ ظَهْرِهِ إِلَى الشِّقِّ الأَيْمَنِ.

قُلْتُ: أَفِي التَّطَوُّعِ كَانَ ذَلِكَ؟ قَالَ: نَعَمْ.

١٩٣ ـ (...) ـ **وحدّثني** هَارُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ. قَالاَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: أَخْبَرَنِي أَبِي. قَالَ: سَمِعْتُ قَيْسَ بْنَ سَعْدٍ يُحَدِّثُ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: بَعَثَنِي الْعَبَّاسُ إِلَى النَّبِيِّ ﷺ، وَهُوَ فِي بَيْتِ خَالَتِي مَيْمُونَةَ، فَبِتُّ مَعَهُ تِلْكَ اللَّيْلَةَ، فَقَامَ يُصَلِّي مِنَ اللَّيْلِ، فَقُمْتُ عَنْ يَسَارِهِ، فَتَنَاوَلَنِي مِنْ خَلْفِ ظَهْرِهِ، فَجَعَلَنِي عَلَى يَمِينِهِ.

(...) ـ **وحدّثنا** ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ... نَحْوَ حَدِيثِ ابْنِ جُرَيْجٍ وَقَيْسِ بْنِ سَعْدٍ.

١٩٤ ـ (٧٦٤) ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ. قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً.

١٩٥ ـ (٧٦٥) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ قَيْسِ بْنِ مَخْرَمَةَ أَخْبَرَهُ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ: أَنَّهُ قَالَ: لأَرْمُقَنَّ صَلاَةَ رَسُولِ اللَّهِ ﷺ اللَّيْلَةَ. فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ. ثُمَّ صَلَّى رَكْعَتَيْنِ طَوِيلَتَيْنِ، طَوِيلَتَيْنِ، طَوِيلَتَيْنِ. ثُمَّ صَلَّى رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا. ثُمَّ صَلَّى رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا. ثُمَّ صَلَّى رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا.

made his prayer an odd number (of Rak'as by praying one single Rak'a). the total was then thirteen Rak'as.

196-(766) Jaber Ibn Abdullah narrated: I was with the Messenger of Allah "Allah's blessing and peace be upon him" in a journey when we reached a watering place. He asked: "O Jaber! Are you not going to enter it?" I answered in the affirmative. The Messenger of Allah "Allah's blessing and peace be upon him" got down and I entered it. Then, he went away to answer the call of nature, and I prepared water for ablution for him. He came back and performed ablution, and then stood and prayed in one garment, having its ends tied from the opposite sides. I stood behind him, but he caught hold of my ear and made me stand on his right side.

197-(767) A'isha narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" (got up and) stood for the (supererogatory) Night prayer, he would commence his prayer with two light Rak'as.

198-(768) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you (got up and) stood for (supererogatory) prayer at night, he should commence his prayer with two light Rak'as".

199-(769) Ibn Abbas narrated: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" got up at night to offer (supererogatory) prayer, he would say: "O Allah! To You be the praise: You are the Light of the heavens and the earth. To You be the praise: You are the Supporter of the heavens and the earth. To You be the praise: You are the Lord of the heavens and the earth and whatever is therein. You are the Truth, Your promise is True, meeting You is True, Paradise is true, Hell is true, the Hour is true. O Allah! I submit to You, believe in You, put my trust in You, and I turn in repentance to You. By Your help I disputed (Your enemies); and to You I came for judgement, so forgive my earlier and later sins, and whatever (sins) I committed secretly and openly. You are my Lord. There is no god but You".

(...) The same was narrated on the authority of Tawus from Ibn Abbas from The Prophet "Allah's blessing and peace be upon him" through another chain of transmitters. As for the narration of Ibn Juraij, it is the same as narrated by Malik, except in two words: He replaced the word "Supporter" with the word "Custodian", and said: "and what I did secretly". But the narration of Ibn Uyaina has some additions, and is different from that of Ibn Juraij and Malik.

ثُمَّ صَلَّىٰ رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا. ثُمَّ أَوْتَرَ. فَذَلِكَ ثَلاثَ عَشْرَةَ رَكْعَةً.

[البخاري: كتاب الصلاة، باب كيف صلاة النبي ﷺ...، رقم: ١١٣٨].

١٩٦ ـ (٧٦٦) ـ وحدّثني حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الْمَدَائِنِيُّ أَبُو جَعْفَرٍ: حَدَّثَنَا وَرْقَاءُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَانْتَهَيْنَا إِلَى مَشْرَعَةٍ. فَقَالَ: «أَلاَ تُشْرِعُ يَا جَابِرُ؟» قُلْتُ: بَلَىٰ. قَالَ: فَنَزَلَ رَسُولُ اللَّهِ ﷺ وَأَشْرَعْتُ. قَالَ: ثُمَّ ذَهَبَ لِحَاجَتِهِ وَوَضَعْتُ لَهُ وَضُوءاً. قَالَ: فَجَاءَ فَتَوَضَّأَ. ثُمَّ قَامَ فَصَلَّىٰ فِي ثَوْبٍ وَاحِدٍ خَالَفَ بَيْنَ طَرَفَيْهِ، فَقُمْتُ خَلْفَهُ، فَأَخَذَ بِأُذُنِي فَجَعَلَنِي عَنْ يَمِينِهِ.

١٩٧ ـ (٧٦٧) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. جَمِيعاً عَنْ هُشَيْمٍ قَالَ أَبُو بَكْرٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو حُرَّةَ، عَنِ الْحَسَنِ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا قَامَ مِنَ اللَّيْلِ لِيُصَلِّيَ، افْتَتَحَ صَلاَتَهُ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ.

١٩٨ ـ (٧٦٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ، فَلْيَفْتَتِحْ صَلاَتَهُ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ».

١٩٩ ـ (٧٦٩) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ، إِذَا قَامَ إِلَى الصَّلاَةِ مِنْ جَوْفِ اللَّيْلِ: «اللَّهُمَّ لَكَ الْحَمْدُ. أَنْتَ نُورُ السَّمَاوَاتِ وَالأَرْضِ، وَلَكَ الْحَمْدُ، أَنْتَ قَيَّامُ السَّمَاوَاتِ وَالأَرْضِ، وَلَكَ الْحَمْدُ، أَنْتَ رَبُّ السَّمَاوَاتِ وَالأَرْضِ، وَمَنْ فِيهِنَّ، أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَأَخَّرْتُ، وَأَسْرَرْتُ وَأَعْلَنْتُ أَنْتَ إِلَهِي لا إِلَهَ إِلا أَنْتَ».

(...) ـ حدّثنا عَمْرٌو النَّاقِدُ وَابْنُ نُمَيْرٍ وَابْنُ أَبِي عُمَرَ. قَالُوا: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ. قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. كِلاَهُمَا عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ.

أَمَّا حَدِيثُ ابْنِ جُرَيْجٍ فَاتَّفَقَ لَفْظُهُ مَعَ حَدِيثِ مَالِكٍ. لَمْ يَخْتَلِفَا إِلاَّ فِي حَرْفَيْنِ. قَالَ ابْنُ جُرَيْجٍ: مَكَانَ قَيَّامُ. قَيِّمُ. وَقَالَ: وَمَا أَسْرَرْتُ. وَأَمَّا حَدِيثُ ابْنِ عُيَيْنَةَ فَفِيهِ بَعْضُ زِيَادَةٍ. وَيُخَالِفُ مَالِكاً وَابْنَ جُرَيْجٍ فِي أَحْرُفٍ.

[البخاري: كتاب التهجد، باب التهجد بالليل، رقم: ١١٢٠].

(...) The same Hadith was narrated on the authority of Tawus from Ibn Abbas from The Prophet "Allah's blessing and peace be upon him", through another chain of transmitters, and its wording is similar to that narrated above.

200-(770) Abu Salama Ibn Abd Ar-Rahman Ibn Awf narrated: I asked A'isha, the Mother of the Believers: "Which (supplication) did The Messenger of Allah "Allah's blessing and peace be upon him" use to inaugurate his (supererogatory) prayer whenever he got up at night?" she said: "Whenever he (The Prophet) got up (for supererogatory prayer) at night, he would commence his prayer by saying: "O Lord of Gabriel, Michael and Israfil! (O) the Creator of the heavens and the earth, Who knows the unseen and the seen! It is You, Who judges among His slaves, concerning their disputes. Guide me with Your permission to the Truth, about which they (the people) are different, for it is You, Who guides whomever You want to the Straight Path"".

201-(771) Ali Ibn Abu Talib narrated that whenever The Messenger of Allah "Allah's blessing and peace be upon him" got up at night for (supererogatory) prayer, he would say: "I turn my face in complete devotion to One Who is the Originator of the heaven and the earth and I'm not of the polytheists. Verily my prayer, my offering, my life and my death are for Allah, the Lord of the worlds, with Whom, There is no partner and this is what I have been ordered (to admit and believe) and I'm of the Muslims. O Allah! You are the King, there is no god but You, You are my Lord, and I am Your slave. I wronged myself and confessed of my Sin. Forgive all my sins, for no one forgives the sins but You, and guide me in the best of conduct for no one but You guides anyone in the best of conduct. Remove sins from me, for no one but You can remove sins from me. Here I am at Your service, and all happiness be to You and the whole goodness be in Your hand, and one cannot approach You through evil. All of my entity (as well as my power and success in this world) be due to You (out of Your blessing) and I turn to You (for supplication). Blessed and Exalted be You! I ask You Your forgiveness and turn to You in repentance".

Whenever he bowed, he would say: "O Allah! It is for You that I bowed. I believe in You and submit to You. All of my hearing, my eyesight, my marrow, my bone, my sinew submit humbly before You".

Whenever he rose (from bowing), he would say: "O Allah, our Lord! Praise be to You (as much as) filling the heavens and the earth, and whatever is between them, and anything that You desires afterwards".

(...) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا مَهْدِيٌّ ـ وَهُوَ ابْنُ مَيْمُونٍ ـ: حَدَّثَنَا عِمْرَانُ الْقَصِيرُ عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ وَاللَّفْظُ قَرِيبٌ مِنْ أَلْفَاظِهِمْ.

٢٠٠ ـ (٧٧٠) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ وَأَبُو مَعْنٍ الرَّقَاشِيُّ. قَالُوا: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ. قَالَ: سَأَلْتُ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ: بِأَيِّ شَيْءٍ كَانَ نَبِيُّ اللَّهِ ﷺ يَفْتَتِحُ صَلاَتَهُ إِذَا قَامَ مِنَ اللَّيْلِ؟ قَالَتْ: كَانَ إِذَا قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلاَتَهُ: «اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ. فَاطِرَ السَّمَاوَاتِ وَالأَرْضِ. عَالِمَ الْغَيْبِ وَالشَّهَادَةِ. أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ. اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ».

٢٠١ ـ (٧٧١) ـ حدّثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يُوسُفُ الْمَاجِشُونُ: حَدَّثَنِي أَبِي عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلاَةِ قَالَ: «وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالأَرْضَ حَنِيفاً، وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ أَنْتَ الْمَلِكُ لا إِلَهَ إِلا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ. ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعاً. إِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلا أَنْتَ. وَاهْدِنِي لأَحْسَنِ الأَخْلاَقِ. لا يَهْدِي لأَحْسَنِهَا إِلا أَنْتَ. وَاصْرِفْ عَنِّي سَيِّئَهَا. لا يَصْرِفُ عَنِّي سَيِّئَهَا إِلا أَنْتَ. لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ». وَإِذَا رَكَعَ قَالَ: «اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِي وَبَصَرِي، وَمُخِّي وَعَظْمِي وَعَصَبِي». وَإِذَا رَفَعَ قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الأَرْضِ

Whenever he prostrated, he would say: "O Allah! It is to You that I prostrate, and it is in You that I believe, and to You I submit. My face submitted to Him, Who created and shaped it, opened its (faculties of) hearing and seeing. Blessed be Allah, the best of Creators".

He also used to say, as his last statement, between Tashahhud and end salutation: "O Allah! Forgive for me the earlier and later (sins), what I committed openly and secretly, and whatever transgression I made, and what You knows better than me. You are the One, Who forwards (to your obedience)whomever You desires, and the One, Who sends back (from You) whomever You desires. There is no god but You".

202-(...) The same was narrated on the authority of Al-A'raj, with the same chain of transmiters, and mentioned here that whenever The Messenger of Allah "Aliah's blessing and peace be upon him" commenced his (supererogatory Night) prayer he would magnify Allah and say: "I turn my face to You...and I'm the first of Muslims". Whenever he raised his head from bowing, he would say: "Allah hears him, who praises Him! O our Lord! To You be all the praises...and shaped it in the best shape". Whenever he uttered the end salutation, he would say: "O Allah! Forgive for me my earlier (sins)..." to the end of the Hadith. He did not mention in this narration: (between reciting Tashahhud and end salutation).

[27] It is desirable to prolong the recitation in the Night prayer

203-(772) Hudhaifa narrated: Once, I offered (supererogatory) Night prayer with The Messenger of Allah "Allah's blessing and peace be upon him". He started (the recitation in the prayer) by the Sura of The Heifer "Al-Baqara". I said to myself: "Perhaps, he would bow at the Verse of one hundred". Since he went on (reciting), I said to myself: "Perhaps, he would recite it in this two-Rak'a prayer". But, he went on. So, I said to myself: "Perhaps he would bow after reciting it". But, (after finishing it) he started (reciting) the Sura of Women "An-Nisa", which he recited entirely. Then, he started (reciting) the Sura of Al Imran, which he recited in full.

However, he was reciting fluently: Whenever he passed by a Verse containing glorification of Allah, he would glorify Allah. Whenever he passed by an inquiry, he would ask (Allah Almighty). Whenever he passed by (a Verse containing) seeking refuge (with Allah), he would seek refuge (with Allah Almighty). Then, he bowed, and said in his bowing: "Glory be to My Lord, The Great". (The time of) his bowing was as long as his standing. Then he (lifted his head and) said: "Allah hears him, who praises Him". He stood for a long time, and his standing was nearly equal (in

وَمِلْءَ مَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ». وَإِذَا سَجَدَ قَالَ: «اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ. تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ» ثُمَّ يَكُونُ مِنْ آخِرِ مَا يَقُولُ بَيْنَ التَّشَهُّدِ وَالتَّسْلِيمِ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ. لا إِلَهَ إِلا أَنْتَ».

٢٠٢ ـ (...) ـ وحدّثناه زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو النَّضْرِ. قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَمِّهِ الْمَاجِشُونِ بْنِ أَبِي سَلَمَةَ، عَنِ الأَعْرَجِ، بِهٰذَا الإِسْنَادِ. وَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَفْتَحَ الصَّلاَةَ كَبَّرَ ثُمَّ قَالَ: «وَجَّهْتُ وَجْهِي» وَقَالَ: «وَأَنَا أَوَّلُ الْمُسْلِمِينَ» وَقَالَ: وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ» وَقَالَ: «وَصَوَّرَهُ فَأَحْسَنَ صُوَرَهُ» وَقَالَ: وَإِذَا سَلَّمَ قَالَ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ» إِلَى آخِرِ الْحَدِيثِ وَلَمْ يَقُلْ: بَيْنَ التَّشَهُّدِ وَالتَّسْلِيمِ.

٢٧ ـ بَابُ اسْتِحْبَابِ تَطْوِيلِ الْقِرَاءَةِ فِي صَلاةِ اللَّيْلِ

٢٠٣ ـ (٧٧٢) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعاً عَنْ جَرِيرٍ. كُلُّهُمْ عَنِ الأَعْمَشِ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ ـ وَاللَّفْظُ لَهُ ـ حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الأَحْنَفِ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ؛ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ، فَافْتَتَحَ الْبَقَرَةَ، فَقُلْتُ: يَرْكَعُ عِنْدَ الْمِئَةِ. ثُمَّ مَضَى، فَقُلْتُ: يُصَلِّي بِهَا فِي رَكْعَةٍ. فَمَضَى، فَقُلْتُ: يَرْكَعُ بِهَا. ثُمَّ افْتَتَحَ النِّسَاءَ فَقَرَأَهَا. ثُمَّ افْتَتَحَ آلَ عِمْرَانَ فَقَرَأَهَا. يَقْرَأُ مُتَرَسِّلاً. إِذَا مَرَّ بِآيَةٍ فِيهَا تَسْبِيحٌ سَبَّحَ، وَإِذَا مَرَّ بِسُؤَالٍ سَأَلَ، وَإِذَا مَرَّ بِتَعَوُّذٍ تَعَوَّذَ. ثُمَّ رَكَعَ فَجَعَلَ يَقُولُ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ»، فَكَانَ رُكُوعُهُ نَحْواً مِنْ قِيَامِهِ. ثُمَّ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» ثُمَّ قَامَ طَوِيلاً. قَرِيباً مِمَّا

duration) to his bowing. Then, he prostrated and said: "Glory be to my Lord, The Most High". His prostration was nearly as long as his standing.

The following addition is in the narration of Jarir: He said: "Allah hears him, who praises Him! O our Lord! To You be all the praises".

204-(773) Abu Wa'il narrated: Abdullah (Ibn Mas'ud) said: "Once, I prayed with The Messenger of Allah "Allah's blessing and peace be upon him" (the supererogatory Night prayer), in which he prolonged (recitation) to the extent that I intended to do an evil thing". He was asked: "What did you intend to do?" he replied: "I intended to sit down and leave him".

(...) The like of it was narrated on the authority of Al-A'mash, with the same chain of transmitters.

[28] What was narrated (from The Prophet) concerning the one who sleeps the whole night until morning

205-(774) Abu Wa'il narrated from Abdullah (Ibn Mas'ud): Once, it was mentioned before The Messenger of Allah "Allah's blessing and peace be upon him" that a man slept the whole night until it was morning. Upon this, he said: "This is a man, in whose ears (or ear) Satan urinated".

206-(775) Ali Ibn Abu Talib narrated: One night Allah's Apostle" Allah's blessing and peace be upon him" came to me and (my wife) Fatima and asked: "Won't you offer (the night supererogatory) prayer?" I said: "O Allah's Apostle! Our souls are in the hands of Allah and if He wants us to get up He will make us get up". When I said that, he left us without saying a word. But I heard him, while turning away, striking his thigh and saying: " but man is, in most things, contentious". (The Cave "Al-Kahf" 54)

207-(776) Abu Huraira narrated: Allah's Apostle" Allah's blessing and peace be upon him" said: "Satan puts three knots at the back of the head of any of you if he is asleep. On every knot he reads and exhales the following words: "The night is long, so stay asleep". When one wakes up and celebrates Allah, one knot is undone. When he performs ablution, the second knot is undone. When he prays the third knot is undone, and then, one would get up energetic with a good heart in the morning. Otherwise he would get up lazy and with a mischievous heart (if he does not stand for prayer at night with The Satan's knots remaining on his head's back)".

[29] It is preferable to offer the supererogatory prayer at one's home, though it is permissible to pray it in the mosque

208-(777) Nafi narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer some of your

رَكَعَ. ثُمَّ سَجَدَ فَقَالَ: «سُبْحَانَ رَبِّيَ الأَعْلَىٰ»، فَكَانَ سُجُودُهُ قَرِيباً مِنْ قِيَامِهِ.

قَالَ: وَفِي حَدِيثِ جَرِيرٍ مِنَ الزِّيَادَةِ: فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. رَبَّنَا لَكَ الْحَمْدُ».

٢٠٤ ـ (٧٧٣) ـ وحدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. كِلاَهُمَا عَنْ جَرِيرٍ. قَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ. قَالَ: قَالَ عَبْدُ اللَّهِ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَأَطَالَ حَتَّىٰ هَمَمْتُ بِأَمْرِ سَوْءٍ. قَالَ: قِيلَ: وَمَا هَمَمْتَ بِهِ؟ قَالَ: هَمَمْتُ أَنْ أَجْلِسَ وَأَدَعَهُ.

[البخاري: كتاب التهجد، باب طول القيام في صلاة الليل، رقم: ١١٣٥].

(...) ـ وحدّثناه إِسْمَاعِيلُ بْنُ الْخَلِيلِ وَسُوَيْدُ بْنُ سَعِيدٍ عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنِ الأَعْمَشِ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

٢٨ ـ بابُ ما رُوِيَ فيمنْ نَامَ اللَّيْلَ أَجْمَعَ حتى أَصْبَحَ

٢٠٥ ـ (٧٧٤) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ. قَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: ذُكِرَ عِنْدَ رَسُولِ اللَّهِ ﷺ رَجُلٌ نَامَ لَيْلَةً حَتَّىٰ أَصْبَحَ. قَالَ: «ذَاكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنَيْهِ» أَوْ قَالَ: «فِي أُذُنِهِ».

[البخاري: كتاب التهجد، باب إذا نام ولم يصلِّ بال الشيطان في اذنه رقم: ١١٤٤].

٢٠٦ ـ (٧٧٥) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ: أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ حَدَّثَهُ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ طَرَقَهُ وَفَاطِمَةَ. فَقَالَ: «أَلا تُصَلُّونَ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ: فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا، فَانْصَرَفَ رَسُولُ اللَّهِ ﷺ حِينَ قُلْتُ لَهُ ذَلِكَ. ثُمَّ سَمِعْتُهُ وَهُوَ مُدْبِرٌ يَضْرِبُ فَخِذَهُ وَيَقُولُ: ﴿وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَىْءٍ جَدَلًا﴾ [الكهف: ٥٤].

[البخاري: كتاب التهجد، باب تحريض النبي على صلاة الليل...، رقم: ١١٢٧].

٢٠٧ ـ (٧٧٦) ـ حدّثنا عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالَ عَمْرٌو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. يَبْلُغُ بِهِ النَّبِيَّ ﷺ: «يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ ثَلاَثَ عُقَدٍ إِذَا نَامَ. بِكُلِّ عُقْدَةٍ يَضْرِبُ عَلَيْكَ لَيْلاً طَوِيلاً: فَإِذَا اسْتَيْقَظَ، فَذَكَرَ اللَّهَ، انْحَلَّتْ عُقْدَةٌ، وَإِذَا تَوَضَّأَ، انْحَلَّتْ عَنْهُ عُقْدَتَانِ، فَإِذَا صَلَّى انْحَلَّتِ الْعُقَدُ، فَأَصْبَحَ نَشِيطاً طَيِّبَ النَّفْسِ، وَإِلا أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلاَنَ».

٢٩ ـ بابُ اسْتِحْبابِ صَلاةِ النَّافلة في بَيْتِهِ وجَوَازِهَا في المَسْجِدِ

٢٠٨ ـ (٧٧٧) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ، عَنْ عُبَيْدِ اللَّهِ. قَالَ: أَخْبَرَنِي

prayers (i.e. the supererogatory prayers) in your houses, and do not make them (void of prayers as) graves".

209-(...) Nafi narrated from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Pray in your houses (particularly the supererogatory prayers), and do not take them as graves".

210-(778) Jaber narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you offered the prayer in his mosque, he should assign for his house a portion of his prayer, for verily, Allah would make from his prayer (a means of) good in his house".

211-(779) Abu Burda narrated from Abu Musa that The Prophet "Allah's blessing and peace be upon him" said: "The example of the house in which Allah is mentioned, and the house in which Allah is not mentioned is like the example of the living and the dead (being)".

212-(780) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not make your houses (void of celebrating Allah as) graves; for Satan turns away from the house, wherein the Sura of Heifer "Al-Baqara" is recited".

213-(781) Zaid Ibn Thabit narrated: The Messenger of Allah "Allah's blessing and peace be upon him" made an apartment (in the mosque), of the leaves of date palms or of mats, wherein The Messenger of Allah "Allah's blessing and peace be upon him" went out to pray. Some people followed him and came to pray with him. One night, they gathered and waited (for The Prophet), but The Messenger of Allah "Allah's blessing and peace be upon him" delayed in coming out to them. When he did not come out, they cried loudly and threw pebbles at the gate (of his chamber). The Messenger of Allah "Allah's blessing and peace be upon him" came out angrily and said to them: "I thought, in view of what you have been regularly doing, that it (this supererogatory prayer) would be made obligatory for you. So, you should offer (the supererogatory) prayer in your houses, for the best prayer of a man is that offered in his house except for the obligatory prayer".

214-(...) Zaid Ibn Thabit narrated that once, The Messenger of Allah "Allah's blessing and peace be upon him" took an apartment in the mosque with the help of mats, in which he offered prayers for some nights, until many people began to gather around him. (Then, he mentioned the same, with this addition: "If this (supererogatory) prayer was made obligatory for you, you would fail to offer it").

نَافِعٌ عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «اجْعَلُوا مِنْ صَلاَتِكُمْ فِي بُيُوتِكُمْ، وَلا تَتَّخِذُوهَا قُبُوراً».

[البخاري: كتاب الصلاة، باب كراهية الصلاة في المقابر، رقم: ٤٣٢].

٢٠٩ ـ (...) ـ وحدّثنا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: أَخْبَرَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «صَلُّوا فِي بُيُوتِكُمْ وَلا تَتَّخِذُوهَا قُبُوراً».

[البخاري: كتاب التهجد، باب التطوع في البيت، رقم: ١١٨٧].

٢١٠ ـ (٧٧٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَضَىٰ أَحَدُكُمُ الصَّلاةَ فِي مَسْجِدِهِ، فَلْيَجْعَلْ لِبَيْتِهِ نَصِيباً مِنْ صَلاتِهِ، فَإِنَّ اللَّهَ جَاعِلٌ فِي بَيْتِهِ مِنْ صَلاتِهِ خَيْراً».

٢١١ ـ (٧٧٩) ـ حدّثنا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلاءِ. قَالا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْبَيْتِ الَّذِي يُذْكَرُ اللَّهُ فِيهِ، وَالْبَيْتِ الَّذِي لا يُذْكَرُ اللَّهُ فِيهِ، مَثَلُ الْحَيِّ وَالْمَيِّتِ».

[البخاري: كتاب الدعوات، باب فضل ذكر الله عز وجل، رقم: ٦٤٠٧].

٢١٢ ـ (٧٨٠) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ ـ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ. إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ».

٢١٣ ـ (٧٨١) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا سَالِمٌ أَبُو النَّضْرِ، مَوْلَىٰ عُمَرَ بْنِ عُبَيْدِ اللَّهِ: عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ. قَالَ: احْتَجَرَ رَسُولُ اللَّهِ ﷺ حُجَيْرَةً بِخَصَفَةٍ، أَوْ حَصِيرٍ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِيهَا. قَالَ: فَتَتَبَّعَ إِلَيْهِ رِجَالٌ وَجَاؤُوا يُصَلُّونَ بِصَلاتِهِ. قَالَ: ثُمَّ جَاؤُوا لَيْلَةً فَحَضَرُوا، وَأَبْطَأَ رَسُولُ اللَّهِ ﷺ عَنْهُمْ، قَالَ: فَلَمْ يَخْرُجْ إِلَيْهِمْ. فَرَفَعُوا أَصْوَاتَهُمْ وَحَصَبُوا الْبَابَ، فَخَرَجَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ مُغْضَباً. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَا زَالَ بِكُمْ صَنِيعُكُمْ حَتَّىٰ ظَنَنْتُ أَنَّهُ سَيُكْتَبُ عَلَيْكُمْ، فَعَلَيْكُمْ بِالصَّلاةِ فِي بُيُوتِكُمْ، فَإِنَّ خَيْرَ صَلاةِ الْمَرْءِ فِي بَيْتِهِ. إِلا الصَّلاةَ الْمَكْتُوبَةَ».

[البخاري: كتاب الأذان، باب صلاة الليل، رقم: ٧٣١].

٢١٤ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مُوسَىٰ بْنُ عُقْبَةَ. قَالَ: سَمِعْتُ أَبَا النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ: أَنَّ النَّبِيَّ ﷺ اتَّخَذَ حُجْرَةً فِي الْمَسْجِدِ مِنْ حَصِيرٍ، فَصَلَّىٰ رَسُولُ اللَّهِ ﷺ فِيهَا لَيَالِيَ. حَتَّىٰ اجْتَمَعَ إِلَيْهِ نَاسٌ... فَذَكَرَ نَحْوَهُ. وَزَادَ فِيهِ: «وَلَوْ كُتِبَ عَلَيْكُمْ مَا قُمْتُمْ بِهِ».

[30] The merit of such regular acts as standing for Night prayer

215-(782) Abu Salama narrated that A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him" had a (piece of) mat, which he used to take as an apartment every night in order to offer (supererogatory) prayer in it. The people started to (come and) pray following his prayer (at night). He used to spread it by day. One night, they gathered (for prayer), and he said to them: "O people! You should do but those deeds, which you can do regularly. Verily, Allah never gets exhausted (of giving you rewards) even if you got exhausted (of doing good deeds). The deed, which is the dearest to Allah is that which is done regularly, no matter slight it might be. However, whenever the family of (The Prophet) Muhammad "Allah's blessing and peace be upon him" did anything, they would keep on doing it regularly".

216-(...) Abu Salama narrated from A'isha that The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Which act is the dearest to Allah?" he said: "It is that which is done regularly, no matter slight it might be".

217-(783) Alqama narrated: I asked A'isha saying: "O Mother of the Believers! How was the act of The Messenger of Allah "Allah's blessing and peace be upon him"? Did he use to fix certain days (for certain deeds)?" she said: "No! his act used to be (done by him) regularly; and who from amongst you could do what The Messenger of Allah "Allah's blessing and peace be upon him" used to do?"

218-(...) Al-Qasim Ibn Muhammad narrated that A'isha told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The deed, which is the dearest to Allah Almighty is that, which is done permanently and regularly, no matter small it might be". He (the sub-narrator) said: Whenever A'isha did anything (of deeds), she would constantly keep on doing it regularly.

[31] If anyone dozed during the prayer, or was not able to recite The Quran or celebrate (Allah), he should lie down until such a state is over

219-(784) Anas Ibn Malik narrated: Once The Prophet "Allah's blessing and peace be upon him" entered the Mosque and saw a rope hanging in between its two pillars. He asked: "What is this rope?" The people said: "This rope is for Zainab. When she feels tired, she holds it to keep standing for the prayer". The Prophet "Allah's blessing and peace be upon him" said: "Don't use it. Remove the rope. You should pray as long as you feel active, and when anyone of you gets tired, sit down" (or he should sit down" according to the narration of Zuhair).

٣٠ ـ بابُ فَضِيلَةِ العَمَلِ الدَّائمِ مِنْ قيام اللَّيْلِ وغيره

٢١٥ ـ (٧٨٢) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ ـ يَعْنِي الثَّقَفِيَّ ـ حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: كَانَ لِرَسُولِ اللَّهِ ﷺ حَصِيرٌ. وَكَانَ يُحَجِّرُهُ مِنَ اللَّيْلِ فَيُصَلِّي فِيهِ ـ فَجَعَلَ النَّاسُ يُصَلُّونَ بِصَلاتِهِ ـ وَيَبْسُطُهُ بِالنَّهَارِ. فَثَابُوا ذَاتَ لَيْلَةٍ. فَقَالَ: «يَا أَيُّهَا النَّاسُ، عَلَيْكُمْ مِنَ الأَعْمَالِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لا يَمَلُّ حَتَّى تَمَلُّوا، وَإِنَّ أَحَبَّ الأَعْمَالِ إِلَى اللَّهِ مَا دُووِمَ عَلَيْهِ وَإِنْ قَلَّ». وَكَانَ آلُ مُحَمَّدٍ ﷺ إِذَا عَمِلُوا عَمَلاً أَثْبَتُوهُ.

[البخاري: كتاب الأذان، باب صلاة الليل، رقم: ٧٣٠].

٢١٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ: أَنَّهُ سَمِعَ أَبَا سَلَمَةَ يُحَدِّثُ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ: أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: «أَدْوَمُهُ وَإِنْ قَلَّ».

[البخاري: كتاب الرقاق، باب القصد والمداومة على العمل، رقم: ٦٤٦٥].

٢١٧ ـ (٧٨٣) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ. قَالَ: سَأَلْتُ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ قَالَ: قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ، كَيْفَ كَانَ عَمَلُ رَسُولِ اللَّهِ ﷺ؟ هَلْ كَانَ يَخُصُّ شَيْئاً مِنَ الأَيَّامِ؟ قَالَتْ: لا، كَانَ عَمَلُهُ دِيمَةً. وَأَيُّكُمْ يَسْتَطِيعُ مَا كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَطِيعُ؟

[البخاري: كتاب الرقاق، باب القصد والمداومة على العمل، رقم: ٦٤٦٦].

٢١٨ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ: أَخْبَرَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ عَنْ عَائِشَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَحَبُّ الأَعْمَالِ إِلَى اللَّهِ تَعَالَى أَدْوَمُهَا وَإِنْ قَلَّ».

قَالَ: وَكَانَتْ عَائِشَةُ إِذَا عَمِلَتِ الْعَمَلَ لَزِمَتْهُ.

٣١ ـ بابُ أَمْرِ مَنْ نَعِسَ في صَلاتِهِ، أَوِ اسْتَعْجَمَ عليه القُرْآنُ أو الذِّكْرُ بأنْ يَرْقُدَ أو يَقْعُدَ حتى يَذْهَبَ عنه ذلك

٢١٩ ـ (٧٨٤) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ؛ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ. وَحَبْلٌ مَمْدُودٌ بَيْنَ سَارِيَتَيْنِ، فَقَالَ: «مَا هَذَا؟» قَالُوا: لِزَيْنَبَ تُصَلِّي، فَإِذَا كَسِلَتْ أَوْ فَتَرَتْ أَمْسَكَتْ بِهِ. فَقَالَ: «حُلُّوهُ، لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا كَسِلَ أَوْ فَتَرَ قَعَدَ».

وَفِي حَدِيثِ زُهَيْرٍ «فَلْيَقْعُدْ».

(...) Anas narrated that once, The Prophet "Allah's blessing and peace be upon him"...(and the rest of it is the same).

220-(785) Urwa Ibn Az-Zubair narrated that A'isha, the wife of The Prophet "Allah's blessing and peace be upon him" told him that once, Al-Hawla, daughter of Tuwait Ibn Habib Ibn Asad Ibn Abd Al-Uzza passed by her, while The Messenger of Allah "Allah's blessing and peace be upon him" was with her. I said to him: "This is Al-Hawla, daughter of Tuwait. They (the people) pretend that she (always stands for night supererogatory prayer and) never sleeps during the night". Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" commented disapprovingly: "She never sleeps during the night! Take (and do) from the deeds only what is in your capacity. By Allah! Allah never gets exhausted (from giving your rewards), even if you get exhausted (of doing deeds)".

221-(...) Hisham narrated: my father (Urwa Ibn Az-Zubair) told me that A'isha told: Once, The Messenger of Allah "Allah's blessing and peace be upon him" entered into me and there was a woman sitting with me. He asked: "Who is she?" I replied: "She is a woman, who always stands for prayer (at night) and she never sleeps". He said: "You should do only the deeds which are within your capacity. Indeed, Allah never gets tired (of giving rewards) even if you get tired (of doing good deeds). However, the (act of) religion which is dearer to Allah is that, which one does regularly". She was a woman from Banu Asad, according to the Hadith of Abu Usama.

222-(786) Hisham Ibn Urwa narrated from his father from A'isha that The Prophet "Allah's blessing and peace be upon him" said: "If anyone of you dozed during the prayer, he should lie down until the slumber is over. However, if anyone of you prayed while asleep, he would not know whether he asked forgiveness or insulted himself".

223-(787) Hammam Ibn Munabbih reported: This is what Abu Huraira narrated to us from (The Prophet) Muhammad "Allah's blessing and peace be upon him". (He mentioned many traditions, including the following): The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you got up and stood for (supererogatory) prayer at night, and was not able to recite The Quran fluently and did not know what he was saying (because of slumber),, he should lie down (and continue sleeping)".

(...) ـ وحدّثناه شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ... مِثْلَهُ.

[البخاري: كتاب التهجد، باب ما يكره من التشديد في العبادة، رقم: ١١٥٠].

٢٢٠ ـ (٧٨٥) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ. قَالا: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّ الْحَوْلاءَ بِنْتَ تُوَيْتِ بْنِ حَبِيبِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى مَرَّتْ بِهَا. وَعِنْدَهَا رَسُولُ اللَّهِ ﷺ. فَقُلْتُ: هَٰذِهِ الْحَوْلاءُ بِنْتُ تُوَيْتٍ. وَزَعَمُوا أَنَّهَا لا تَنَامُ اللَّيْلَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لا تَنَامُ اللَّيْلَ! خُذُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَوَاللَّهِ لا يَسْأَمُ اللَّهُ حَتَّى تَسْأَمُوا».

٢٢١ ـ (...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ ـ وَاللَّفْظُ لَهُ ـ حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ هِشَامٍ. قَالَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ؛ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ، وَعِنْدِي امْرَأَةٌ، فَقَالَ: «مَنْ هَٰذِهِ؟» فَقُلْتُ: امْرَأَةٌ. لا تَنَامُ، تُصَلِّي. قَالَ: «عَلَيْكُمْ مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَوَاللَّهِ لا يَمَلُّ اللَّهُ حَتَّى تَمَلُّوا»، وَكَانَ أَحَبَّ الدِّينِ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ.

وَفِي حَدِيثِ أَبِي أُسَامَةَ: أَنَّهَا امْرَأَةٌ مِنْ بَنِي أَسَدٍ.

٢٢٢ ـ (٧٨٦) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ. جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ـ وَاللَّفْظُ لَهُ ـ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا نَعَسَ أَحَدُكُمْ فِي الصَّلاةِ، فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّىٰ وَهُوَ نَاعِسٌ، لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسُبُّ نَفْسَهُ».

٢٢٣ ـ (٧٨٧) ـ وحدّثنا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ. قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا. وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ، فَاسْتَعْجَمَ الْقُرْآنُ عَلَىٰ لِسَانِهِ، فَلَمْ يَدْرِ مَا يَقُولُ، فَلْيَضْطَجِعْ».

[32] The virtues of The Holy Quran

[33] The command of reciting The Quran constantly, and it is undesirable to say: I forgot such-and-such a Verse, but it is permissible to say: I was made to forget it

224-(788) Hisham narrated from his father (Urwa) that A'isha reported: The Prophet "Allah's blessing and peace be upon him" heard a man reciting Quran at night, and he said: "May Allah bestow His Mercy upon him. No doubt, he made me remember such-and-such a Verse of such-and-such a Sura, which I dropped (from my memory)".

225-(...) Hisham narrated from his father that A'isha reported: The Prophet "Allah's blessing and peace be upon him" heard a man reciting Quran in the Mosque, and he said: "May Allah bestow His Mercy upon him. No doubt, he made me remember such-and-such a Verse, which I dropped (from my memory)".

226-(789) Abdullah Ibn Umar narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of the person who keeps The Quran is like the example of the person who has (some) hobbled camels: If he was attentive (in taking care of them constantly), he would keep them, and if he loosened the rope, they would flee away".

227-(...) A Hadith like that narrated by Malik, was narrated on the authority of Nafi from Ibn Umar from The Prophet "Allah's blessing and peace be upon him". In the narration of Musa Ibn Uqba, he (The Prophet) further said: "If The Quran holder stands (for supererogatory prayer) and recites it at night and by day, he surely will keep remembering it; and if he does not stand (for prayer and subsequently does not recite it), he surely will forget it".

228-(790) Abu Wa'il narrated from Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "How bad it is that anyone of them says: "I forgot such-and-such a Verse", (but he should rather say) "I was made to forget it". You should remember The Quran (by reciting it constantly), for it flees away from the breasts of men more than the camels flee away from their tying strings".

229-(...) Shaqiq narrated that Abdullah said: "Be constant on keeping those Mus'hafs (and perhaps he said The Quran), for it (The Quran) flees away from the breasts of men more than the camels escape from their hobbles". On the other hand, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you say: "I forgot such-and-such a Verse", for he was made to forget".

٣٢ ـ بابُ فَضَائِلِ القرآن وما يتعلَّقُ به

٣٣ ـ بابُ الأمْر بتَعَهُّدِ القُرْآن وكراهة قول: نَسِيتُ آية كذا، وجواز قول: أُنْسِيتُها

٢٢٤ ـ (٧٨٨) ـ حدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ سَمِعَ رَجُلاً يَقْرَأُ مِنَ اللَّيْلِ. فَقَالَ: «يَرْحَمُهُ اللَّهُ، لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا. آيَةً كُنْتُ أَسْقَطْتُهَا مِنْ سُورَةِ كَذَا وَكَذَا».

[البخاري: كتاب فضائل القرآن، باب نسيان القرآن...، رقم ٥٠٣٨].

٢٢٥ ـ (...) ـ وحدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدَةُ وَأَبو مُعَاوِيَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ النَّبِيُّ ﷺ يَسْتَمِعُ قِرَاءَةَ رَجُلٍ فِي الْمَسْجِدِ. فَقَالَ: «رَحِمَهُ اللَّهُ، لَقَدْ أَذْكَرَنِي آيَةً كُنْتُ أُنْسِيتُهَا».

٢٢٦ ـ (٧٨٩) ـ حدّثنا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ الإِبِلِ الْمُعَقَّلَةِ. إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ».

[البخاري: كتاب فضائل القرآن، باب استذكار القرآن وتعاهده، رقم: ٥٠٣١].

٢٢٧ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ. قَالُوا: حَدَّثَنَا يَحْيَى ـ وَهُوَ الْقَطَّانُ ـ (ح) وَحَدَّثَنَا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبو خَالِدٍ الأَحْمَرُ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ. (ح) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ ـ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ ـ (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنَا أَنَسٌ ـ يَعْنِي ابْنَ عِيَاضٍ ـ جَمِيعاً عَنْ مُوسَى بْنِ عُقْبَةَ. كُلُّ هَؤُلاءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ... بِمَعْنَى حَدِيثِ مَالِكٍ.

وَزَادَ فِي حَدِيثِ مُوسَى بْنِ عُقْبَةَ: «وَإِذَا قَامَ صَاحِبُ الْقُرْآنِ فَقَرَأَهُ بِاللَّيْلِ وَالنَّهَارِ ذَكَرَهُ. وَإِذَا لَمْ يَقُمْ بِهِ نَسِيَهُ».

٢٢٨ ـ (٧٩٠) ـ وحدّثنا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ ـ قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الآخَرَانِ: حَدَّثَنَا جَرِيرٌ ـ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بِئْسَمَا لأَحَدِهِمْ يَقُولُ: نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ، بَلْ هُوَ نُسِّيَ. اسْتَذْكِرُوا الْقُرْآنَ، فَلَهُوَ أَشَدُّ تَفَصِّياً مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ بِعُقُلِهَا».

[البخاري: كتاب فضائل القرآن، باب استذكار القرآن وتعاهده، رقم: ٥٠٣٢].

٢٢٩ ـ (...) ـ حدّثنا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَأَبو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى ـ وَاللَّفْظُ لَهُ ـ قَالَ: أَخْبَرَنَا أَبو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ. قَالَ: قَالَ عَبْدُ اللَّهِ: تَعَاهَدُوا هَذِهِ الْمَصَاحِفَ. وَرُبَّمَا قَالَ: الْقُرْآنَ. فَلَهُوَ أَشَدُّ تَفَصِّياً مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ مِنْ عُقُلِهِ.

قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لا يَقُلْ أَحَدُكُمْ: نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ، بَلْ هُوَ نُسِّيَ».

230-(...) Abdullah narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "What a miserable one it is who says: "I forgot such-and-such a Sura, and I forgot such-and-such a Verse", for he was made to forget".

231-(791) Abu Burda narrated from Abu Musa that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Refresh your minds constantly by (reciting) this Quran. By Him, in Whose hand the soul of Muhammad is! It is more apt to flee away than camels from their hobbles".

[34] It is desirable to recite Quran in a sweet voice

232-(792) Abu Huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has not listened to anything as He has listened to a Prophet reciting The Quran in a sweet voice".

(...) The same was narrated on the authority of Ibn Shihab, with the same chain of transmitters, and said here: "As He listens to a Prophet, reciting Quran in a sweet voice".

233-(...) Abu Salama narrated from Abu Huraira that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah has not listened to anything as He has listened to a Prophet having a charming voice, reciting The Quran loudly in a sweet voice".

(...) The same was narrated on the authority of Ibn Al-Had, with the same chain of transmitters, and he mentioned that The Messenger of Allah said, and did not mention that he heard from The Messenger of Allah.

234-(...) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has not listened to anything as He listens to a Prophet reciting The Quran loudly in a sweet voice".

(...) Abu Salama narrated from Abu Huraira from The Prophet "Allah's blessing and peace be upon him" through another chain of transmitters, the same Hadith as narrated by Yahya Ibn Abu Kathir, but Ibn Aiyub mentioned in his narration: "As He gives ear".

235-(793) Abdullah Ibn Buraida narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Abdullah Ibn Qais (or Al-Ash'ari) has been given (a voice as melodious in reciting The Quran as) an instrumental string of those of the family of (The Prophet) David".

236-(...) Abu Burda narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said to Abu Musa: "Had you seen me,

٢٣٠ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي عَبْدَةُ بْنُ أَبِي لُبَابَةَ، عَنْ شَقِيقِ بْنِ سَلَمَةَ. قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بِئْسَمَا لِلرَّجُلِ أَنْ يَقُولَ: نَسِيتُ سُورَةَ كَيْتَ وَكَيْتَ. أَوْ نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ، بَلْ هُوَ نُسِّيَ». [البخاري: كتاب فضائل القرآن، باب استذكار القرآن وتعاهده، رقم: ٥٠٣٢].

٢٣١ ـ (٧٩١) ـ حدّثنا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: «تَعَاهَدُوا هَذَا الْقُرْآنَ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَهُوَ أَشَدُّ تَفَلُّتاً مِنَ الإِبِلِ فِي عُقُلِهَا». وَلَفْظُ الْحَدِيثِ لِابْنِ بَرَّادٍ.
[البخاري: كتاب فضائل القرآن، باب استذكار القرآن وتعاهده، رقم: ٥٠٣٣].

٣٤ ـ بابُ اسْتِحْبَابِ تَحْسِينِ الصَّوْتِ بِالْقُرْآنِ

٢٣٢ ـ (٧٩٢) ـ حدّثني عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «مَا أَذِنَ اللَّهُ لِشَيْءٍ، مَا أَذِنَ لِنَبِيٍّ يَتَغَنَّى بِالْقُرْآنِ».
[البخاري: كتاب فضائل القرآن، باب من لم يتغن بالقرآن، رقم: ٥٠٢٤].

(...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ. (ح) وَحَدَّثَنِي يُونُسُ بْنُ عَبْدِ الأَعْلَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو. كِلاهُمَا عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ. قَالَ: «كَمَا يَأْذَنُ لِنَبِيٍّ يَتَغَنَّى بِالْقُرْآنِ».

٢٣٣ ـ (...) ـ حدّثني بِشْرُ بْنُ الْحَكَمِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ ـ وَهُوَ ابْنُ الْهَادِ ـ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا أَذِنَ اللَّهُ لِشَيْءٍ، مَا أَذِنَ لِنَبِيٍّ حَسَنِ الصَّوْتِ، يَتَغَنَّى بِالْقُرْآنِ، يَجْهَرُ بِهِ».
[البخاري: كتاب التوحيد، باب قول النبي ﷺ: «الماهر بالقرآن مع الكرام البررة»، رقم: ٧٥٤٤].

(...) ـ وحدّثني ابْنُ أَخِي ابْنِ وَهْبٍ: حَدَّثَنَا عَمِّي عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُ بْنُ مَالِكٍ وَحَيْوَةُ بْنُ شُرَيْحٍ، عَنِ ابْنِ الْهَادِ، بِهَذَا الإِسْنَادِ، مِثْلَهُ سَوَاءً. وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ. وَلَمْ يَقُلْ: سَمِعَ.

٢٣٤ ـ (...) ـ وحدّثنا الْحَكَمُ بْنُ مُوسَى، حَدَّثَنَا هِقْلٌ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَذِنَ اللَّهُ لِشَيْءٍ كَأَذَنِهِ لِنَبِيٍّ يَتَغَنَّى بِالْقُرْآنِ يَجْهَرُ بِهِ».

(...) ـ وحدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ. قَالُوا حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. مِثْلَ حَدِيثِ يَحْيَى بْنِ أَبِي كَثِيرٍ. غَيْرَ أَنَّ ابْنَ أَيُّوبَ قَالَ فِي رِوَايَتِهِ: «كَإِذْنِهِ».

٢٣٥ ـ (٧٩٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ حَدَّثَنَا أَبِي: حَدَّثَنَا مَالِكٌ ـ وَهُوَ ابْنُ مِغْوَلٍ ـ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ عَبْدَ اللَّهِ بْنَ قَيْسٍ، أَوِ الأَشْعَرِيَّ أُعْطِيَ مِزْمَاراً مِنْ مَزَامِيرِ آلِ دَاوُدَ».

٢٣٦ ـ (...) ـ وحدّثنا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا طَلْحَةُ، عَنْ أَبِي

while I was listening to your recitation (of The Quran) last night (you would have been happy). No doubt, you have been granted a (sweet voice as melodious as) an instrumental string of those of (The Prophet) David".

[35] The Prophet's recitation of the Sura of Al-Fath on the day of Meccan Conquest

237-(794) Abdullah Ibn Mughaffal narrated: On the day of the Conquest of Mecca, The Messenger of Allah "Allah's blessing and peace be upon him" recited the Sura of The Victory "Al-Fath" while proceeding on his mount, in a vibrant quivering tone.

238-(...) Mu'awiya Ibn Qurra narrated that Ibn Mughaffal said: "I saw The Messenger of Allah "Allah's blessing and peace be upon him" on the day of Meccan Conquest, riding his she-camel, reciting the Sura of Al-Fath". Ibn Mughaffal recited in a vibrant quivering tone (illustrating how The Prophet had recited it). Then Mu'awiya commented: "But for the people, I would have adopted what Ibn Mughaffal reported from The Prophet "Allah's blessing and peace be upon him" (concerning his recitation in a vibrant quivering tone)".

239-(...) The same was narrated on the authority of Shu'ba, with the same chain of transmitters. In the narration of Khalid Ibn Al-Harith, he said: "Riding a mount, proceeding while reciting the Sura of Al-Fath".

[36] The coming down of tranquility because of the recitation of Quran

240-(795) Al-Bara narrated: A man was reciting The Sura of The Cave while his horse was tied with two ropes beside him. A cloud came down and spread over that man. It kept on coming closer and closer to him until his horse started jumping (as if it got frightened by something). In the morning, the man came and told The Prophet "Allah's blessing and peace be upon him" of that. The Prophet "Allah's blessing and peace be upon him" said: "That was the tranquility which came down as a result of (the recitation of) The Holy Quran".

241-(...) Al-Bara narrated: Once, a man was reciting (the Sura of) The Cave "Al-Kahf" while in the house, there was a horse, which got startled. He looked and found a cloud, which spread over him. (In the morning) he mentioned that to The Prophet "Allah's blessing and peace be upon him", who said: "Keep on reciting O so-and-so! That was the tranquility, which came down because of (the recitation of) The Quran".

(...) Abu Ishaq narrated: I heard Al-Bara saying (and the rest is the same, but told that it (the horse) started jumping).

بُرْدَةَ، عَنْ أَبِي مُوسَىٰ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لأَبِي مُوسَىٰ «لَوْ رَأَيْتَنِي وَأَنَا أَسْتَمِعُ لِقِرَاءَتِكَ الْبَارِحَةَ، لَقَدْ أُوتِيتَ مِزْمَاراً مِنْ مَزَامِيرِ آلِ دَاوُدَ».

٣٥ ـ بابُ ذِكْرِ قراءة النبيّ ﷺ سُورَةَ الفَتْحِ يَوْمَ فَتْحِ مَكَّةَ

٢٣٧ ـ (٧٩٤) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَوَكِيعٌ، عَنْ شُعْبَةَ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ. قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ الْمُزَنِيَّ يَقُولُ: قَرَأَ النَّبِيُّ ﷺ عَامَ الْفَتْحِ، فِي مَسِيرٍ لَهُ، سُورَةَ الْفَتْحِ عَلَىٰ رَاحِلَتِهِ. فَرَجَّعَ فِي قِرَاءَتِهِ.

قَالَ مُعَاوِيَةُ: لَوْلا أَنِّي أَخَافُ أَنْ يَجْتَمِعَ عَلَيَّ النَّاسُ. لَحَكَيْتُ لَكُمْ قِرَاءَتَهُ.

[البخاري: كتاب المغازي، باب أين ركز النبي ﷺ الراية...، رقم: ٤٢٨١].

٢٣٨ ـ (...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ؛ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ. قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ، عَلَىٰ نَاقَتِهِ، يَقْرَأُ سُورَةَ الْفَتْحِ. قَالَ: فَقَرَأَ ابْنُ مُغَفَّلٍ وَرَجَّعَ، فَقَالَ مُعَاوِيَةُ: لَوْلا النَّاسُ لأَخَذْتُ لَكُمْ بِذٰلِكَ الَّذِي ذَكَرَهُ ابْنُ مُغَفَّلٍ، عَنِ النَّبِيِّ ﷺ.

٢٣٩ ـ (...) ـ وحدّثناه يَحْيَىٰ بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ. حَدَّثَنَا أَبِي. قَالا: حَدَّثَنَا شُعْبَةُ، بِهٰذَا الإِسْنَادِ... نَحْوَهُ.

وَفِي حَدِيثِ خَالِدِ بْنِ الْحَارِثِ قَالَ: عَلَىٰ رَاحِلَةٍ يَسِيرُ وَهُوَ يَقْرَأُ سُورَةَ الْفَتْحِ.

٣٦ ـ بابُ نُزُولِ السَّكِينَةِ لقراءَةِ القُرآنِ

٢٤٠ ـ (٧٩٥) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ: كَانَ رَجُلٌ يَقْرَأُ سُورَةَ الْكَهْفِ. وَعِنْدَهُ فَرَسٌ مَرْبُوطٌ بِشَطَنَيْنِ، فَتَغَشَّتْهُ سَحَابَةٌ، فَجَعَلَتْ تَدُورُ وَتَدْنُو. وَجَعَلَ فَرَسُهُ يَنْفِرُ مِنْهَا، فَلَمَّا أَصْبَحَ أَتَى النَّبِيَّ ﷺ، فَذَكَرَ ذٰلِكَ لَهُ. فَقَالَ: «تِلْكَ السَّكِينَةُ، تَنَزَّلَتْ لِلْقُرْآنِ».

[البخاري: كتاب فضائل القرآن، باب فضل الكهف، رقم: ٥٠١١].

٢٤١ ـ (...) ـ وحدّثنا ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ ـ وَاللَّفْظُ لِابْنِ الْمُثَنَّىٰ ـ قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ. قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: قَرَأَ رَجُلٌ الْكَهْفَ وَفِي الدَّارِ دَابَّةٌ، فَجَعَلَتْ تَنْفِرُ، فَنَظَرَ فَإِذَا ضَبَابَةٌ، أَوْ سَحَابَةٌ، قَدْ غَشِيَتْهُ. قَالَ: فَذَكَرَ ذٰلِكَ لِلنَّبِيِّ ﷺ. فَقَالَ: «اقْرَأْ فُلانُ! فَإِنَّهَا السَّكِينَةُ تَنَزَّلَتْ عِنْدَ الْقُرْآنِ، أَوْ تَنَزَّلَتْ لِلْقُرْآنِ».

[البخاري: كتاب المناقب، باب علامات النبوة في الإسلام، رقم: ٣٦١٤].

(...) ـ وحدّثنا ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ وَأَبُو دَاوُدَ. قَالا: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ. قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ... فَذَكَرَا نَحْوَهُ. غَيْرَ أَنَّهُمَا قَالا: تَنْفُرُ.

242-(796) Abu Sa'id Al-Khudri narrated that Usaid Ibn Hudair told that while he was reciting (The Quran) at night in his enclosure, his horse suddenly started jumping. When he recited again, the horse jumped. He recited again and the horse jumped as it did before. He (Usaid) said: "I was afraid that the horse might trample on (my son) Yahya (who was beside it). I stood to it (and looked towards the sky), and I saw something like a cloud having what seemed to be lamps, which disappeared and became invisible.

In the morning, I went to The Prophet "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! While I was reciting (The Quran) last night in my enclosure, my horse started jumping". The Messenger of Allah "Allah's blessing and peace be upon him" said: "You must have continued reciting, O Ibn Hudair!" I said: "I recited, but it jumped once again". The Messenger of Allah "Allah's blessing and peace be upon him" said: "You must have continued reciting, O Ibn Hudair!" I replied: "I got up (to see the matter), for my son Yahya was near the horse and I feared that it might trample on him. (so I looked towards the sky, and) I saw something like a cloud having what seemed to be lamps, which disappeared and became invisible". The Messenger of Allah "Allah's blessing and peace be upon him" said: "Those were Angels who came close to you for your voice. Had you kept on reciting (till dawn), they would have remained there till morning and people would have seen them as they would not have disappeared".

[37] The superiority of The Quran's keeper

243-(797) Abu Musa narrated: The Prophet "Allah's blessing and peace be upon him" said: "The example of a believer who recites the Quran is like a citron which tastes good and smells good. The example of a believer, who does not recite the Quran is like a date, which tastes good but has no smell. The example of a hypocrite who recites the Quran is like a basil, which smells good, but tastes bitter. The example of a hypocrite who does not recite the Quran is like a colocynth which tastes bitter and has no smell".

(...) The same was narrated on the authority of Quatada, with the same chain of transmitters, but in the narration of Hammam, he replaced the word "hypocrite" with the word "wicked person".

[38] The superiority of the one who keeps and recites The Quran competently, and the one who staggers in reciting it

244-(798) A'isha narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: **"The one, who recites The Quran competently will be (admitted in Paradise) with the honourable,**

٢٤٢ ـ (٧٩٦) ـ وحدّثني حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ وَحَجَّاجُ بْنُ الشَّاعِرِ ـ وَتَقَارَبَا فِي اللَّفْظِ ـ قَالا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي: حَدَّثَنَا يَزِيدُ بْنُ الْهَادِ: أَنَّ عَبْدَ اللَّهِ بْنَ خَبَّابٍ حَدَّثَهُ: أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ حَدَّثَهُ: أَنَّ أُسَيْدَ بْنَ حُضَيْرٍ، بَيْنَمَا هُوَ ـ لَيْلَةً ـ يَقْرَأُ فِي مِرْبَدِهِ. إِذْ جَالَتْ فَرَسُهُ، فَقَرَأَ، ثُمَّ جَالَتْ أُخْرَىٰ، فَقَرَأَ، ثُمَّ جَالَتْ أَيْضاً. قَالَ أُسَيْدٌ: فَخَشِيتُ أَنْ تَطَأَ يَحْيَىٰ، فَقُمْتُ إِلَيْهَا، فَإِذَا مِثْلُ الظُّلَّةِ فَوْقَ رَأْسِي، فِيهَا أَمْثَالُ السُّرُجِ. عَرَجَتْ فِي الْجَوِّ حَتَّى مَا أَرَاهَا. قَالَ: فَغَدَوْتُ عَلَىٰ رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، بَيْنَمَا أَنَا الْبَارِحَةَ مِنْ جَوْفِ اللَّيْلِ أَقْرَأُ فِي مِرْبَدِي إِذْ جَالَتْ فَرَسِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَإِ ابْنَ حُضَيْرٍ» قَالَ: فَقَرَأْتُ، ثُمَّ جَالَتْ أَيْضاً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَإِ ابْنَ حُضَيْرٍ» قَالَ: فَقَرَأْتُ، ثُمَّ جَالَتْ أَيْضاً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَإِ ابْنَ حُضَيْرٍ» قَالَ: فَانْصَرَفْتُ، وَكَانَ يَحْيَىٰ قَرِيباً مِنْهَا. خَشِيتُ أَنْ تَطَأَهُ. فَرَأَيْتُ مِثْلَ الظُّلَّةِ. فِيهَا أَمْثَالُ السُّرُجِ. عَرَجَتْ فِي الْجَوِّ حَتَّى مَا أَرَاهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «تِلْكَ الْمَلائِكَةُ كَانَتْ تَسْتَمِعُ لَكَ. وَلَوْ قَرَأْتَ لأَصْبَحَتْ يَرَاهَا النَّاسُ. مَا تَسْتَتِرُ مِنْهُمْ».

٣٧ ـ بابُ فَضِيلَةِ حَافِظِ القُرْآنِ

٢٤٣ ـ (٧٩٧) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ، كِلاهُمَا عَنْ أَبِي عَوَانَةَ. قَالَ قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ أَبِي مُوسَىٰ الأَشْعَرِيِّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الأُتْرُجَّةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لا يَقْرَأُ الْقُرْآنَ مَثَلُ التَّمْرَةِ، لاَ رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الرَّيْحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ، لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ».

[البخاري: كتاب فضائل القرآن، باب فضل القرآن على سائر الكلام، رقم: ٥٠٢٠].

(...) ـ وحدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، كِلاهُمَا عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ هَمَّامٍ: بَدَلَ «الْمُنَافِقِ»، «الْفَاجِرِ».

٣٨ ـ بابُ فَضْلِ المَاهِرِ بالقرآن والذي يَتَتَعْتَعُ فيه

٢٤٤ ـ (٧٩٨) ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ، جَمِيعاً عَنْ أَبِي عَوَانَةَ. قَالَ ابْنُ عُبَيْدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ

upright and pious angels; and the one, who recites The Quran and falters in it, as he finds it difficult for him, will have a double reward".

(...) The same was narrated on the authority of Quatada, with the same chain of transmitters. In the narration of Waki, he (The Prophet) said: "And he, who recites (Quran) and finds it difficult, will have a double reward".

[39] Reciting The Quran is preferable by the one who is more skilled and competent, and it is desirable for the reciter to be more proficient than the one before whom The Quran is recited

245-(799) Anas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said to Ubai: "My Lord ordered me to recite The Quran before you". Ubai asked: "Did Allah mention me by name to you?" he (The Prophet) said: "(Yes) Allah mentioned you by name to me". Upon this, he (Ubai) started weeping.

246-(...) Anas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said to Ubai: "My Lord ordered me to recite to you (His saying): "Those who reject (Truth), among the People of the Book and among the Polytheists, were not going to depart (from their ways) until there should come to them Clear Evidence"". Ubai asked: "Did Allah mention me to you by name?" he (The Prophet) said: "Yes". Upon this, he (Ubai) started weeping.

(...) Quatada narrated: I heard Anas saying: The Messenger of Allah "Allah's blessing and peace be upon him" said to Ubai (Ibn Ka'b, and the rest is the same).

[40] The excellence of listening to The Quran, and requiring the one who keeps it (by heart), to recite it in order that one would listen to it, and what about weeping and considering during recitation

247-(800) Abdullah (Ibn Mas'ud) narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Recite The Quran to me". I asked: "O Messenger of Allah! Would I recite to you though on you it has been Divinely revealed?" he replied: "I like to listen to it from anyone other than me". I started reciting the Sura of Women, until I came to Allah's saying: "How then if we brought from each people a witness, and we brought thee as a witness against these people" (Women 41), I lifted my head, (or somebody sitting by my side touched my side and I lifted my head) and found his (The Prophet's) tears flowing.

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, and added in this narration: The Messenger of

الْبَرَرَةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ، وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ».

[البخاري: كتاب التفسير، باب سورة عبس، رقم: ٤٩٣٧].

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ. كِلاهُمَا عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ. وَقَالَ فِي حَدِيثِ وَكِيعٍ: «وَالَّذِي يَقْرَأُ وَهُوَ يَشْتَدُّ عَلَيْهِ لَهُ أَجْرَانِ».

٣٩ ـ بابُ اسْتِحْبَابِ قِرَاءَةِ القُرآن على أَهْلِ الفَضْلِ والحُذَّاق فيه وإن كان القارىءُ أَفْضَلَ مِنَ المَقْرُوءِ عليه

٢٤٥ ـ (٧٩٩) ـ حدّثنا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لأُبَيٍّ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ» قَالَ: آللَّهُ سَمَّانِي لَكَ؟ قَالَ: «اللَّهُ سَمَّاكَ لِي» قَالَ: فَجَعَلَ أُبَيٌّ يَبْكِي.

[البخاري: كتاب التفسير، باب سورة: ﴿لم يكن﴾، رقم: ٤٩٦٠].

٢٤٦ ـ (...) ـ حدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لأُبَيِّ بْنِ كَعْبٍ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ: ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾ [البينة: ١]» قَالَ: وَسَمَّانِي لَكَ؟ قَالَ: «نَعَمْ» قَالَ: فَبَكَى.

[البخاري: كتاب مناقب الأنصار، باب مناقب أُبيّ بن كعب، رقم: ٣٨٠٩].

(...) ـ حدّثنا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ، يَعْنِي ابْنَ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ. قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ لأُبَيٍّ... بِمِثْلِهِ.

٤٠ ـ بابُ فَضْلِ اسْتِمَاعِ القُرْآنِ، وطَلَبِ القراءة من حَافِظِهِ للاستماع، والبُكَاءِ عند القراءة والتَّدَبُّر

٢٤٧ ـ (٨٠٠) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنْ حَفْصٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «اقْرَأْ عَلَيَّ الْقُرْآنَ» قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَقْرَأُ عَلَيْكَ، وَعَلَيْكَ أُنْزِلَ؟ قَالَ: «إِنِّي أَشْتَهِي أَنْ أَسْمَعَهُ مِنْ غَيْرِي» فَقَرَأْتُ النِّسَاءَ، حَتَّى إِذَا بَلَغْتُ: ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ﴿٤١﴾﴾ [النساء: ٤١] رَفَعْتُ رَأْسِي ـ أَوْ غَمَزَنِي رَجُلٌ إِلَى جَنْبِي فَرَفَعْتُ رَأْسِي ـ فَرَأَيْتُ دُمُوعَهُ تَسِيلُ.

[البخاري: كتاب فضائل القرآن، باب من أحب أن يستمع القرآن من غيره، رقم: ٥٠٤٩].

(...) ـ حدّثنا هَنَّادُ بْنُ السَّرِيِّ وَمِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، جَمِيعاً عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ.

Allah "Allah's blessing and peace be upon him" said to me while he was on the pulpit: "Recite (The Quran) before me".

248-(...) Ibrahim narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to Abdullah Ibn Mas'ud: "Recite The Quran to me". He asked: "How would I recite it to you though on you it has been Divinely revealed?" he replied: "I wish to listen to it from anyone other than me". He recited from the beginning of the Sura of Women, until he came to Allah's saying: "How then if we brought from each people a witness, and we brought thee as a witness against these people" (Women 41), whereupon he (The Prophet) started weeping.

Mis'ar narrated: Ma'n told me from Ja'far Ibn Amr Ibn Huraith from his father from Ibn Mas'ud that The Messenger of Allah "Allah's blessing and peace be upon him" also said: "(I have been) a witness to them as long as I lived among them (or I had been among them)". (Mis'ar doubted).

249-(801) Alqama narrated that Abdullah (Ibn Mas'ud) said: I was in Hims when somebody said to me: "Recite (The Quran) before us". I recited The Sura of Yusuf. A man objected: "It was not revealed as such". I replied: "I recited it as such before The Prophet "Allah's blessing and peace be upon him" who agreeably said: "It is well-done"." Then, while I was talking to him, I observed the smell of the wine in his mouth. I said: "Do you tell lies regarding Allah's Book, and, at the same time, drink the wine? Do not leave until you should be lashed". I lashed him according to the legal punishment required in this violation.

(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, and in the narration of Abu Mu'awiya, there is no mention of "He (The Prophet) said to me: "It is well-done"".

[41] The excellence of reciting The Quran in the prayer, and learning it

250-(802) Abu Salih narrated from Abu Huraira that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Would anyone of you like, when he returns home, to find three huge fat pregnant she-camels?" we replied in the affirmative. Upon this, he said: "Then, three Verses (of The Quran) which one would recite in his prayer is better for him than three great fat pregnant she-camels".

251-(803) Uqba Ibn Amer narrated: While we were sitting at (the area of) Suffa (in the mosque), The Messenger of Allah "Allah's blessing and peace be upon him" came out and asked us: "Who of you would like to go every morning to But'han or Aqiq (two valleys in Medina), and bring two she-camels of great humps, without committing any sin, or severing any

وَزَادَ هَنَّادٌ فِي رِوَايَتِهِ: قَالَ لِي رَسُولُ اللَّهِ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ: «اقْرَأْ عَلَيَّ».

٢٤٨ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي مِسْعَرٌ. وَقَالَ أَبُو كُرَيْبٍ: عَنْ مِسْعَرٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ. قَالَ: قَالَ النَّبِيُّ ﷺ لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ: «اقْرَأْ عَلَيَّ» قَالَ: أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟ قَالَ: «إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي» قَالَ: فَقَرَأَ عَلَيْهِ مِنْ أَوَّلِ سُورَةِ النِّسَاءِ إِلَى قَوْلِهِ: ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ﴿٤١﴾﴾ [النساء: ٤١] فَبَكَى.

قَالَ مِسْعَرٌ: فَحَدَّثَنِي مَعْنٌ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ، عَنِ ابْنِ مَسْعُودٍ. قَالَ: قَالَ النَّبِيُّ ﷺ: «شَهِيداً عَلَيْهِمْ مَا دُمْتُ فِيهِمْ، أَوْ مَا كُنْتُ فِيهِمْ». شَكَّ مِسْعَرٌ..

٢٤٩ ـ (٨٠١) ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ. قَالَ: كُنْتُ بِحِمْصَ. فَقَالَ لِي بَعْضُ الْقَوْمِ: اقْرَأْ عَلَيْنَا. فَقَرَأْتُ عَلَيْهِمْ سُورَةَ يُوسُفَ. قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: وَاللَّهِ، مَا هَكَذَا أُنْزِلَتْ. قَالَ: قُلْتُ: وَيْحَكَ، وَاللَّهِ، لَقَدْ قَرَأْتُهَا عَلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ لِي: «أَحْسَنْتَ».

فَبَيْنَمَا أَنَا أُكَلِّمُهُ إِذْ وَجَدْتُ مِنْهُ رِيحَ الْخَمْرِ. قَالَ: فَقُلْتُ: أَتَشْرَبُ الْخَمْرَ وَتُكَذِّبُ بِالْكِتَابِ؟ لا تَبْرَحُ حَتَّى أَجْلِدَكَ. قَالَ: فَجَلَدْتُهُ الْحَدَّ.

[البخاري: كتاب فضائل القرآن، باب القراء من أصحاب النبي ﷺ، رقم: ٥٠٠١].

(...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ. قَالا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، جَمِيعاً عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ.

وَلَيْسَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ: فَقَالَ لِي: «أَحْسَنْتَ».

٤١ ـ باب فَضْلِ قِرَاءَةِ الْقُرْآنِ فِي الصَّلاةِ وَتَعَلُّمِهِ

٢٥٠ ـ (٨٠٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشَجُّ. قَالا: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُحِبُّ أَحَدُكُمْ إِذَا رَجَعَ إِلَى أَهْلِهِ أَنْ يَجِدَ فِيهِ ثَلاثَ خَلِفَاتٍ عِظَامٍ سِمَانٍ؟» قُلْنَا: نَعَمْ. قَالَ: «فَثَلاثُ آيَاتٍ يَقْرَأُ بِهِنَّ أَحَدُكُمْ فِي صَلاتِهِ، خَيْرٌ لَهُ مِنْ ثَلاثِ خَلِفَاتٍ عِظَامٍ سِمَانٍ».

٢٥١ ـ (٨٠٣) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ مُوسَى بْنِ عُلَيٍّ. قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ عُقْبَةَ بْنِ عَامِرٍ. قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي الصُّفَّةِ. فَقَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يَغْدُوَ كُلَّ يَوْمٍ إِلَى بُطْحَانَ، أَوْ إِلَى الْعَقِيقِ،

relation with kith and kin?" we replied: "O Messenger of Allah! All of us would like to do so". He said: "Wouldn't anyone of you go to the mosque, and either teach (others) or recite two Verses of The Book of Allah "Hallowed and Exalted be He"? That would be better for him than two she-camels (of great humps), (and teaching or reciting) three (Verses) is better for him than having three (she-camels), (and teaching or reciting) four (Verses) is better for him than four (she-camels), and (that applies to whatever Verses with) their number of camels".

[42] The excellence of reciting The Quran and the Sura of Heifer

252-(804) Abu Umama Al-Bahili narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Recite The Quran, for it would come on The Day of Judgement as an interceder for its holders. Recite the two bright flourishing Suras, i.e. the Suras of the Heifer "Al-Baqara" and Al Imran, for they would come on The Day of Judgement as two clouds or shades, or as two flocks of birds in rows, (spreading their wings in the sky), pushing away from their reciters (both the Hell and its keepers). Recite the Sura of the Heifer "Al-Baqara", for reciting it is a (source of) blessing, and leaving it is a (source of) misery, and the magicians could not face it".

(...) The same was narrated on the authority of Mu'awiya, with the same chain of transmitters.

253-(805) An-Nawwas Ibn Sam'an narrated that he heard from his father that The Prophet "Allah's blessing and peace be upon him" said: "On the Day of Judgement, the Quran and those who were well aware of (and acted upon) it will be brought with the Suras of the Heifer "Al-Baqara" and Al Imran in the lead". The Messenger of Allah "Allah's blessing and peace be upon him" made a similitude between them and three elements, which I never forgot. He (The Prophet) likened them to two clouds, or two black shades with light between them, or two flocks of birds in rows, (spreading their wings in the sky), defending their reciter.

[43] The excellence of the Opening Sura of "Al-Fatiha", the concluding Verses of the Sura of the Heifer "Al-Baqara", and the exhortation to recite its last two Verses

254-(806) Ibn Abbas narrated that while Gabriel was sitting with The Prophet "Allah's blessing and peace be upon him", he heard a creaking sound above him. He raised his head and said: "This is a gate, opened in the heaven today which had never been opened before". Then an angel came down from it (that gate), whereupon he said: "This is an angel

فَيَأْتِي مِنْهُ بِنَاقَتَيْنِ كَوْمَاوَيْنِ، فِي غَيْرِ إِثْمٍ وَلا قَطْعِ رَحِمٍ؟» فَقُلْنَا: يَا رَسُولَ اللَّهِ، نُحِبُّ ذَلِكَ. قَالَ: «أَفَلا يَغْدُو أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمُ، أَوْ يَقْرَأُ، آيَتَيْنِ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ، وَثَلاثٌ، خَيْرٌ لَهُ مِنْ ثَلاثٍ، وَأَرْبَعٌ خَيْرٌ لَهُ مِنْ أَرْبَعٍ. وَمِنْ أَعْدَادِهِنَّ مِنَ الإِبِلِ؟».

٤٢ ـ باب فَضْلِ قراءَةِ القرآن وسورة البقرة

٢٥٢ ـ (٨٠٤) ـ حدّثني الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ ـ وَهُوَ الرَّبِيعُ بْنُ نَافِعٍ ـ: حَدَّثَنَا مُعَاوِيَةُ ـ يَعْنِي ابْنَ سَلاَّمٍ ـ عَنْ زَيْدٍ: أَنَّهُ سَمِعَ أَبَا سَلاَّمٍ يَقُولُ: حَدَّثَنِي أَبُو أُمَامَةَ الْبَاهِلِيُّ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اقْرَؤُوا الْقُرْآنَ، فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعاً لأَصْحَابِهِ. اقْرَؤُوا الزَّهْرَاوَيْنِ: الْبَقَرَةَ وَسُورَةَ آلِ عِمْرَانَ، فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ، أَوْ كَأَنَّهُمَا غَيَايَتَانِ، أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ. تُحَاجَّانِ عَنْ أَصْحَابِهِمَا. اقْرَؤُوا سُورَةَ الْبَقَرَةِ، فَإِنَّ أَخْذَهَا بَرَكَةٌ، وَتَرْكَهَا حَسْرَةٌ، وَلا تَسْتَطِيعُهَا الْبَطَلَةُ».

قَالَ مُعَاوِيَةُ: بَلَغَنِي أَنَّ الْبَطَلَةَ السَّحَرَةُ.

(...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى ـ يَعْنِي ابْنَ حَسَّانَ ـ: حَدَّثَنَا مُعَاوِيَةُ، بِهَذَا الإِسْنَادِ... مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: «وَكَأَنَّهُمَا» فِي كِلَيْهِمَا. وَلَمْ يَذْكُرْ قَوْلَ مُعَاوِيَةَ: بَلَغَنِي.

٢٥٣ ـ (٨٠٥) ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ مُهَاجِرٍ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْجُرَشِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ. قَالَ: سَمِعْتُ النَّوَّاسَ بْنَ سَمْعَانَ الْكِلابِيَّ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يُؤْتَى بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ وَأَهْلِهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ. تَقْدُمُهُ سُورَةُ الْبَقَرَةِ وَآلِ عِمْرَانَ» وَضَرَبَ لَهُمَا رَسُولُ اللَّهِ ﷺ ثَلاثَةَ أَمْثَالٍ. مَا نَسِيتُهُنَّ بَعْدُ. قَالَ: «كَأَنَّهُمَا غَمَامَتَانِ، أَوْ ظُلَّتَانِ سَوْدَاوَانِ. بَيْنَهُمَا شَرْقٌ. أَوْ كَأَنَّهُمَا حِزْقَانِ مِنْ طَيْرٍ صَوَافَّ، تُحَاجَّانِ عَنْ صَاحِبِهِمَا».

٤٣ ـ باب فَضْلِ الفاتحة وخواتيم سورة البقرة، والحَثِّ على قراءة الآيتين من آخر البقرة

٢٥٤ ـ (٨٠٦) ـ حدّثنا حَسَنُ بْنُ الرَّبِيعِ وَأَحْمَدُ بْنُ جَوَّاسٍ الْحَنَفِيُّ. قَالا: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ عَمَّارِ بْنِ رُزَيْقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: بَيْنَمَا جِبْرِيلُ قَاعِدٌ عِنْدَ النَّبِيِّ ﷺ، سَمِعَ نَقِيضاً مِنْ فَوْقِهِ، فَرَفَعَ رَأْسَهُ. فَقَالَ:

coming down to the earth, who had never come down before". He greeted and said: "Have the glad tidings of two lights granted to you, which had not been granted to any prophet before you: The Opening (Sura) of The Book, and the concluding verses of the Sura of the Heifer "Al-Baqara", from which you will never recite a letter except that you will be given (a reward) for it".

255-(807) Abd Ar-Rahman Ibn Yazid narrated: Once, I met Abu Mas'ud at the House (of Ka'ba), and said to him: "(Tell me) that Hadith, reported to me on your authority, concerning the (last) two Verses of the Sura of Al-Baqara". He replied: "Well. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever recited the last two Verses of the Sura of Al-Baqara at night, they would suffice him"".

(...) The same was narrated on the authority of Mansur, with the same chain of transmitters.

256-(808) Abd Ar-Rahman Ibn Yazid narrated from Alqama Ibn Qais from Abu Mas'ud Al-Ansari that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever recited the last two Verses of the Sura of Al-Baqara at night, they would suffice him (in pushing evil away from him)". Abd Ar-Rahman said: Later, I met Abu Mas'ud while he was circumambulating the House (of Ka'ba), and asked him about that (Hadith). He narrated to me from The Prophet "Allah's blessing and peace be upon him".

(...) The same was narrated on the authority of Al-A'mash, from Ibrahim, from Alqama and Abd Ar-Rahman Ibn Yazid, from Abu Mas'ud, from The Prophet "Allah's blessing and peace be upon him".

(...) The same was narrated on the authority of Al-A'mash, from Ibrahim, from Abd Ar-Rahman Ibn Yazid, from Abu Mas'ud, from The Prophet "Allah's blessing and peace be upon him".

[44] The excellence of the Sura of the Cave and of the Throne Verse

257-(809) Abu Ad-Darda narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kept (by heart) the ten Verses from the beginning of the Sura of the Cave "Al-Kahf", would be saved from (the evil affliction of) Ad-Dajjal".

(...) The same was narrated on the authority of Quatada, with the same chain of transmitters. Shu'ba mentioned in his narration: "At the end of the Sura of the Cave", but Hammam mentioned in his narration: "From the beginning of the Sura of the Cave", as Hisham mentioned.

هَذَا بَابٌ مِنَ السَّمَاءِ فُتِحَ الْيَوْمَ، لَمْ يُفْتَحْ قَطُّ إِلا الْيَوْمَ. فَنَزَلَ مِنْهُ مَلَكٌ. فَقَالَ: هَذَا مَلَكٌ نَزَلَ إِلَى الأَرْضِ. لَمْ يَنْزِلْ قَطُّ إِلا الْيَوْمَ. فَسَلَّمَ وَقَالَ: أَبْشِرْ بِنُورَيْنِ أُوتِيتَهُمَا لَمْ يُؤْتَهُمَا نَبِيٌّ قَبْلَكَ. فَاتِحَةُ الْكِتَابِ وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ. لَنْ تَقْرَأَ بِحَرْفٍ مِنْهُمَا إِلا أُعْطِيتَهُ.

٢٥٥ ـ (٨٠٧) ـ وحدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَنْصُورٌ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ؛ قَالَ: لَقِيتُ أَبَا مَسْعُودٍ عِنْدَ الْبَيْتِ. فَقُلْتُ: حَدِيثٌ بَلَغَنِي عَنْكَ فِي الآيَتَيْنِ فِي سُورَةِ الْبَقَرَةِ. فَقَالَ: نَعَمْ. قَالَ رَسُولُ اللَّهِ ﷺ: «الآيَتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، مَنْ قَرَأَهُمَا فِي لَيْلَةٍ، كَفَتَاهُ».

[البخاري: كتاب فضائل القرآن، باب فضل سورة البقرة، رقم: ٥٠٠٨].

(...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ. كِلاهُمَا عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ.

٢٥٦ ـ (٨٠٨) ـ حدّثنا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَلْقَمَةَ بْنِ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ هَاتَيْنِ الآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، فِي لَيْلَةٍ، كَفَتَاهُ».

قَالَ عَبْدُ الرَّحْمَنِ: فَلَقِيتُ أَبَا مَسْعُودٍ، وَهُوَ يَطُوفُ بِالْبَيْتِ. فَسَأَلْتُهُ، فَحَدَّثَنِي بِهِ عَنِ النَّبِيِّ ﷺ.

(...) ـ وحدّثني عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى ـ يَعْنِي ابْنَ يُونُسَ ـ (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. جَمِيعاً عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَعَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ... عَنِ النَّبِيِّ ﷺ... مِثْلَهُ.

وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ ﷺ... مِثْلَهُ.

٤٤ ـ باب فَضْلِ سُورَةِ الكهف وآية الكرسيّ

٢٥٧ ـ (٨٠٩) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْغَطَفَانِيِّ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ، عَنْ أَبِي الدَّرْدَاءِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ، عُصِمَ مِنَ الدَّجَّالِ».

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا هَمَّامٌ. جَمِيعاً عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ.

قَالَ شُعْبَةُ: مِنْ آخِرِ الْكَهْفِ. وَقَالَ هَمَّامٌ: مِنْ أَوَّلِ الْكَهْفِ. كَمَا قَالَ هِشَامٌ.

258-(810) Ubai Ibn Ka'b narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Al-Mundhir! (Ubai's nickname) Do you know which Verse of Allah's Book you have is greater?" I replied: "Allah and His Messenger know best". He asked once again: "O Abu Al-Mundhir! Do you know which Verse of Allah's Book you have is greater?" I replied: "(Allah's saying): " Allah! there is no god but He, the living, the self subsisting, eternal"".

He (The Prophet) patted on my chest and said: "Let the (religious) knowledge be (a source of) happiness for you, O Abu Al-Mundhir!"

[45] The merit of reciting "Say: He is Allah, The One and Only"

259-(811) Abu Ad-Darda narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Couldn't anyone of you be able to recite one-third of The Quran in one night?" they asked: "How could we recite one-third of The Quran (in one night)?" he said: "(The Sura which begins with Allah's saying) "Say: He is Allah, The One and Only" is equal to one-third of The Quran (in reward)".

260-(...) The same was narrated on the authority of Quatada, with the same chain of transmitters, and in this narration, The Prophet "Allah's blessing and peace be upon him" said: "Allah divided The Quran into three parts, and made (the Sura of) "Say: He is Allah, The One and Only" one of those (three) parts (in reward)".

261-(812) Abu Hazim narrated from Abu Huraira that once, The Messenger of Allah "Allah's blessing and peace be upon him" said (addressing his companions): "Assemble, for I'm going to recite to you one-third of The Quran". Whoever could join there, gathered and then, The Prophet of Allah "Allah's blessing and peace be upon him" came out and recited: "Say: He is Allah, The One and Only". Then, he went in. we said to one another: "We see that it is a news item, which came to him from the Heaven and it is that which caused him to go in". then, The Prophet "Allah's blessing and peace be upon him" came out and said: "I said to you that I would recite to you one-third of The Quran; and it ("Say: He is Allah, The One and Only") is equal to one-third of The Quran".

262-(...) Abu Huraira narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" came out to us and said: "I'm going to recite before you one-third of The Quran". Then, he recited: "Say: He is Allah, The One and Only; Allah, The Eternal" to the end of the Sura.

263-(813) A'isha narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent a man leading a certain expedition. He used

٢٥٨ ـ (٨١٠) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي السَّلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ الأَنْصَارِيِّ، عَنْ أُبَيِّ بْنِ كَعْبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا الْمُنْذِرِ، أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «يَا أَبَا الْمُنْذِرِ، أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟» قَالَ: قُلْتُ: ﴿اللَّهُ لا إِلَهَ إِلا هُوَ الْحَيُّ الْقَيُّومُ﴾. قَالَ: فَضَرَبَ فِي صَدْرِي وَقَالَ: «وَاللَّهِ، لِيَهْنِكَ الْعِلْمُ أَبَا الْمُنْذِرِ».

٤٥ ـ بابُ فَضْلِ قِرَاءَةِ: ﴿قل هو اللَّهُ أحد﴾

٢٥٩ ـ (٨١١) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ فِي لَيْلَةٍ ثُلُثَ الْقُرْآنِ؟» قَالُوا: وَكَيْفَ يَقْرَأُ ثُلُثَ الْقُرْآنِ؟ قَالَ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ تَعْدِلُ ثُلُثَ الْقُرْآنِ».

٢٦٠ ـ (...) ـ وحدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ الْعَطَّارُ. جَمِيعاً عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ. وَفِي حَدِيثِهِمَا مِنْ قَوْلِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ جَزَّأَ الْقُرْآنَ ثَلاثَةَ أَجْزَاءٍ، فَجَعَلَ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ جُزْءاً مِنْ أَجْزَاءِ الْقُرْآنِ».

٢٦١ ـ (٨١٢) ـ وحدّثني مُحَمَّدُ بْنُ حَاتِمٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ. جَمِيعاً عَنْ يَحْيَى. قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ: حَدَّثَنَا أَبُو حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «احْشُدُوا، فَإِنِّي سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ» فَحَشَدَ مَنْ حَشَدَ. ثُمَّ خَرَجَ نَبِيُّ اللَّهِ ﷺ فَقَرَأَ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. ثُمَّ دَخَلَ. فَقَالَ بَعْضُنَا لِبَعْضٍ: إِنِّي أُرَى هَذَا خَبَرٌ جَاءَهُ مِنَ السَّمَاءِ، فَذَاكَ الَّذِي أَدْخَلَهُ، ثُمَّ خَرَجَ نَبِيُّ اللَّهِ ﷺ فَقَالَ: «إِنِّي قُلْتُ لَكُمْ: سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ، أَلا إِنَّهَا تَعْدِلُ ثُلُثَ الْقُرْآنِ».

٢٦٢ ـ (...) ـ وحدّثنا وَاصِلُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ بَشِيرٍ أَبِي إِسْمَاعِيلَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ» فَقَرَأَ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ﴾ حَتَّى خَتَمَهَا.

٢٦٣ ـ (٨١٣) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهْبٍ: حَدَّثَنَا عَمِّي عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي هِلالٍ: أَنَّ أَبَا الرِّجَالِ مُحَمَّدَ بْنَ

to (lead the prayer and) recite to his companions during their Prayer, ending (his recitation) with: "Say: He is Allah, the One and Only". When they returned, they mentioned that to the Messenger of Allah "Allah's blessing and peace be upon him", who said to them: "ask him why he had used to do so". So they did, and he replied: "Indeed, it is an attribute of (Allah) The Most Gracious, so I like to recite it". The Messenger of Allah "Allah's blessing and peace be upon him" commented: "Tell him that Allah loves him".

[46] The merit of reciting the last two Suras of seeking refuge

264-(814) Uqba Ibn Amer narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What wonderful Verses were sent down today, the like of which has never been seen! (They are): "Say: I seek refuge with The Lord of the daybreak" (to the end of the Sura) and: "Say: I seek refuge with The Lord of men" (to the end of the Sura)".

265-(...) Uqba Ibn Amer narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Tonight, some Verses were sent down to me, the like of which has never been seen. They are the two last Suras of seeking refuge (with Allah from any evil thing)".

(...) The same was narrated on the authority of Isma'il, with the same chain of transmitters. In the narration of Abu Usama, he mentioned: (It was narrated) from Uqba Ibn Amer Al-Juhani, one of the chiefs among the companions of Muhammad "Allah's blessing and peace be upon him".

[47] The superiority of the one who acts upon (the principles of) The Quran, teaches it (to others), learns its rules and judgements, acts upon them and then teaches them

266-(815) Salim narrated from Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no (justifiable) Envy except in two cases: one who is given (knowledge of) The Quran by Allah, and he (stands for prayer and) recites it at night and by day (and acts upon it), and one, who is given wealth by Allah, which he spends during the night and the day (in Allah's cause)".

267-(...) Salim narrated from Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no (justifiable) Envy except in two cases: one who was given (knowledge of) this Book (i.e. The Quran) by Allah, and he (stood for prayer and) recited it at night and by day (and acted upon it), and one, who was given wealth by Allah, which he spent during the night and the day (in Allah's cause)".

عَبْدِ الرَّحْمٰنِ؛ حَدَّثَهُ، عَنْ أُمِّهِ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ ـ وَكَانَتْ فِي حَجْرِ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ ـ عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ رَجُلاً عَلَىٰ سَرِيَّةٍ. وَكَانَ يَقْرَأُ لأَصْحَابِهِ فِي صَلاَتِهِمْ فَيَخْتِمُ بِـ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾، فَلَمَّا رَجَعُوا ذُكِرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ. فَقَالَ: «سَلُوهُ لأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ». فَسَأَلُوهُ. فَقَالَ: لأَنَّهَا صِفَةُ الرَّحْمٰنِ، فَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ».

[البخاري: كتاب التوحيد، باب ما جاء في دعاء النبي ﷺ أمته إلى توحيد الله...، رقم: ٧٣٧٥].

٤٦ ـ باب فَضْلِ قِراءَةِ المُعَوِّذَتين

٢٦٤ ـ (٨١٤) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ بَيَانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَمْ تَرَ آيَاتٍ أُنْزِلَتِ اللَّيْلَةَ لَمْ يُرَ مِثْلُهُنَّ قَطُّ؟ ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ وَ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾».

٢٦٥ ـ (...) ـ وحدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ. قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أُنْزِلَ أَوْ أُنْزِلَتْ عَلَيَّ آيَاتٌ لَمْ يُرَ مِثْلُهُنَّ قَطُّ: الْمُعَوِّذَتَيْنِ».

(...) ـ وحدّثناه أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ كِلاَهُمَا عَنْ إِسْمَاعِيلَ، بِهٰذَا الإِسْنَادِ... مِثْلَهُ.

وَفِي رِوَايَةِ أَبِي أُسَامَةَ: عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، وَكَانَ مِنْ رُفَعَاءِ أَصْحَابِ مُحَمَّدٍ ﷺ.

٤٧ ـ بابُ فَضْلِ من يَقُومُ بالقُرْآنِ ويُعَلِّمُهُ، وفَضْلِ من تَعَلَّمَ حِكْمَةً مِنْ فِقْهٍ أو غَيْرِهِ فعَمِلَ بها وعَلَّمَهَا

٢٦٦ ـ (٨١٥) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ. قَالَ: «لا حَسَدَ إِلا فِي اثْنَتَيْنِ: رَجُلٍ آتَاهُ اللَّهُ الْقُرْآنَ، فَهُوَ يَقُومُ بِهِ آنَاءَ اللَّيْلِ. وَآنَاءَ النَّهَارِ، وَرَجُلٍ آتَاهُ اللَّهُ مَالاً، فَهُوَ يُنْفِقُهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ»

[البخاري: كتاب التوحيد، باب قول النبي ﷺ رجل آتاه الله القرآن...، رقم: ٧٥٢٩].

٢٦٧ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا حَسَدَ إِلا عَلَى اثْنَتَيْنِ: رَجُلٍ آتَاهُ اللَّهُ هٰذَا الْكِتَابَ، فَقَامَ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ. وَرَجُلٍ آتَاهُ اللَّهُ مَالاً، فَتَصَدَّقَ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ».

268-(816) Abdullah Ibn Mas'ud narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no (acceptable) envy except in two: a person whom Allah has given wealth and caused him to spend it in the right way, and a person whom Allah has given wisdom (religious knowledge) according to which he gives his decisions and which he teaches to the others".

269-(817) Amer Ibn Wasila narrated that once, Umar met Nafi Ibn Abd Al-Harith at (the valley of) Usfan, whom Umar had appointed as a governor of Mecca. He asked him: "Whom did you leave as your successor to the people of the valley (of Mecca)?" he said: "Ibn Abza". He asked: "Who is Ibn Abza?" he said: "One of our freed slaves". He said: "Then, did you appoint as your successor a freed slave?" he said: "He is a reciter of Allah's Book, and well aware of the religious obligations". Upon this, Umar said: "Verily, your Prophet "Allah's blessing and peace be upon him" said: "Allah raises up by that Book (i.e. The Quran) some people (who well act upon it), and lowers down by it others (who are far from it)".

(...) Amer Ibn Wasila Al-Laithi narrated that Nafi Ibn Abd Al-Harith Al-Khuza'i met Umar Ibn Al-Khattab in Usfan...(and the remaining of the narration is like that reported by Ibrahim Ibn Sa'd from Az-Zuhri).

[48] Showing that The Quran has been revealed in seven ways

270-(818) Umar Ibn Al-Khattab narrated: I heard Hisham Ibn Hakim Ibn Hizam reciting The Sura of The Criterion "Al-Furqan" in a way different from that of mine, which The Messenger of Allah "Allah's blessing and peace be upon him" taught to me. So, I was about to quarrel with him (during the prayer) but I waited till he finished, then I tied his garment round his neck by which I seized and brought him to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have heard him reciting The Sura of The Criterion "Al-Furqan" in a way different from the way you taught to me". The Prophet "Allah's blessing and peace be upon him" ordered me: "Release him". He asked Hisham to recite it. When he recited it, The Messenger of Allah "Allah's blessing and peace be upon him" said: "It was revealed in this way". He then asked me to recite it. When I recited it, he said: "It was revealed in this way. The Quran has been revealed in seven different ways, so recite it in the way that is easier for you".

271-(...) Umar Ibn Al-Khattab reported: I heard Hisham Ibn Hakim reciting the Sura of Al-Furqan during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him"...(and the remaining of the Hadith is the same, and he added here: "I was about to jump upon him

٢٦٨ ـ (٨١٦) ـ وحدّثنا أَبو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ. قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ. قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا حَسَدَ إِلا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالاً، فَسَلَّطَهُ عَلَىٰ هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً، فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا».

[البخاري: كتاب العلم، باب الاغتباط في العلم والحكمة، رقم: ٧٣].

٢٦٩ ـ (٨١٧) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي أَبِي، عَنِ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ وَاثِلَةَ: أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ لَقِيَ عُمَرَ بِعُسْفَانَ. وَكَانَ عُمَرُ يَسْتَعْمِلُهُ عَلَىٰ مَكَّةَ. فَقَالَ: مَنِ اسْتَعْمَلْتَ عَلَىٰ أَهْلِ الْوَادِي؟ فَقَالَ: ابْنَ أَبْزَىٰ. قَالَ: وَمَنِ ابْنُ أَبْزَىٰ؟ قَالَ: مَوْلًى مِنْ مَوَالِينَا. قَالَ: فَاسْتَخْلَفْتَ عَلَيْهِمْ مَوْلًى؟ قَالَ: إِنَّهُ قَارِىءٌ لِكِتَابِ اللَّهِ عَزَّ وَجَلَّ، وَإِنَّهُ عَالِمٌ بِالْفَرَائِضِ. قَالَ عُمَرُ: أَمَا إِنَّ نَبِيَّكُمْ ﷺ قَدْ قَالَ: «إِنَّ اللَّهَ يَرْفَعُ بِهَٰذَا الْكِتَابِ أَقْوَاماً وَيَضَعُ بِهِ آخَرِينَ».

(...) ـ وحدّثني عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الدَّارِمِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ. قَالاَ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. قَالَ: حَدَّثَنِي عَامِرُ بْنُ وَاثِلَةَ اللَّيْثِيُّ: أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ الْخُزَاعِيَّ لَقِيَ عُمَرَ بْنَ الْخَطَّابِ بِعُسْفَانَ. بِمِثْلِ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنِ الزُّهْرِيِّ.

٤٨ ـ باب بَيَانِ أَنَّ القرآنَ على سبعةِ أَحْرُفٍ، وبَيَانِ معناه

٢٧٠ ـ (٨١٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدٍ الْقَارِيِّ؛ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمِ بْنِ حِزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَىٰ غَيْرِ مَا أَقْرَؤُهَا. وَكَانَ رَسُولُ اللَّهِ ﷺ أَقْرَأَنِيهَا، فَكِدْتُ أَنْ أَعْجَلَ عَلَيْهِ. ثُمَّ أَمْهَلْتُهُ حَتَّىٰ انْصَرَفَ. ثُمَّ لَبَّبْتُهُ بِرِدَائِهِ، فَجِئْتُ بِهِ رَسُولَ اللَّهِ ﷺ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي سَمِعْتُ هَٰذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَىٰ غَيْرِ مَا أَقْرَأْتَنِيهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْسِلْهُ. اقْرَأْ» فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَٰكَذَا أُنْزِلَتْ». ثُمَّ قَالَ لِي: «اقْرَأْ» فَقَرَأْتُ. فَقَالَ: «هَٰكَذَا أُنْزِلَتْ. إِنَّ هَٰذَا الْقُرْآنَ أُنْزِلَ عَلَىٰ سَبْعَةِ أَحْرُفٍ. فَاقْرَؤُوا مَا تَيَسَّرَ مِنْهُ».

[البخاري: كتاب الخصومات، باب كلام الخصوم بعضهم في بعض، رقم: ٢٤١٩].

٢٧١ ـ (...) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمٰنِ بْنَ عَبْدٍ الْقَارِيَّ أَخْبَرَاهُ: أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ

during his prayer, but, I resisted (my desire) and kept patient until he uttered the end salutation").

(...) The same was narrated also on the authority of Az-Zuhri.

272-(819) Ibn Abbas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel "Peace be upon him" made me recite (The Quran), in a certain way, which I reviewed with him. I kept asking him for more (ways) until he reached seven ways". Ibn Shihab said: "I was informed that those seven ways apply to the matter which is essentially one, in which there is no difference about what is permissible and what is forbidden".

(...) The same was narrated on the authority of Az-Zuhri, with the same chain of transmitters.

273-(820) Abd Ar-Rahman Ibn Abu Laila narrated that Ubai Ibn Ka'b said: I was in the mosque when a man entered and prayed. He recited (The Quran) in a way, which I rejected. Then, another man entered and recited (The Quran in the prayer) in a way different from that of his companion. When we finished the prayer we all entered into The Messenger of Allah "Allah's blessing and peace be upon him", and I said: "This (man) recited (The Quran) in a way which I rejected, and then another man entered and recited (it) in a way different from that of his companion". The Messenger of Allah "Allah's blessing and peace be upon him" told them to recite, and they did. The Prophet "Allah's blessing and peace be upon him" approved of their state (as he admitted their way of recitation).

There occurred In my mind (by the help of Satan) a kind of renunciation, which did not happen even during the Days of the pre-Islamic period of Ignorance. When The Messenger of Allah "Allah's blessing and peace be upon him" saw how I was impressed (by such a thought), he struck my chest, whereupon I burst into sweat, and felt as if I were looking at Allah fearfully. He said to me: "O Ubai! It was sent to me to recite the Quran in one way, and I replied: "Make it easy for my nation". It was sent to me, for the second time, to recite it in two ways. I said to him: "Make it easy for my nation". It was sent to me, for the third time, to recite it in seven ways. (I was told): "You have got, for every reply that I sent you, a demand, which you should ask Me for". I said: "O Allah! forgive my nation, forgive my nation". However, I deferred the third one for the day on which all of the creatures, and even Ibrahim, will turn to me, (in order to intercede for them)".

فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ. وَسَاقَ الْحَدِيثَ... بِمِثْلِهِ. وَزَادَ: فَكِدْتُ أُسَاوِرُهُ فِي الصَّلاَةِ، فَتَصَبَّرْتُ حَتَّىٰ سَلَّمَ.

(...) ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ... كَرِوَايَةِ يُونُسَ بِإِسْنَادِهِ.

٢٧٢ ـ (٨١٩) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَقْرَأَنِي جِبْرِيلُ عَلَيْهِ السَّلاَمُ عَلَىٰ حَرْفٍ، فَرَاجَعْتُهُ، فَلَمْ أَزَلْ أَسْتَزِيدُهُ فَيَزِيدُنِي. حَتَّى انْتَهَىٰ إِلَىٰ سَبْعَةِ أَحْرُفٍ».

قَالَ ابْنُ شِهَابٍ: بَلَغَنِي أَنَّ تِلْكَ السَّبْعَةَ الأَحْرُفَ إِنَّمَا هِيَ فِي الأَمْرِ الَّذِي يَكُونُ وَاحِداً، لا يَخْتَلِفُ فِي حَلاَلٍ وَلا حَرَامٍ.

[البخاري: كتاب فضائل القرآن، باب أنزل القرآن على سبعة أحرف، رقم: ٤٩٩١].

(...) ـ وحدّثناه عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، بِهَٰذَا الإِسْنَادِ.

٢٧٣ ـ (٨٢٠) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ جَدِّهِ، عَنْ أُبَيِّ بْنِ كَعْبٍ؛ قَالَ: كُنْتُ فِي الْمَسْجِدِ، فَدَخَلَ رَجُلٌ يُصَلِّي، فَقَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ. ثُمَّ دَخَلَ آخَرُ، فَقَرَأَ قِرَاءَةً سِوَى قِرَاءَةِ صَاحِبِهِ. فَلَمَّا قَضَيْنَا الصَّلاَةَ دَخَلْنَا جَمِيعاً عَلَىٰ رَسُولِ اللَّهِ ﷺ. فَقُلْتُ: إِنَّ هٰذَا قَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ، وَدَخَلَ آخَرُ فَقَرَأَ سِوَىٰ قِرَاءَةِ صَاحِبِهِ. فَأَمَرَهُمَا رَسُولُ اللَّهِ ﷺ فَقَرَآ، فَحَسَّنَ النَّبِيُّ ﷺ شَأْنَهُمَا، فَسَقَطَ فِي نَفْسِي مِنَ التَّكْذِيبِ وَلا إِذْ كُنْتُ فِي الْجَاهِلِيَّةِ، فَلَمَّا رَأَىٰ رَسُولُ اللَّهِ ﷺ مَا قَدْ غَشِيَنِي ضَرَبَ فِي صَدْرِي. فَفِضْتُ عَرَقاً. وَكَأَنَّمَا أَنْظُرُ إِلَىٰ اللَّهِ عَزَّ وَجَلَّ فَرَقاً. فَقَالَ لِي: «يَا أُبَيُّ، أُرْسِلَ إِلَيَّ: أَنِ اقْرَإِ الْقُرْآنَ عَلَىٰ حَرْفٍ، فَرَدَدْتُ إِلَيْهِ: أَنْ هَوِّنْ عَلَىٰ أُمَّتِي، فَرَدَّ إِلَيَّ الثَّانِيَةَ: اقْرَأْهُ عَلَى حَرْفَيْنِ، فَرَدَدْتُ إِلَيْهِ: أَنْ هَوِّنْ عَلَىٰ أُمَّتِي، فَرَدَّ إِلَيَّ الثَّالِثَةَ: اقْرَأْهُ عَلَىٰ سَبْعَةِ أَحْرُفٍ، فَلَكَ بِكُلِّ رَدَّةٍ رَدَدْتُكَهَا مَسْأَلَةٌ تَسْأَلُنِيهَا. فَقُلْتُ: اللَّهُمَّ اغْفِرْ لأُمَّتِي. اللَّهُمَّ اغْفِرْ لأُمَّتِي. وَأَخَّرْتُ الثَّالِثَةَ لِيَوْمٍ يَرْغَبُ إِلَيَّ الْخَلْقُ كُلُّهُمْ. حَتَّىٰ إِبْرَاهِيمُ ﷺ».

(...) Abd Ar-Rahman Ibn Abu Laila narrated: Ubai Ibn Ka'b told me: while I was sitting in the mosque, a man entered. He prayed and recited (The Quran) in a way...(and the rest of the Hadith is the same as transmitted by Ibn Numair).

274-(821) Ibn Abu Laila narrated from Ubai Ibn Ka'b that once, The Messenger of Allah "Allah's blessing and peace be upon him" was near a fount of (the tribe of) Banu Ghifar when Gabriel "Peace be upon him" came and said to him: "Allah orders you to make your nation recite The Quran in one way". He (The Prophet) replied: "I ask for Allah's pardon and forgiveness! That's beyond my nation's power". Then, he came for the second time and said to him: "Allah orders you to make your nation recite The Quran in two ways". He (The Prophet) replied: "I ask for Allah's pardon and forgiveness! my people are not able to do so". Then, he came for the third time and said to him: "Allah orders you to make your nation recite The Quran in three ways". He (The Prophet) replied: "I ask for Allah's pardon and forgiveness! That's beyond my nation's capability". Then, he came for the fourth time and said to him: "Allah orders you to make your nation recite The Quran in seven ways, and in which way they recited it, they would be right".

(...) The same was narrated by Shu'ba with the same chain of narrators.

[49] Reciting The Quran quietly and distinctively, and refraining from reciting it hurriedly, and the permissibility of recite two Suras or more in one Rak'a

275-(822) Abu Wa'il reported: A person called Nahik Ibn Sinan came to Abdullah and asked: "O Abu Abd Ar-Rahman! How do you recite this letter! (Alif) or (Ya) do you read it "Min ma'in ghair asin" or "Min ma'in ghair yasin)?" Abdullah said: "You (seem to) have kept the whole of The Quran except this". He again said: "I recite all the Mufassal Suras in one Rak'a". Upon this Abdullah said: "(you must have been reciting it) as hurriedly as the recitation of poetry. Verily, there are people who recite The Quran, but it does not go beyond their collarbones. It (The Quran) becomes beneficial only when it settles in the heart and is deeply rooted in it. The best of (the acts in the) Prayer are bowing and prostration. I know well the matches, which the Messenger of Allah "Allah's blessing and peace be upon him" used to combine two Suras in every Rak'a". Abdullah then stood up and left, and Alqama went in his footsteps. Then, he came out and said: "he told me about them". According to the narration of Ibn Numair, he told: "A person from sons of Bajila came to Abdullah", and did not mention Nahik Ibn Sinan.

(...) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عِيسَىٰ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ: أَخْبَرَنِي أُبَيُّ بْنُ كَعْبٍ: أَنَّهُ كَانَ جَالِساً فِي الْمَسْجِدِ. إِذْ دَخَلَ رَجُلٌ فَصَلَّىٰ. فَقَرَأَ قِرَاءَةً. وَاقْتَصَّ الْحَدِيثَ بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ.

٢٧٤ ـ (٨٢١) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ. (ح) وَحَدَّثَنَاهُ ابْنُ الْمُثَنَّىٰ وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ أُبَيِّ بْنِ كَعْبٍ: أَنَّ النَّبِيَّ ﷺ كَانَ عِنْدَ أَضَاةِ بَنِي غِفَارٍ. قَالَ فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ. فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتُكَ الْقُرْآنَ عَلَىٰ حَرْفٍ. فَقَالَ: «أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، وَإِنَّ أُمَّتِي لا تُطِيقُ ذَلِكَ». ثُمَّ أَتَاهُ الثَّانِيَةَ. فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتُكَ الْقُرْآنَ عَلَىٰ حَرْفَيْنِ. فَقَالَ: «أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، وَإِنَّ أُمَّتِي لا تُطِيقُ ذَلِكَ». ثُمَّ جَاءَهُ الثَّالِثَةَ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتُكَ الْقُرْآنَ عَلَىٰ ثَلَاثَةِ أَحْرُفٍ. فَقَالَ: «أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، وَإِنَّ أُمَّتِي لا تُطِيقُ ذَلِكَ». ثُمَّ جَاءَهُ الرَّابِعَةَ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتُكَ الْقُرْآنَ عَلَىٰ سَبْعَةِ أَحْرُفٍ، فَأَيُّمَا حَرْفٍ قَرَأُوا عَلَيْهِ، فَقَدْ أَصَابُوا.

(...) ـ وحدّثناه عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ. حَدَّثَنَا أَبِي حَدَّثَنَا شُعْبَةُ، بِهَٰذَا الإِسْنَادِ... مِثْلَهُ.

٤٩ ـ بابُ تَرْتِيلِ القِرَاءَةِ واجْتِنَابِ الهَذِّ ـ وهو الإفْراطُ في السُّرْعَةِ ـ وإباحَةِ سُورَتَيْنِ فأكثر في رَكْعَةٍ

٢٧٥ ـ (٨٢٢) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، جَمِيعاً عَنْ وَكِيعٍ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ. قَالَ: جَاءَ رَجُلٌ يُقَالُ لَهُ: نَهِيكُ بْنُ سِنَانٍ إِلَىٰ عَبْدِ اللَّهِ. فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمٰنِ، كَيْفَ تَقْرَأُ هَٰذَا الْحَرْفَ. أَلِفاً تَجِدُهُ أَمْ يَاءً: مِنْ مَاءٍ غَيْرِ آسِنٍ أَوْ مِنْ مَاءٍ غَيْرِ يَاسِنٍ؟ قَالَ: فَقَالَ عَبْدُ اللَّهِ: وَكُلُّ الْقُرْآنِ قَدْ أَحْصَيْتَ غَيْرَ هَٰذَا؟ قَالَ: إِنِّي لأَقْرَأُ الْمُفَصَّلَ فِي رَكْعَةٍ. فَقَالَ عَبْدُ اللَّهِ: هَٰذَاً كَهَذِّ الشِّعْرِ؟ إِنَّ أَقْوَاماً يَقْرَؤُونَ الْقُرْآنَ لا يُجَاوِزُ تَرَاقِيَهُمْ. وَلَكِنْ إِذَا وَقَعَ فِي الْقَلْبِ فَرَسَخَ فِيهِ، نَفَعَ. إِنَّ أَفْضَلَ الصَّلَاةِ الرُّكُوعُ وَالسُّجُودُ. إِنِّي لأَعْلَمُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرُنُ بَيْنَهُنَّ. سُورَتَيْنِ فِي كُلِّ رَكْعَةٍ. ثُمَّ قَامَ عَبْدُ اللَّهِ فَدَخَلَ عَلْقَمَةُ فِي إِثْرِهِ. ثُمَّ خَرَجَ فَقَالَ: قَدْ أَخْبَرَنِي بِهَا.

قَالَ ابْنُ نُمَيْرٍ فِي رِوَايَتِهِ: جَاءَ رَجُلٌ مِنْ بَنِي بَجِيلَةَ إِلَىٰ عَبْدِ اللَّهِ. وَلَمْ يَقُلْ: نَهِيكُ بْنُ سِنَانٍ. [البخاري: كتاب فضائل القرآن، باب تأليف القرآن، رقم: ٤٩٩٦].

276-(...) Abu Wa'il narrated: a man called Nahik Ibn Sinan came to Abdullah...(and mentioned a Hadith like that narrated by Waki, but he mentioned here that when Alqama intended to enter into him (Abdullah), we said to him: "Ask him about those matches, which The Messenger of Allah "Allah's blessing and peace be upon him" used to combine (two Suras) in one Rak'a". he asked him, and then he came out and said: "They are twenty Suras of Al-Mufassal, according to the compilation of Abdullah".

277-(...) The same was narrated on the authority of Al-A'mash, with the same chain of transmitters, and mentioned here that he (Abdullah) said: "I know well the matches, which The Messenger of Allah "Allah's blessing and peace be upon him" used to combine two Suras in one Rak'a, i.e. twenty Suras in ten Rak'as".

278-(...) Abu Wa'il narrated: One day we went to Abdullah Ibn Mas'ud after offering the Dawn prayer. we greeted (him) at the gate. He gave us permission to enter, but we stayed for a while at the gate, after which the slave-girl came out and asked: "Why don't you enter?" So we entered and he was sitting, occupied by Allah's glorification. He said: "What has prevented you from entering since you were given permission?" We said: "There was nothing except that we thought that some of the house's inhabitants might be asleep". He said: "Do you think of the family of Ibn Umm Abd as jobless?"

He resumed glorification of Allah till he thought that the sun had risen. He said: "O Girl! See whether it has risen". She looked, but it had not yet risen. He resumed glorification (of Allah) until he thought that the sun had risen. (He asked the slave-girl to see it, and) she looked and it had risen (by this time). Upon this he said: "Praise be to Allah Who did not call us to account for our sins today". (Mahdi (a sub-narrator) said: I think that he said: "He did not destroy us for our sins").

One from among the people said: "I recited all the Mufassal Suras during the night". Abdullah said: "(Such a recitation is) like the (recitation of) poetry. I heard (The Messenger of Allah) combining (certain Suras) and I have learnt the combinations, which The Messenger of Allah "Allah's blessing and peace be upon him" made In recitation. They consisted of eighteen Mufassal Suras, in addition to two (beginning with) Ha Mim".

279-(...) Shaqiq narrated: a man from sons of Bajila called Nahik Ibn Sinan came to Abdullah and said: "I recite all of the Mufassal Suras in one Rak'a". Abdullah said: "(Such a recitation is) like the (recitation of)

٢٧٦ ـ (...) ـ وحدّثنا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ. قَالَ: جَاءَ رَجُلٌ إِلَىٰ عَبْدِ اللَّهِ، يُقَالُ لَهُ نَهِيكُ بْنُ سِنَانٍ... بِمِثْلِ حَدِيثِ وَكِيعٍ. غَيْرَ أَنَّهُ قَالَ: فَجَاءَ عَلْقَمَةُ لِيَدخُلَ عَلَيْهِ. فَقُلْنَا لَهُ: سَلْهُ عَنِ النَّظَائِرِ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ بِهَا فِي رَكْعَةٍ. فَدَخَلَ عَلَيْهِ فَسَأَلَهُ. ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ: عِشْرُونَ سُورَةً مِنَ الْمُفَصَّلِ. فِي تَأْلِيفِ عَبْدِ اللَّهِ.

٢٧٧ ـ (...) ـ وحدّثناه إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَعْمَشُ فِي هَذَا الإِسْنَادِ... بِنَحْوِ حَدِيثِهِمَا. وَقَالَ: إِنِّي لأَعْرِفُ النَّظَائِرَ الَّتِي كَانَ يَقْرَأُ بِهِنَّ رَسُولُ اللَّهِ ﷺ. اثْنَتَيْنِ فِي رَكْعَةٍ. عِشْرِينَ سُورَةً فِي عَشْرِ رَكَعَاتٍ.

٢٧٨ ـ (...) ـ حدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلٌ الأَحْدَبُ، عَنْ أَبِي وَائِلٍ. قَالَ: غَدَوْنَا عَلَىٰ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يَوْماً بَعْدَ مَا صَلَّيْنَا الْغَدَاةَ. فَسَلَّمْنَا بِالْبَابِ. فَأَذِنَ لَنَا. قَالَ: فَمَكَثْنَا بِالْبَابِ هُنَيَّةً. قَالَ: فَخَرَجَتِ الْجَارِيَةُ فَقَالَتْ: أَلا تَدْخُلُونَ؟ فَدَخَلْنَا، فَإِذَا هُوَ جَالِسٌ يُسَبِّحُ. فَقَالَ: مَا مَنَعَكُمْ أَنْ تَدْخُلُوا وَقَدْ أُذِنَ لَكُمْ؟ فَقُلْنَا: لا، إِلا أَنَّا ظَنَنَّا أَنَّ بَعْضَ أَهْلِ الْبَيْتِ نَائِمٌ. قَالَ ظَنَنْتُمْ بِآلِ ابْنِ أُمِّ عَبْدٍ غَفْلَةً؟ قَالَ: ثُمَّ أَقْبَلَ يُسَبِّحُ حَتَّىٰ ظَنَّ أَنَّ الشَّمْسَ قَدْ طَلَعَتْ. فَقَالَ: يَا جَارِيَةُ انْظُرِي هَلْ طَلَعَتْ؟ قَالَ فَنَظَرَتْ فَإِذَا هِيَ لَمْ تَطْلُعْ. فَأَقْبَلَ يُسَبِّحُ حَتَّى إِذَا ظَنَّ أَنَّ الشَّمْسَ قَدْ طَلَعَتْ قَالَ: يَا جَارِيَةُ انْظُرِي هَلْ طَلَعَتْ؟ فَنَظَرَتْ فَإِذَا هِيَ قَدْ طَلَعَتْ. فَقَالَ: الْحَمْدُ لِلهِ الَّذِي أَقَالَنَا يَوْمَنَا هَذَا. ـ فَقَالَ مَهْدِيٌّ وَأَحْسِبُهُ قَالَ ـ وَلَمْ يُهْلِكْنَا بِذُنُوبِنَا. قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: قَرَأْتُ الْمُفَصَّلَ الْبَارِحَةَ كُلَّهُ. قَالَ: فَقَالَ عَبْدُ اللَّهِ: هَذًّا كَهَذِّ الشِّعْرِ؟ إِنَّا لَقَدْ سَمِعْنَا الْقَرَائِنَ. وَإِنِّي لأَحْفَظُ الْقَرَائِنَ الَّتِي كَانَ يَقْرَؤُهُنَّ رَسُولُ اللَّهِ ﷺ. ثَمَانِيَةَ عَشَرَ مِنَ الْمُفَصَّلِ، وَسُورَتَيْنِ مِنْ آلِ حم.

[البخاري: كتاب فضائل القرآن، باب الترتيل في القراءة...، رقم: ٥٠٤٣].

٢٧٩ ـ (...) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ. قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي بَجِيلَةَ. يُقَالُ لَهُ: نَهِيكُ بْنُ سِنَانٍ، إِلَى عَبْدِ اللَّهِ. فَقَالَ: إِنِّي أَقْرَأُ الْمُفَصَّلَ فِي رَكْعَةٍ. فَقَالَ عَبْدُ اللَّهِ: هَذًّا كَهَذِّ

poetry. I Have learnt the matches, which The Messenger of Allah "Allah's blessing and peace be upon him" used to combine two Suras in a Rak'a".

(...) Abu Wa'il narrated: a man came to Abdullah and said: "I recited all the Mufassal Suras during the night in one Rak'a". Abdullah said: "(Such a recitation is) like the (recitation of) poetry. I have learnt the matches, which The Messenger of Allah "Allah's blessing and peace be upon him" used to combine (two Suras)". He mentioned twenty of Mufassal Suras, two by two in each Rak'a.

[50] Matters related with (the ways of) recitation

280-(823) Abu Ishaq narrated: I saw a man asking Al-Aswad Ibn Yazid, while he was teaching (the people) The Holy Quran in the mosque: "How do you read this Verse: "then is there any that will receive admonition (Muddakir)?": i.e. is it (pronounced with) d or dh?" he said: "It is (to be pronounced with) d. I heard Abdullah Ibn Mas'ud saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" reciting (Muddakir) with d".

281-(...) Abu Ishaq narrated from Al-Aswad from Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" used to recite: "then is there any that will receive admonition (Muddakir)?"

282-(824) Alqama narrated: We came to Sham and went to Abu Ad-Darda who asked: "Who from amongst you could recite (The Quran) in the way Abdullah used to recite?" I replied: "I could do". He asked: "How did you hear him reciting: "By the Night as it conceals (the light)"?" I replied: "I heard him reciting: "By the Night as it conceals (the light)...By male and female". He commented: "By Allah! I heard The Prophet "Allah's blessing and peace be upon him" reciting it as such. But those (people of Sham) wanted me to recite: "By (the mystery of) the creation of male and female". I am not to follow them".

283-(...) Ibrahim narrated: Alqama came to Sham, and entered the mosque wherein he offered the prayer. Then, he went to a (place where people were sitting in a) circle and sat therein. A man came and I noticed that the people were disturbed (by his arrival). He sat by my side and asked: "Do you know how Abdullah used to recite (the Quran)?"...(and the remaining of the narration is the same).

284-(...) Alqama narrated: I met Abu Ad-Darda, and he said to me: "From which people are you?" I said: "From the people of Iraq". He asked: "From which (town in Iraq) are you?" I said: "From Kufa". He asked: "Do you recite in the way of Abdullah Ibn Mas'ud?" I replied in the

الشِّعْرِ؟ لَقَدْ عَلِمْتُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ بِهِنَّ، سُورَتَيْنِ فِي رَكْعَةٍ.

(...) ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ: أَنَّهُ سَمِعَ أَبَا وَائِلٍ يُحَدِّثُ؛ أَنَّ رَجُلاً جَاءَ إِلَى ابْنِ مَسْعُودٍ فَقَالَ: إِنِّي قَرَأْتُ الْمُفَصَّلَ اللَّيْلَةَ كُلَّهُ فِي رَكْعَةٍ. فَقَالَ عَبْدُ اللَّهِ: هَذَّا كَهَذِّ الشِّعْرِ؟ فَقَالَ عَبْدُ اللَّهِ: لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرُنُ بَيْنَهُنَّ. قَالَ: فَذَكَرَ عِشْرِينَ سُورَةً مِنَ الْمُفَصَّلِ، سُورَتَيْنِ سُورَتَيْنِ فِي كُلِّ رَكْعَةٍ.

[البخاري: كتاب الأذان، باب الجمع بين السورتين في الركعة، رقم: ٧٧٥].

٥٠ ـ بابُ ما يَتَعَلَّقُ بالقِرَاءَاتِ

٢٨٠ ـ (٨٢٣) ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ. قَالَ: رَأَيْتُ رَجُلاً سَأَلَ الأَسْوَدَ بْنَ يَزِيدَ، وَهُوَ يُعَلِّمُ الْقُرْآنَ فِي الْمَسْجِدِ. فَقَالَ: كَيْفَ تَقْرَأُ هَذِهِ الآيَةَ؟ ﴿فَهَلْ مِن مُّدَّكِرٍ﴾ [القمر: ٤٠] أَدَالاً أَمْ ذَالاً؟ قَالَ: بَلْ دَالاً. سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مُدَّكِرٍ» دَالاً.

[البخاري: كتاب التفسير، باب: ﴿تجري باعيننا جزاء لمن كان كفر...﴾، رقم: ٤٨٦٩].

٢٨١ ـ (...) ـ **وحدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقْرَأُ هَذَا الْحَرْفَ: ﴿فَهَلْ مِنْ مُدَّكِرٍ﴾.

٢٨٢ ـ (٨٢٤) ـ **وحدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ ـ وَاللَّفْظُ لأَبِي بَكْرٍ ـ قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ. قَالَ: قَدِمْنَا الشَّامَ. فَأَتَانَا أَبُو الدَّرْدَاءِ فَقَالَ: أَفِيكُمْ أَحَدٌ يَقْرَأُ عَلَى قِرَاءَةِ عَبْدِ اللَّهِ؟ فَقُلْتُ: نَعَم. أَنَا. قَالَ: فَكَيْفَ سَمِعْتَ عَبْدَ اللَّهِ يَقْرَأُ هَذِهِ الآيَةَ؟ ﴿وَاللَّيْلِ إِذَا يَغْشَىٰ﴾. قَالَ: سَمِعْتُهُ يَقْرَأُ: «وَاللَّيْلِ إِذَا يَغْشَىٰ» وَالذَّكَرِ وَالأُنْثَىٰ قَالَ: وَأَنَا وَاللَّهِ، هَكَذَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَؤُهَا. وَلَكِنْ هَؤُلاءِ يُرِيدُونَ أَنْ أَقْرَأَ: ﴿وَمَا خَلَقَ﴾. فَلا أُتَابِعُهُمْ.

[البخاري: كتاب التفسير، باب ﴿والنهار إذا تجلى﴾، رقم: ٤٩٤٣].

٢٨٣ ـ (...) ـ **وحدّثنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ. قَالَ: أَتَى عَلْقَمَةُ الشَّامَ. فَدَخَلَ مَسْجِداً فَصَلَّى فِيهِ. ثُمَّ قَامَ إِلَى حَلْقَةٍ فَجَلَسَ فِيهَا، قَالَ: فَجَاءَ رَجُلٌ فَعَرَفْتُ فِيهِ تَحَوُّشَ الْقَوْمِ وَهَيْئَتَهُمْ. قَالَ: فَجَلَسَ إِلَى جَنْبِي. ثُمَّ قَالَ: أَتَحْفَظُ كَمَا كَانَ عَبْدُ اللَّهِ يَقْرَأُ؟... فَذَكَرَ بِمِثْلِهِ.

٢٨٤ ـ (...) ـ **حدّثنا** عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ؛ قَالَ: لَقِيتُ أَبَا الدَّرْدَاءِ. فَقَالَ لِي: مِمَّنْ أَنْتَ؟ قُلْتُ: مِنْ أَهْلِ الْعِرَاقِ. قَالَ: مِنْ أَيِّهِمْ؟ قُلْتُ: مِنْ أَهْلِ الْكُوفَةِ. قَالَ: هَلْ تَقْرَأُ عَلَى قِرَاءَةِ عَبْدِ اللَّهِ بْنِ

affirmative. He asked me to recite: "By the Night as it conceals (the light)". I recited: "By the Night as it conceals (the light); By the Day as it appears in glory; By male and female". He smiled and said: "As such I heard The Messenger of Allah "Allah's blessing and peace be upon him" reciting it".

(...) Alqama narrated: I came to Sham and met Abu Ad-Darda...(and mentioned a Hadith like that narrated by Ibn Ulaiyya).

[51] The times at which offering prayer is forbidden

285-(825) Abu Huraira narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade offering prayer following the Afternoon (Asr prayer) until the sun sets, and after the Morning (prayer) until the sun rises.

286-(826) Ibn Abbas narrated: I heard more than one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him", including Umar Ibn Al-Khattab, and he was the dearest to me, reporting that The Messenger of Allah "Allah's blessing and peace be upon him" forbade offering prayer after the Dawn until the sun rises, and following the Afternoon (prayer) until the sun sets.

287-(...) The same was narrated on the authority of Quatada, with the same chain of transmitters. But, in the narration of Hisham and Sa'id it was mentioned: "After the Morning (instead of Dawn) till the sun rises".

288-(827) Abu Sa'id Al-Khudri narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no prayer (to be offered) following the Afternoon (Asr) prayer until the sun sets, and after the Dawn (Fajr) prayer until the sun rises".

289-(828) Ibn Umar narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should try to pray at the rising of the sun or at its setting".

290-(...) Ibn Umar narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should not try to pray at the rising of the sun or at its setting, for it (the sun) appears between the two horns of Satan".

291-(829) Ibn Umar narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If the edge of the sun appears (above the horizon) you should delay the prayer till it becomes high, and if the edge of the sun disappears, you must delay the prayer till it sets (i.e. disappears completely)".

292-(830) Abu Basra Al-Ghifari narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Asr prayer at

مَسْعُودٍ؟ قَالَ قُلْتُ: نَعَمْ. قَالَ: فَاقْرَأْ: وَاللَّيْلِ إِذَا يَغْشَىٰ. قَالَ فَقَرَأْتُ: وَاللَّيْلِ إِذَا يَغْشَىٰ وَالنَّهَارِ إِذَا تَجَلَّىٰ وَالذَّكَرِ وَالأُنْثَىٰ. قَالَ فَضَحِكَ ثُمَّ قَالَ: هَكَذَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَؤُهَا.

(...) ـ وحدّثنا مُحَمَّدُ بْنُ الْمُثَنَّىٰ: حَدَّثَنِي عَبْدُ الأَعْلَىٰ: حَدَّثَنَا دَاوُدُ، عَنْ عَامِرٍ، عَنْ عَلْقَمَةَ. قَالَ: أَتَيْتُ الشَّامَ فَلَقِيتُ أَبَا الدَّرْدَاءِ... فَذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ.

٥١ ـ بابُ الأوقاتِ التي نُهِيَ عن الصلاةِ فيها

٢٨٥ ـ (٨٢٥) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الصَّلاَةِ بَعْدَ الْعَصْرِ، حَتَّىٰ تَغْرُبَ الشَّمْسُ، وَعَنِ الصَّلاَةِ بَعْدَ الصُّبْحِ، حَتَّىٰ تَطْلُعَ الشَّمْسُ.

٢٨٦ ـ (٨٢٦) ـ وحدّثنا دَاوُدُ بْنُ رُشَيْدٍ وَإِسْمَاعِيلُ بْنُ سَالِمٍ. جَمِيعاً عَنْ هُشَيْمٍ قَالَ دَاوُدُ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مَنْصُورٌ، عَنْ قَتَادَةَ. قَالَ: أَخْبَرَنَا أَبُو الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ غَيْرَ وَاحِدٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ. مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ، وَكَانَ أَحَبَّهُمْ إِلَيَّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الصَّلاَةِ بَعْدَ الْفَجْرِ، حَتَّىٰ تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ، حَتَّىٰ تَغْرُبَ الشَّمْسُ. [البخاري: كتاب مواقيت الصلاة، باب الصلاة بعد الفجر حتى ترتفع الشمس، رقم: ٥٨١].

٢٨٧ ـ (...) ـ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ عَنْ شُعْبَةَ. (ح) وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا سَعِيدٌ. (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، كُلُّهُمْ عَنْ قَتَادَةَ، بِهٰذَا الإِسْنَادِ. غَيْرَ أَنَّ فِي حَدِيثِ سَعِيدٍ وَهِشَامٍ: بَعْدَ الصُّبْحِ حَتَّىٰ تَشْرُقَ الشَّمْسُ.

٢٨٨ ـ (٨٢٧) ـ وحدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ: أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ؛ قَالَ: أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ صَلاَةَ بَعْدَ صَلاَةِ الْعَصْرِ حَتَّىٰ تَغْرُبَ الشَّمْسُ، وَلاَ صَلاَةَ بَعْدَ صَلاَةِ الْفَجْرِ حَتَّىٰ تَطْلُعَ الشَّمْسُ». [البخاري: كتاب مواقيت الصلاة، باب لا يتحرى الصلاة قبل غروب الشمس، رقم: ٥٨٦].

٢٨٩ ـ (٨٢٨) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ، قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ يَتَحَرَّىٰ أَحَدُكُمْ فَيُصَلِّي عِنْدَ طُلُوعِ الشَّمْسِ وَلاَ عِنْدَ غُرُوبِهَا». [البخاري: كتاب مواقيت الصلاة، باب الصلاة بعد الفجر حتى ترتفع الشمس، رقم: ٥٨٢].

٢٩٠ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ. قَالاَ جَمِيعاً: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَحَرَّوْا بِصَلاَتِكُمْ طُلُوعَ الشَّمْسِ وَلاَ غُرُوبَهَا، فَإِنَّهَا تَطْلُعُ بِقَرْنَيْ شَيْطَانٍ». [البخاري: كتاب مواقيت الصلاة، باب الصلاة بعد الفجر، رقم: ٥٨٢].

٢٩١ ـ (٨٢٩) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَابْنُ بِشْرٍ. قَالُوا جَمِيعاً: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا بَدَا حَاجِبُ الشَّمْسِ، فَأَخِّرُوا الصَّلاَةَ حَتَّىٰ تَبْرُزَ وَإِذَا غَابَ حَاجِبُ الشَّمْسِ، فَأَخِّرُوا الصَّلاَةَ حَتَّىٰ تَغِيبَ».

٢٩٢ ـ (٨٣٠) ـ وحدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ خَيْرِ بْنِ نُعَيْمٍ الْحَضْرَمِيِّ،

(a place called) Mukhammas. Then, he said: "No doubt, this prayer was offered to those (people from the earlier generation) before you, and they wasted it. So, whoever kept on (offering) it would have a double reward for it; and there is no prayer (to be offered) until the onlooker appears". (The onlooker means the evening star).

(...)Abu Basra Al-Ghifari narrated: Once, The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Asr prayer...(and mentioned the same previous narration).

293-(831) Uqba Ibn Amer narrated: There are three times, at which Allah's Messenger "Allah's blessing and peace be upon him" forbade us to offer prayer, or bury our dead: When the sun starts rising till it becomes high, when the sun is at its height (at midday, when there is no shadow for the standing one) till it passes over the meridian, and when the sun declines to setting till it sets.

[52] The conversion of Amr Ibn Abasa to Islam

294-(832) Amr Ibn Abasa As-Sulami narrated: While I was in the state of Ignorance (before Islam), I used to think that the people were in error and they were on nothing (which may be called the straight path) and worshipped the idols. In the meanwhile I heard of a man in Mecca who was giving news (from heaven) . So I rode my mount and went to him. At that time, The Messenger of Allah "Allah's blessing and peace be upon him" was hiding since his people made life hard for him. I adopted a friendly attitude (towards the people of Mecca, in order to be able) to enter Mecca and go to him (The Prophet). (When I came to him) I said to him: "Who are you?" He said: "I am a Prophet (sent by Allah)". I said: "Who is a Prophet?" He said: "I have been sent by Allah". I said: "What is that which you have been sent with?" He said: "I have been sent to join ties of relationship (with kindness and mercy), to break the Idols, and to proclaim the oneness of Allah (in such a way that) nothing is to be associated with Him (in worship)". I said: "Who is with you in this matter?" He said: "A free man and a slave".

He (the narrator) said: Abu Bakr and Bilal were there with him, from among those who had embraced Islam at that time. I said: "I intend to follow you". He said: "During these days you would not be able to do so. Don't you see the (difficult) state in which I and (followers) people are living? You'd better go back to your people and when you hear that I have been granted victory, you could come to me".

عَنِ ابْنِ هُبَيْرَةَ، عَنْ أَبِي تَمِيمٍ الْجَيْشَانِيِّ، عَنْ أَبِي بَصْرَةَ الْغِفَارِيِّ؛ قَالَ: صَلَّىٰ بِنَا رَسُولُ اللَّهِ ﷺ الْعَصْرَ بِالْمُخَمَّصِ. فَقَالَ: «إِنَّ هَٰذِهِ الصَّلاَةَ عُرِضَتْ عَلَىٰ مَنْ كَانَ قَبْلَكُمْ فَضَيَّعُوهَا، فَمَنْ حَافَظَ عَلَيْهَا كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ، وَلا صَلاَةَ بَعْدَهَا حَتَّى يَطْلُعَ الشَّاهِدُ». وَالشَّاهِدُ النَّجْمُ.

(...) ـ وحدّثني زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ. قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ خَيْرِ بْنِ نُعَيْمٍ الْحَضْرَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ السَّبَائِيِّ ـ وَكَانَ ثِقَةً ـ عَنْ أَبِي تَمِيمٍ الْجَيْشَانِيِّ، عَنْ أَبِي بَصْرَةَ الْغِفَارِيِّ، قَالَ: صَلَّىٰ بِنَا رَسُولُ اللَّهِ ﷺ الْعَصْرَ... بِمِثْلِهِ.

٢٩٣ ـ (٨٣١) ـ وحدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ مُوسَى بْنِ عُلَيٍّ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ: ثَلاَثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ. أَوْ أَنْ نَقْبُرَ فِيهِنَّ مَوْتَانَا: حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتَّىٰ تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّىٰ تَمِيلَ الشَّمْسُ، وَحِينَ تَضَيَّفُ الشَّمْسُ لِلْغُرُوبِ حَتَّى تَغْرُبَ.

٥٢ ـ بابُ إِسْلامِ عَمْرِو بْنِ عَبَسَةَ

٢٩٤ ـ (٨٣٢) ـ حدّثني أَحْمَدُ بْنُ جَعْفَرٍ الْمَعْقِرِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا شَدَّادُ بْنُ عَبْدِ اللَّهِ، أَبُو عَمَّارٍ، وَيَحْيَىٰ بْنُ أَبِي كَثِيرٍ عَنْ أَبِي أُمَامَةَ ـ قَالَ عِكْرِمَةُ: وَلَقِيَ شَدَّادٌ أَبَا أُمَامَةَ وَوَاثِلَةَ. وَصَحِبَ أُنَاساً إِلَى الشَّامِ. وَأَثْنَىٰ عَلَيْهِ فَضْلاً وَخَيْراً ـ عَنْ أَبِي أُمَامَةَ قَالَ، قَالَ عَمْرُو بْنُ عَبَسَةَ السُّلَمِيُّ: كُنْتُ، وَأَنَا فِي الْجَاهِلِيَّةِ، أَظُنُّ أَنَّ النَّاسَ عَلَىٰ ضَلاَلَةٍ، وَأَنَّهُمْ لَيْسُوا عَلَىٰ شَيْءٍ. وَهُمْ يَعْبُدُونَ الأَوْثَانَ. فَسَمِعْتُ بِرَجُلٍ بِمَكَّةَ يُخْبِرُ أَخْبَاراً. فَقَعَدْتُ عَلَىٰ رَاحِلَتِي، فَقَدِمْتُ عَلَيْهِ، فَإِذَا رَسُولُ اللَّهِ ﷺ مُسْتَخْفِياً، جُرَءَاءُ عَلَيْهِ قَوْمُهُ، فَتَلَطَّفْتُ حَتَّى دَخَلْتُ عَلَيْهِ بِمَكَّةَ. فَقُلْتُ لَهُ: مَا أَنْتَ؟ قَالَ: «أَنَا نَبِيٌّ» فَقُلْتُ: وَمَا نَبِيٌّ؟ قَالَ: «أَرْسَلَنِي اللَّهُ» فَقُلْتُ: وَبِأَيِّ شَيْءٍ أَرْسَلَكَ؟ قَالَ: «أَرْسَلَنِي بِصِلَةِ الأَرْحَامِ، وَكَسْرِ الأَوْثَانِ، وَأَنْ يُوَحَّدَ اللَّهُ لا يُشْرَكُ بِهِ شَيْءٌ» قُلْتُ لَهُ: فَمَنْ مَعَكَ عَلَىٰ هَٰذَا؟ قَالَ: «حُرٌّ وَعَبْدٌ» ـ قَالَ: وَمَعَهُ يَوْمَئِذٍ أَبُو بَكْرٍ وَبِلاَلٌ مِمَّنْ آمَنَ بِهِ ـ فَقُلْتُ: إِنِّي مُتَّبِعُكَ. قَالَ: «إِنَّكَ لا تَسْتَطِيعُ ذَلِكَ يَوْمَكَ هَٰذَا. أَلا تَرَىٰ حَالِي وَحَالَ النَّاسِ؟ وَلَكِنِ ارْجِعْ إِلَىٰ أَهْلِكَ. فَإِذَا سَمِعْتَ بِي قَدْ ظَهَرْتُ فَأْتِنِي».

So I went to my family. I was in my home when The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina. I was among my people and used to try to find news and ask people when he arrived in Medina. Then a group of people belonging to Yathrib (Medina) came. I said (to them): "How is that person who has come to Medina?" They said: "The people are hastening to him, while his people (the pagans of Mecca) decided to kill him, but they could not do so".

Then, I came to Medina and went to him and said: "O Messenger of Allah! Do you recognize me?" He said: "Yes, you are the same man who met me at Mecca". I said: "that's right". I said: "O Prophet of Allah! tell me that which Allah has taught you and which I do not know, tell me about the prayer". He said: "Offer the Dawn prayer, then stop praying when the sun starts to rise till it Is fully high, for when it rises, it comes up between the horns of Satan, and the unbelievers prostrate themselves to it at that time. Then pray, for the prayer is witnessed and attended (by angels) till the shadow becomes nearly equal to a lance in length. Then stop from praying, for at that time Hell is heated up. Then when the shadow moves forward, pray, for the prayer is witnessed and attended (by angels). When you offer the Afternoon prayer, you should refrain from praying till the sun sets, for it sets between the horns of Satan, and at that time the unbelievers prostrate themselves to it".

I said: "O Messenger of Allah! tell me about (performing) ablution". He said: "There is no one from amongst you who uses water for ablution, rinses his mouth, snuffs water and then blows it, but that the sins of his face, his mouth and his nostrils will fall out. When he washes his face, as Allah ordered him, the sins of his face will fall out with water from the end of his beard. When he washes his forearms up to the elbows, the sins of his arms will fall out along with water from his fingertips. When he passes his wet hands over his head, the sins of his head will fall out with water from the points of his hair. When he washes his feet up to the ankles, the sins of his feet will fall out with water from his toes. When he stands for prayer, praising, applauding, and glorifying Allah with what He deserves, showing wholehearted devotion to Him, his sins will depart from him, leaving him (as innocent) as he was on the day he was born".

Amr Ibn Abasa narrated this Hadith to Abu Umama, one of the Companions of The Messenger of Allah "Allah's blessing and peace be upon him", who said to him: "O Amr Ibn Abasa! Consider what you are saying. (Do you say) that such (a great reward) would be given to a man at one station (i.e. performing ablution and prayer)?" Upon this Amr said: "O

قَالَ: فَذَهَبْتُ إِلَىٰ أَهْلِي. وَقَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ ـ وَكُنْتُ فِي أَهْلِي ـ فَجَعَلْتُ أَتَخَبَّرُ الأَخْبَارَ وَأَسْأَلُ النَّاسَ حِينَ قَدِمَ الْمَدِينَةَ. حَتَّىٰ قَدِمَ عَلَيَّ نَفَرٌ مِنْ أَهْلِ يَثْرِبَ مِنْ أَهْلِ الْمَدِينَةِ. فَقُلْتُ: مَا فَعَلَ هَذَا الرَّجُلُ الَّذِي قَدِمَ الْمَدِينَةَ؟ فَقَالُوا: النَّاسُ إِلَيْهِ سِرَاعٌ. وَقَدْ أَرَادَ قَوْمُهُ قَتْلَهُ فَلَمْ يَسْتَطِيعُوا ذَلِكَ، فَقَدِمْتُ الْمَدِينَةَ، فَدَخَلْتُ عَلَيْهِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتَعْرِفُنِي؟ قَالَ: «نَعَمْ. أَنْتَ الَّذِي لَقِيتَنِي بِمَكَّةَ؟» قَالَ: فَقُلْتُ: بَلَىٰ.

فَقُلْتُ: يَا نَبِيَّ اللَّهِ، أَخْبِرْنِي عَمَّا عَلَّمَكَ اللَّهُ وَأَجْهَلُهُ. أَخْبِرْنِي عَنِ الصَّلاَةِ؟ قَالَ: «صَلِّ صَلاَةَ الصُّبْحِ. ثُمَّ أَقْصِرْ عَنِ الصَّلاَةِ حَتَّىٰ تَطْلُعَ الشَّمْسُ حَتَّىٰ تَرْتَفِعَ، فَإِنَّهَا تَطْلُعُ حِينَ تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ. وَحِينَئِذٍ يَسْجُدُ لَهَا الْكُفَّارُ. ثُمَّ صَلِّ، فَإِنَّ الصَّلاَةَ مَشْهُودَةٌ مَحْضُورَةٌ، حَتَّىٰ يَسْتَقِلَّ الظِّلُّ بِالرُّمْحِ. ثُمَّ أَقْصِرْ عَنِ الصَّلاَةِ، فَإِنَّ حِينَئِذٍ تُسْجَرُ جَهَنَّمُ، فَإِذَا أَقْبَلَ الْفَيْءُ فَصَلِّ، فَإِنَّ الصَّلاَةَ مَشْهُودَةٌ مَحْضُورَةٌ حَتَّىٰ تُصَلِّيَ الْعَصْرَ. ثُمَّ أَقْصِرْ عَنِ الصَّلاَةِ حَتَّىٰ تَغْرُبَ الشَّمْسُ. فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ. وَحِينَئِذٍ يَسْجُدُ لَهَا الْكُفَّارُ». قَالَ فَقُلْتُ: يَا نَبِيَّ اللَّهِ، فَالْوُضُوءُ؟ حَدِّثْنِي عَنْهُ. قَالَ: «مَا مِنْكُمْ رَجُلٌ يُقَرِّبُ وَضُوءَهُ فَيَتَمَضْمَضُ وَيَسْتَنْشِقُ فَيَنْتَثِرُ إِلا خَرَّتْ خَطَايَا وَجْهِهِ وَفِيهِ وَخَيَاشِيمِهِ. ثُمَّ إِذَا غَسَلَ وَجْهَهُ كَمَا أَمَرَهُ اللَّهُ إِلا خَرَّتْ خَطَايَا وَجْهِهِ مِنْ أَطْرَافِ لِحْيَتِهِ مَعَ الْمَاءِ. ثُمَّ يَغْسِلُ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ إِلا خَرَّتْ خَطَايَا يَدَيْهِ مِنْ أَنَامِلِهِ مَعَ الْمَاءِ. ثُمَّ يَمْسَحُ رَأْسَهُ إِلا خَرَّتْ خَطَايَا رَأْسِهِ مِنْ أَطْرَافِ شَعْرِهِ مَعَ الْمَاءِ. ثُمَّ يَغْسِلُ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ إِلاَّ خَرَّتْ خَطَايَا رِجْلَيْهِ مِنْ أَنَامِلِهِ مَعَ الْمَاءِ، فَإِنْ هُوَ قَامَ فَصَلَّىٰ، فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ، وَمَجَّدَهُ بِالَّذِي هُوَ لَهُ أَهْلٌ، وَفَرَّغَ قَلْبَهُ لِلَّهِ، إِلاَّ انْصَرَفَ مِنْ خَطِيئَتِهِ كَهَيْئَتِهِ يَوْمَ وَلَدَتْهُ أُمُّهُ».

فَحَدَّثَ عَمْرُو بْنُ عَبَسَةَ بِهَذَا الْحَدِيثِ أَبَا أُمَامَةَ صَاحِبَ رَسُولِ اللَّهِ ﷺ. فَقَالَ لَهُ أَبُو أُمَامَةَ: يَا عَمْرَو بْنَ عَبَسَةَ، انْظُرْ مَا تَقُولُ، فِي مَقَامٍ وَاحِدٍ يُعْطَىٰ هَذَا الرَّجُلُ؟ فَقَالَ عَمْرٌو: يَا أَبَا أُمَامَةَ، لَقَدْ كَبِرَتْ سِنِّي، وَرَقَّ عَظْمِي، وَاقْتَرَبَ أَجَلِي، وَمَا بِي

Abu Umama! I have grown old and my bones have become weak and I am at the threshold of death. what could cause me to attribute a lie to Allah and The Messenger of Allah "Allah's blessing and peace be upon him"? Had I heard it from The Messenger of Allah "Allah's blessing and peace be upon him" once, twice, or thrice, (or even more) I would have never narrated it, but I have heard it from him more than that, on many occasions".

[53] Do not try to offer prayer at (the time of) the rising of the sun or at its setting

295-(833) A'isha narrated: Umar misunderstood the fact that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden offering prayer at the time of the rising of the sun and at the time of its setting.

296-(...) A'isha narrated: The Messenger of Allah "Allah's blessing and peace be upon him" never gave up offering two Rak'as after Asr (prayer). But, (on the other hand) she narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not try to utilize (the time of) the rising of the sun or its setting and offer prayer at them".

[54] The two Rak'as The Messenger of Allah prayed after Asr

297-(834) Kuraib, the freed slave of Ibn Abbas, narrated: Ibn Abbas, Abd Ar-Rahman Ibn Azhar and Al-Miswar Ibn Makhrama had sent me to A'isha. They told me to greet her on their behalf and to ask her about offering the two Rak'as after the Asr prayer and to say to her: "We were informed that you offer those two Rak'as and we were told that the Prophet had forbidden offering them". Ibn Abbas said: "I along with Umar Ibn Al-Khattab used to beat the people whenever they offered them". I went to A'isha and told her that message. A'isha said: "Go and ask Umm Salama about them". So I returned and informed them about her statement. They then told me to go to Umm Salama with the same question with which they sent me to A'isha. Umm Salama "Allah be pleased with her" replied: "I heard The Prophet "Allah's blessing and peace be upon him" forbidding them. Later I saw him offering them.

He prayed them immediately after he performed the Asr prayer. He then entered my house at a time when some of the Ansari women from the tribe of Banu Haram were sitting with me, so I sent my slave girl to him and said to her: "Stand beside him and tell him that Umm Salama says to you: "O Allah's Apostle! I have heard you forbidding offering these (two Rak'as after the Asr prayer) but I have seen you offering them". If he waves his hand then wait for him".

حَاجَةٌ أَنْ أَكْذِبَ عَلَى اللَّهِ، وَلا عَلَىٰ رَسُولِ اللَّهِ. لَوْ لَمْ أَسْمَعْهُ مِنْ رَسُولِ اللَّهِ ﷺ إلا مَرَّةً، أَوْ مَرَّتَيْنِ، أَوْ ثَلاثاً ـ حَتَّىٰ عَدَّ سَبْعَ مَرَّاتٍ ـ مَا حَدَّثْتُ بِهِ أَبداً، وَلَكِنِّي سَمِعْتُهُ أَكْثَرَ مِنْ ذَلِكَ.

٥٣ ـ بابُ «لا تَتَحَرَّوْا بِصَلاتِكُمْ طُلُوعَ الشَّمْسِ ولا غُرُوبَهَا»

٢٩٥ ـ (٨٣٣) ـ حدّثنا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّهَا قَالَتْ: وَهِمَ عُمَرُ. إِنَّمَا نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُتَحَرَّىٰ طُلُوعُ الشَّمْسِ وَغُرُوبُهَا.

٢٩٦ ـ (...) ـ وحدّثنا حَسَنٌ الْحُلْوَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّهَا قَالَتْ: لَمْ يَدَعْ رَسُولُ اللَّهِ ﷺ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ. قَالَ: فَقَالَتْ عَائِشَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لا تَتَحَرَّوْا طُلُوعَ الشَّمْسِ وَلا غُرُوبَهَا، فَتُصَلُّوا عِنْدَ ذَلِكَ».

٥٤ ـ بابُ معرفةِ الرَّكعتينِ اللتين كان يُصَلِّيهما النبيّ ﷺ بعد العصر

٢٩٧ ـ (٨٣٤) ـ حدّثني حَرْمَلَةُ بْنُ يَحْيَىٰ التُّجِيبِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو ـ وَهُوَ ابْنُ الْحَارِثِ ـ عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ وَعَبْدَ الرَّحْمٰنِ بْنَ أَزْهَرَ وَالْمِسْوَرَ بْنَ مَخْرَمَةَ أَرْسَلُوهُ إِلَىٰ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ. فَقَالُوا: اقْرَأْ عَلَيْهَا السَّلامَ مِنَّا جَمِيعاً وَسَلْهَا عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ. وَقُلْ: إِنَّا أُخْبِرْنَا أَنَّكِ تُصَلِّينَهُمَا. وَقَدْ بَلَغَنَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْهُمَا. قَالَ ابْنُ عَبَّاسٍ: وَكُنْتُ أَضْرِبُ مَعَ عُمَرَ بْنِ الْخَطَّابِ النَّاسَ عَلَيْهَا. قَالَ كُرَيْبٌ: فَدَخَلْتُ عَلَيْهَا وَبَلَّغْتُهَا مَا أَرْسَلُونِي بِهِ. فَقَالَتْ: سَلْ أُمَّ سَلَمَةَ. فَخَرَجْتُ إِلَيْهِمْ فَأَخْبَرْتُهُمْ بِقَوْلِهَا. فَرَدُّونِي إِلَىٰ أُمِّ سَلَمَةَ، بِمِثْلِ مَا أَرْسَلُونِي بِهِ إِلَىٰ عَائِشَةَ. فَقَالَتْ أُمُّ سَلَمَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَىٰ عَنْهُمَا. ثُمَّ رَأَيْتُهُ يُصَلِّيهِمَا. أَمَّا حِينَ صَلاَّهُمَا فَإِنَّهُ صَلَّى الْعَصْرَ. ثُمَّ دَخَلَ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامٍ مِنَ الأَنْصَارِ، فَصَلاَّهُمَا، فَأَرْسَلْتُ إِلَيْهِ الْجَارِيَةَ فَقُلْتُ: قُومِي بِجَنْبِهِ فَقُولِي لَهُ: تَقُولُ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ، إِنِّي أَسْمَعُكَ تَنْهَىٰ عَنْ هَاتَيْنِ الرَّكْعَتَيْنِ. وَأَرَاكَ تُصَلِّيهِمَا؟ فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرِي عَنْهُ. قَالَ فَفَعَلَتِ الْجَارِيَةُ، فَأَشَارَ بِيَدِهِ، فَاسْتَأْخَرَتْ عَنْهُ. فَلَمَّا انْصَرَفَ قَالَ: «يَا بِنْتَ أَبِي

The slave girl did that. The Prophet "Allah's blessing and peace be upon him" beckoned to her with his hand and she waited for him. When he had finished the prayer he said (addressing me): "O daughter of Banu Umaiyya! You have asked me about the two Rak'as after the Asr prayer. The people of the tribe of Abd Al-Qais came to me in order to embrace Islam, and occupied me from praying the two Rak'as after the Noon (Dhuhr) prayer. These (two Rak'as that I have just prayed) are for those (missed) ones"".

298-(835) Abu Salama narrated that he asked A'isha about the two Rak'as which The Messenger of Allah "Allah's blessing and peace be upon him" used to offer after Asr (prayer). She said: He (at first) used to pray them before Asr (prayer). But he was occupied from them or perhaps he forgot them. So, he prayed them after Asr (prayer). Then, he kept on offering them regularly. However, whenever he offered a certain prayer, he would keep on offering it regularly.

299-(...) Hisham Ibn Urwa narrated from his father that A'isha said: The Messenger of Allah "Allah's blessing and peace be upon him", while being in my house, never left praying two Rak'as after Asr (prayer).

300-(...) Abd Ar-Rahman Ibn Al-Aswad narrated from his father that A'isha said: There are two (supererogatory) prayers, which The Messenger of Allah "Allah's blessing and peace be upon him" never left offering while being in my house, either secretly or openly: Two Rak'as before Dawn (Fajr) and two Rak'as after Asr.

301-(...) Both of Al-Aswad and Masruq narrated: We testify that A'isha said: "There was no day, on which he (The Prophet) was with me (as it was my turn) except that The Messenger of Allah "Allah's blessing and peace be upon him" offered them". She meant the two Rak'as after Asr (prayer).

[55] It is desirable to pray two Rak'as before the Evening prayer

302-(836) Mukhtar Ibn Fulful narrated: I asked Anas Ibn Malik about the voluntary prayer following the Afternoon (obligatory) prayer. He replied: "Umar used to strike the hands on any prayer offered following the Afternoon prayer. Moreover, we used to offer two Rak'as after the sun set before the Evening (Maghrib) prayer during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him"". I asked him: "Did The Messenger of Allah "Allah's blessing and peace be upon him" use to offer them?" He said: "He saw us offering them, but he neither ordered nor forbade us to do it".

303-(837) Anas Ibn Malik narrated: We were in Medina, and whenever the Mu'adhdhin announced the call for the Evening prayer, the people would hurry to the pillars (of the mosque) and pray two Rak'as. So, any stranger coming into the mosque would think that the obligatory prayer had been offered in view of the multitudes (of people) who were praying.

أُمَيَّةَ، سَأَلْتِ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ. إِنَّهُ أَتَانِي نَاسٌ مِنْ عَبْدِ الْقَيْسِ بِالإِسْلاَمِ مِنْ قَوْمِهِمْ، فَشَغَلُونِي عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ، فَهُمَا هَاتَانِ».

[البخاري: كتاب السهو، باب إذا كلّم وهو يصلي فأشار بيده واستمع، رقم: ١٢٣٣].

٢٩٨ ـ (٨٣٥) ـ حدّثنا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَعَلِيُّ بْنُ حُجْرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ جَعْفَرٍ ـ: أَخْبَرَنِي مُحَمَّدٌ ـ وَهُوَ ابْنُ أَبِي حَرْمَلَةَ ـ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ؛ أَنَّهُ سَأَلَ عَائِشَةَ عَنِ السَّجْدَتَيْنِ اللَّتَيْنِ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّيهِمَا بَعْدَ الْعَصْرِ؟ فَقَالَتْ: كَانَ يُصَلِّيهِمَا قَبْلَ الْعَصْرِ. ثُمَّ إِنَّهُ شُغِلَ عَنْهُمَا أَوْ نَسِيَهُمَا فَصَلاَّهُمَا بَعْدَ الْعَصْرِ. ثُمَّ أَثْبَتَهُمَا. وَكَانَ إِذَا صَلَّى صَلاَةً أَثْبَتَهَا. ـ قَالَ يَحْيَى بْنُ أَيُّوبَ: قَالَ إِسْمَاعِيلُ: تَعْنِي دَاوَمَ عَلَيْهَا ـ.

٢٩٩ ـ (...) ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: قَالَتْ: مَا تَرَكَ رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ بَعْدَ الْعَصْرِ عِنْدِي قَطُّ.

٣٠٠ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. (ح) وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ ـ وَاللَّفْظُ لَهُ ـ أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: صَلاَتَانِ مَا تَرَكَهُمَا رَسُولُ اللَّهِ ﷺ فِي بَيْتِي قَطُّ، سِرًّا وَلاَ عَلاَنِيَةً، رَكْعَتَيْنِ قَبْلَ الْفَجْرِ، وَرَكْعَتَيْنِ بَعْدَ الْعَصْرِ.

[البخاري: كتاب مواقيت الصلاة، باب ما يصلي بعد العصر من الفوائت ونحوها، رقم: ٥٩٢].

٣٠١ ـ (...) ـ وحدّثنا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ وَمَسْرُوقٍ. قَالاَ: نَشْهَدُ عَلَى عَائِشَةَ أَنَّهَا قَالَتْ: مَا كَانَ يَوْمُهُ الَّذِي كَانَ يَكُونُ عِنْدِي إِلاَّ صَلاَّهُمَا رَسُولُ اللَّهِ ﷺ فِي بَيْتِي ـ تَعْنِي الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ ـ.

[البخاري: كتاب مواقيت الصلاة، باب ما يصلي بعد العصر، من الفوائت ونحوها، رقم: ٥٩٣].

٥٥ ـ بابُ اسْتِحْبَابِ رَكْعَتَيْنِ قبل صَلاةِ المَغْرِبِ

٣٠٢ ـ (٨٣٦) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. جَمِيعاً عَنِ ابْنِ فُضَيْلٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُخْتَارِ بْنِ فُلْفُلٍ. قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ التَّطَوُّعِ بَعْدَ الْعَصْرِ؟ فَقَالَ: كَانَ عُمَرُ يَضْرِبُ الأَيْدِيَ عَلَى صَلاَةٍ بَعْدَ الْعَصْرِ. وَكُنَّا نُصَلِّي عَلَى عَهْدِ النَّبِيِّ ﷺ رَكْعَتَيْنِ بَعْدَ غُرُوبِ الشَّمْسِ قَبْلَ صَلاَةِ الْمَغْرِبِ، فَقُلْتُ لَهُ: أَكَانَ رَسُولُ اللَّهِ ﷺ صَلاَّهُمَا؟ قَالَ: كَانَ يَرَانَا نُصَلِّيهِمَا، فَلَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا.

٣٠٣ ـ (٨٣٧) ـ وحدّثنا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ ـ وَهُوَ ابْنُ صُهَيْبٍ ـ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كُنَّا بِالْمَدِينَةِ، فَإِذَا أَذَّنَ الْمُؤَذِّنُ لِصَلاَةِ الْمَغْرِبِ ابْتَدَرُوا السَّوَارِيَ، فَيَرْكَعُونَ رَكْعَتَيْنِ رَكْعَتَيْنِ. حَتَّى إِنَّ الرَّجُلَ الْغَرِيبَ لَيَدْخُلُ الْمَسْجِدَ فَيَحْسِبُ أَنَّ الصَّلاَةَ قَدْ صُلِّيَتْ، مِنْ كَثْرَةِ مَنْ يُصَلِّيهِمَا.

[56] There is a prayer (in the period) between each two calls for prayer (The first is for the prayer and the other for establishing it)

304-(838) Abdullah Ibn Mughaffal narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There Is a (voluntary) prayer (in the period) between each two calls (one for prayer and another for establishment)". He said it thrice, and at the third time he said: "for him, who wished to do so".

(...) The same was narrated on the authority of Abdullah Ibn Mughaffal from The Prophet "Allah's blessing and peace be upon him", but he said here in the fourth time: "for him, who wished to do so".

[57] The prayer of fear

305-(839) Salim narrated that Ibn Umar said: The Messenger of Allah "Allah's blessing and peace be upon him" led the fear prayer (and he offered) one Rak'a with one of the two groups (of the army), while the other was (standing) facing the enemy. Then, they (the first group) turned and replaced their companions (of the other group), facing the enemy. Then those (of the second group) came, with whom The Prophet "Allah's blessing and peace be upon him" offered one Rak'a. then, The Prophet "Allah's blessing and peace be upon him" uttered the end salutation, and those (of the first group) prayed (another) Rak'a, and those (of the other group) prayed (another) Rak'a (in order that the fear prayer offered by both groups should become two Rak'as).

(...) Salim Ibn Abdullah Ibn Umar narrated from his father that he talked about the fear prayer offered by The Messenger of Allah "Allah's blessing and peace be upon him" and said: I offered it with The Messenger of Allah "Allah's blessing and peace be upon him" (and told the same).

306-(...) Nafi narrated from Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" offered the fear prayer on some days (of fighting). One group stood with him, and the other (stood) facing the enemy. He prayed one Rak'a with those who were with him, and then they turned and the others (of the second group) came with whom he prayed one Rak'a. then, each of the two groups prayed one Rak'a. Ibn Umar said: "When there is greater danger, pray as riding or as standing by signs".

307-(840) Jaber Ibn Abdullah narrated: I offered prayer of fear with The Messenger of Allah "Allah's blessing and peace be upon him". We drew ourselves up in two rows, one row behind him with the enemy between us and the Qibla. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is Greater", and we all said it. He then bowed and we all bowed. He then raised his head from bowing, and we all raised (our heads). He then fell down in prostration along with the row close to him, and the rear row faced the enemy. When The Messenger of Allah "Allah's

٥٦ ـ بابُ «بَيْنَ كُلِّ أذانَيْنِ صلاةٌ»

٣٠٤ ـ (٨٣٨) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَوَكِيعٌ عَنْ كَهْمَسٍ. قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ الْمُزَنِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ». قَالَهَا ثَلاَثاً. قَالَ فِي الثَّالِثَةِ: «لِمَنْ شَاءَ».

[البخاري: كتاب الأذان، باب كم بين الأذان والإقامة...، رقم: ٦٢٤].

(...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الأَعْلَى، عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ. إِلا أَنَّهُ قَالَ فِي الرَّابِعَةِ: «لِمَنْ شَاءَ».

٥٧ ـ بابُ صلاةِ الخَوْفِ

٣٠٥ ـ (٨٣٩) ـ حدّثنا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلاَةَ الْخَوْفِ، بِإِحْدَى الطَّائِفَتَيْنِ رَكْعَةً، وَالطَّائِفَةُ الأُخْرَى مُوَاجِهَةُ الْعَدُوِّ. ثُمَّ انْصَرَفُوا وَقَامُوا فِي مَقَامِ أَصْحَابِهِمْ، مُقْبِلِينَ عَلَى الْعَدُوِّ. وَجَاءَ أُولَئِكَ. ثُمَّ صَلَّى بِهِمُ النَّبِيُّ ﷺ رَكْعَةً. ثُمَّ سَلَّمَ النَّبِيُّ ﷺ. ثُمَّ قَضَى هَؤُلاءِ رَكْعَةً. وَهَؤُلاءِ رَكْعَةً.

[البخاري: كتاب المغازي، باب غزوة ذات الرقاع، رقم: ٤١٣٣].

(...) ـ وَحَدَّثَنِيهِ أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا فُلَيْحٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ ابْنِ عُمَرَ، عَنْ أَبِيهِ: أَنَّهُ كَانَ يُحَدِّثُ عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ فِي الْخَوْفِ وَيَقُولُ: صَلَّيْتُهَا مَعَ رَسُولِ اللَّهِ ﷺ، بِهَذَا الْمَعْنَى.

٣٠٦ ـ (...) ـ وحدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ سُفْيَانَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلاَةَ الْخَوْفِ فِي بَعْضِ أَيَّامِهِ. فَقَامَتْ طَائِفَةٌ مَعَهُ وَطَائِفَةٌ بِإِزَاءِ الْعَدُوِّ. فَصَلَّى بِالَّذِينَ مَعَهُ رَكْعَةً، ثُمَّ ذَهَبُوا وَجَاءَ الآخَرُونَ فَصَلَّى بِهِمْ رَكْعَةً. ثُمَّ قَضَتِ الطَّائِفَتَانِ رَكْعَةً رَكْعَةً.

قَالَ: وَقَالَ ابْنُ عُمَرَ: فَإِذَا كَانَ خَوْفٌ أَكْثَرَ مِنْ ذَلِكَ فَصَلِّ رَاكِباً، أَوْ قَائِماً. تُومِئُ إِيمَاءً.

[البخاري: كتاب الخوف، باب صلاة الخوف رجالاً وركباناً، رقم: ٩٤٣].

٣٠٧ ـ (٨٤٠) ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ صَلاَةَ الْخَوْفِ. فَصَفَّنَا صَفَّيْنِ: صَفٌّ خَلْفَ رَسُولِ اللَّهِ ﷺ وَالْعَدُوُّ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ، فَكَبَّرَ النَّبِيُّ ﷺ وَكَبَّرْنَا جَمِيعاً، ثُمَّ رَكَعَ وَرَكَعْنَا جَمِيعاً، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَرَفَعْنَا جَمِيعاً، ثُمَّ انْحَدَرَ بِالسُّجُودِ وَالصَّفُّ الَّذِي يَلِيهِ. وَقَامَ الصَّفُّ الْمُؤَخَّرُ فِي نَحْرِ الْعَدُوِّ، فَلَمَّا قَضَى

blessing and peace be upon him" completed the prostration, and then stood up, the row near to him also did it; then the rear row fell down in prostration. Then they stood up. Then the rear row went to the front and the front row went to the rear. Then The Messenger of Allah "Allah's blessing and peace be upon him" bowed down and we all bowed. He then raised his head from bowing and we also raised (our heads). He and the row close to him which had been in the rear then fell down in prostration In the first Rak'a, whereas the row (which became in the rear) faced the enemy. And when The Messenger of Allah "Allah's blessing and peace be upon him" and the rear row (which became) close to him finished the prostration, the row (which became in the rear) fell down in prostration. Then The Messenger of Allah uttered the end salutation and we also uttered the end salutation, (Jaber commented) as your guards do with their chiefs.

308-(...) Jaber narrated: We took part in a holy battle with The Messenger of Allah "Allah's blessing and peace be upon him" against the tribe of Juhaina. They fought with us terribly. When we had finished the noon prayer, the polytheists said: If we attacked them at once, we would kill them. Gabriel informed The Messenger of Allah "Allah's blessing and peace be upon him" about It (i.e. their evil plan). The Messenger of Allah "Allah's blessing and peace be upon him" mention that to us, adding that they (the polytheists) had also said: Shortly there would be time for the Asr prayer, which is dearer to them (the Muslims) than even their children. So when the time of the Asr prayer came, we formed ourselves into two rows, while the polytheists were between us and the Qibla. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is Greater", and we also said so. He bowed and we also bowed. He fell down in prostration and the first row prostrated with him. When they stood up, the second row fell down in prostration. Then the first row went into the rear, and the second row came in the front and occupied the place of the first row. The Messenger of Allah "Allah's blessing and peace be upon him" then said: "Allah is Greater", and we also said so. He then bowed, and we also bowed. He then fell down in prostration followed by the row close to him, and the second row remained standing. When the second row also prostrated and all of them sat down, The Messenger of Allah "Allah's blessing and peace be upon him" uttered the end salutation to them. Abu Az-Zubair told: Jaber said: just as your rulers offer prayer.

309-(841) Sahl Ibn Abu Hathma narrated that The Messenger of Allah "Allah's blessing and peace be upon him" prayed with his companions during the danger time. He made them in two rows. He prayed one Rak'a with those close to him, and then stood, and kept standing until those in the

النَّبِيُّ ﷺ السُّجُودَ وَقَامَ الصَّفُّ الَّذِي يَلِيهِ. انْحَدَرَ الصَّفُّ الْمُؤَخَّرُ بِالسُّجُودِ وَقَامُوا. ثُمَّ تَقَدَّمَ الصَّفُّ الْمُؤَخَّرُ، وَتَأَخَّرَ الصَّفُّ الْمُقَدَّمُ، ثُمَّ رَكَعَ النَّبِيُّ ﷺ وَرَكَعْنَا جَمِيعاً، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَرَفَعْنَا جَمِيعاً، ثُمَّ انْحَدَرَ بِالسُّجُودِ والصَّفُّ الَّذِي يَلِيهِ الَّذِي كَانَ مُؤَخَّراً فِي الرَّكْعَةِ الأُولَىٰ، وَقَامَ الصَّفُّ الْمُؤَخَّرُ فِي نُحُورِ الْعَدُوِّ، فَلَمَّا قَضَىٰ النَّبِيُّ ﷺ السُّجُودَ وَالصَّفُّ الَّذِي يَلِيهِ انْحَدَرَ الصَّفُّ الْمُؤَخَّرُ بِالسُّجُودِ. فَسَجَدُوا. ثُمَّ سَلَّمَ النَّبِيُّ ﷺ وَسَلَّمْنَا جَمِيعاً.

قَالَ جَابِرٌ: كَمَا يَصْنَعُ حَرَسُكُمْ هَؤُلاءِ بِأُمَرَائِهِمْ.

٣٠٨ ـ (...) ـ حدّثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ. قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ قَوْماً مِنْ جُهَيْنَةَ. فَقَاتَلُونَا قِتَالاً شَدِيداً. فَلَمَّا صَلَّيْنَا الظُّهْرَ قَالَ الْمُشْرِكُونَ: لَوْ مِلْنَا عَلَيْهِمْ مَيْلَةً لاقْتَطَعْنَاهُمْ، فَأَخْبَرَ جِبْرِيلُ رَسُولَ اللَّهِ ﷺ ذَلِكَ. فَذَكَرَ ذٰلِكَ لَنَا رَسُولُ اللَّهِ ﷺ قَالَ وَقَالُوا: إِنَّهُ سَتَأْتِيهِمْ صَلاةٌ هِيَ أَحَبُّ إِلَيْهِمْ مِنَ الأَوْلادِ. فَلَمَّا حَضَرَتِ الْعَصْرُ، قَالَ: صَفَّنَا صَفَّيْنِ. وَالْمُشْرِكُونَ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ. قَالَ فَكَبَّرَ رَسُولُ اللَّهِ ﷺ وَكَبَّرْنَا. وَرَكَعَ فَرَكَعْنَا. ثُمَّ سَجَدَ وَسَجَدَ مَعَهُ الصَّفُّ الأَوَّلُ. فَلَمَّا قَامُوا سَجَدَ الصَّفُّ الثَّانِي. ثُمَّ تَأَخَّرَ الصَّفُّ الأَوَّلُ وَتَقَدَّمَ الصَّفُّ الثَّانِي. فَقَامُوا مَقَامَ الأَوَّلِ. فَكَبَّرَ رَسُولُ اللَّهِ ﷺ وَكَبَّرْنَا. وَرَكَعَ فَرَكَعْنَا. ثُمَّ سَجَدَ وَسَجَدَ مَعَهُ الصَّفُّ الأَوَّلُ. وَقَامَ الثَّانِي. فَلَمَّا سَجَدَ الصَّفُّ الثَّانِي، ثُمَّ جَلَسُوا جَمِيعاً، سَلَّمَ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ.

قَالَ أَبُو الزُّبَيْرِ: ثُمَّ خَصَّ جَابِرٌ أَنْ قَالَ: كَمَا يُصَلِّي أُمَرَاؤُكُمْ هَؤُلاءِ.

٣٠٩ ـ (٨٤١) ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ خَوَّاتِ بْنِ جُبَيْرٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّىٰ بِأَصْحَابِهِ فِي الْخَوْفِ. فَصَفَّهُمْ خَلْفَهُ صَفَّيْنِ. فَصَلَّىٰ بِالَّذِينَ يَلُونَهُ رَكْعَةً. ثُمَّ قَامَ. فَلَمْ يَزَلْ قَائِماً حَتَّىٰ صَلَّىٰ الَّذِينَ خَلْفَهُمْ رَكْعَةً، ثُمَّ

rear prayed one Rak'a. then, those (who were in the rear) went forward (to be close to him), and those, who were in front of them, went back, with whom he prayed one Rak'a. Then, he sat, and remained sitting until those who went back prayed one Rak'a. then, he uttered the end salutation.

310-(842) Salih Ibn Khawat narrated from those, who offered the fear prayer with The Messenger of Allah "Allah's blessing and peace be upon him" on the day of the (holy battle of) Patches, that one of the two groups (into which the army was divided in order to offer the prayer) aligned behind him, and the other stood facing the enemy. He prayed one Rak'a with those who were with him. Then, he kept standing, and they completed their prayer (by performing another Rak'a). then, they turned and aligned facing the enemy, and (those of) the other group came, with whom he prayed the remaining Rak'a. he kept sitting, and they completed their prayer (by offering another Rak'a). then, he uttered the end salutation.

311-(843) Jaber reported: We went forward with the Messenger of Allah "Allah's blessing and peace be upon him" and when we reached Dhat Ar-Riqa, we came to a shady tree which we left for him. One of the polytheists came there and, seeing the sword of the Messenger "Allah's blessing and peace be upon him" hanging by a tree, took it up, drew it from the scabbard and asked the Messenger of Allah "Allah's blessing and peace be upon him": "Are you afraid of me?" He (the Prophet) said: "No". He again asked: "Who would protect you from me?" He said: "Allah will protect me from you". The Companions of the Messenger of Allah "Allah's blessing and peace be upon him" threatened him. He sheathed the sword and hung it up. Then the call to the Prayer was made and he (the Prophet) led a group in two Rak'as. Then they (the members of this group) withdrew and he led the second group in two Rak'as. So the Messenger of Allah "Allah's blessing and peace be upon him" offered four Rak'as and people (of the two groups) offered two Rak'as.

312-(...) Abu Salama Ibn Abd Ar-Rahman narrated that Jaber told him that he offered the fear prayer with The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" prayed two Rak'as with (the members of) one of the two groups, and then prayed two Rak'as with (the members of) the other group. In this way, The Messenger of Allah "Allah's blessing and peace be upon him" prayed four Rak'as, and prayed with (the people of) each one of the two groups two Rak'as.

تَقَدَّمُوا وَتَأَخَّرَ الَّذِينَ كَانُوا قُدَّامَهُمْ. فَصَلَّىٰ بِهِمْ رَكْعَةً. ثُمَّ قَعَدَ حَتَّى صَلَّىٰ الَّذِينَ تَخَلَّفُوا رَكْعَةً. ثُمَّ سَلَّمَ.

[البخاري: كتاب المغازي، باب غزوة ذات الرقاع، رقم: ٤١٢٩].

٣١٠ ـ (٨٤٢) ـ حدّثنا يَحْيَىٰ بْنُ يَحْيَىٰ. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَمَّنْ صَلَّىٰ مَعَ رَسُولِ اللَّهِ ﷺ، يَوْمَ ذَاتِ الرِّقَاعِ، صَلاَةَ الْخَوْفِ؛ أَنَّ طَائِفَةً صَفَّتْ مَعَهُ، وَطَائِفَةٌ وُجَاهَ الْعَدُوِّ، فَصَلَّىٰ بِالَّذِينَ مَعَهُ رَكْعَةً. ثُمَّ ثَبَتَ قَائِماً وَأَتَمُّوا لأَنْفُسِهِمْ. ثُمَّ انْصَرَفُوا فَصَفُّوا وُجَاهَ الْعَدُوِّ. وَجَاءَتِ الطَّائِفَةُ الأُخْرَىٰ، فَصَلَّىٰ بِهِمْ الرَّكْعَةَ الَّتِي بَقِيَتْ. ثُمَّ ثَبَتَ جَالِساً. وَأَتَمُّوا لأَنْفُسِهِمْ. ثُمَّ سَلَّمَ بِهِمْ.

٣١١ ـ (٨٤٣) ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ؛ قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ. حَتَّى إِذَا كُنَّا بِذَاتِ الرِّقَاعِ، قَالَ: كُنَّا إِذَا أَتَيْنَا عَلَىٰ شَجَرَةٍ ظَلِيلَةٍ تَرَكْنَاهَا لِرَسُولِ اللَّهِ ﷺ. قَالَ: فَجَاءَ رَجُلٌ مِنَ الْمُشْرِكِينَ وَسَيْفُ رَسُولِ اللَّهِ ﷺ مُعَلَّقٌ بِشَجَرَةٍ. فَأَخَذَ سَيْفَ نَبِيِّ اللَّهِ ﷺ فَاخْتَرَطَهُ. فَقَالَ لِرَسُولِ اللَّهِ ﷺ: أَتَخَافُنِي؟ قَالَ: «لا» قَالَ: فَمَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: «اللَّهُ يَمْنَعُنِي مِنْكَ» قَالَ: فَتَهَدَّدَهُ أَصْحَابُ رَسُولِ اللَّهِ ﷺ. فَأَغْمَدَ السَّيْفَ وَعَلَّقَهُ. قَالَ: فَنُودِيَ بِالصَّلاَةِ، فَصَلَّىٰ بِطَائِفَةٍ رَكْعَتَيْنِ، ثُمَّ تَأَخَّرُوا، وَصَلَّىٰ بِالطَّائِفَةِ الأُخْرَىٰ رَكْعَتَيْنِ. قَالَ: فَكَانَتْ لِرَسُولِ اللَّهِ ﷺ أَرْبَعُ رَكَعَاتٍ. وَلِلْقَوْمِ رَكْعَتَانِ.

[البخاري: كتاب المغازي، باب غزوة بني المصطلق من خزاعة...، رقم: ٤١٣٩].

٣١٢ ـ (...) ـ وحدّثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَٰنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَىٰ ـ يَعْنِي ابْنَ حَسَّانَ ـ: حَدَّثَنَا مُعَاوِيَةُ ـ وَهُوَ ابْنُ سَلاَّمٍ ـ: أَخْبَرَنِي يَحْيَىٰ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَٰنِ: أَنَّ جَابِراً أَخْبَرَهُ؛ أَنَّهُ صَلَّىٰ مَعَ رَسُولِ اللَّهِ ﷺ صَلاَةَ الْخَوْفِ، فَصَلَّىٰ رَسُولُ اللَّهِ ﷺ بِإِحْدَى الطَّائِفَتَيْنِ رَكْعَتَيْنِ ثُمَّ صَلَّىٰ بِالطَّائِفَةِ الأُخْرَىٰ رَكْعَتَيْنِ، فَصَلَّىٰ رَسُولُ اللَّهِ ﷺ أَرْبَعَ رَكَعَاتٍ. وَصَلَّىٰ بِكُلِّ طَائِفَةٍ رَكْعَتَيْنِ.

The Contents

Introduction ——— 4
[1] You should narrate only from the reliable people, and let the liars, and beware of telling lies about The Messenger of Allah "Allah's blessing and peace be upon him" ——— 14
[2] The grievous punishment of attributing lies to The Messenger of Allah "Allah's blessing and peace be upon him" ——— 14
[3] One should not narrate all he had heard ——— 16
[4] One should not transmit traditions from the suspicious narrators, and he should be cautious of having it ——— 18
[5] Explaining that the attribution (of narrations) is a part of religion, that the narration must be from only the reliable people, and that criticizing the narrators with whatever defects they have is permissible, if not obligatory, for it is not so much out of prohibited jealousy, as it is out of defending the dignified (Islamic) law ——— 22
[6] The validity of regarding as true the Hadith narrated from one to one ——— 46
(1) The Book Of Faith ——— 60
[1] The (difference between the) faith, Islam and faithfulness, and to have faith, it is obligatory to affirm) and believe in) the Divine decree, and the proof of (the punishment of) the one who does not believe in the Divine decree ——— 60
[2] What about the obligatory prayer, which is one of Islamic pillars ——— 68
[3] Asking about the pillars of Islam ——— 68
[4] The faith, by which one could enter into Paradise; and whoever sticked to whatever he was ordered (by Allah) to do, would be admitted in Paradise ——— 70
[5] The great fundaments and bases of Islam ——— 74
[6] Ordering (Muslims) to believe in Allah Almighty and His Messenger "Allah's blessing and peace be upon him", and in the religious laws and regulations, and (ordering also to) call for it, ask to understand it, and report it 76
[7] Calling for stating the two testimonies, and for the laws of Islam ——— 82
[8] The order of fighting the people until they testify that there is no god but Allah and that Muhammad is The Messenger of Allah, to establish the prayer, give the obligatory charity, and to believe in whatever was brought by The Prophet "Allah's blessing and peace be upon him"; and whoever did so, would save his life and property except legally, and his reckoning would be with Allah Almighty; and (the order of) fighting whomever stopped from paying the obligatory charity or from doing anything of Islamic laws ——— 82
[9]The proof of the validity of the faith of the one, who accepted Islam at the death bed, before the real death agony, and nullifying the possibility of asking for Allah's forgiveness for the polytheists, and he, who died as a polytheist, would be from the dwellers of the (hell) fire, and nothing would be able to save him from it ——— 86
[10] The proof that whoever died while having faith in the oneness of Allah, would surely be admitted in Paradise ——— 88

فهرس المحتويات

مُقَدِّمَة 5
١ ـ بابُ وُجُوب الرِّوايةِ عَنِ الثِّقات وتَرْكِ الكَذَّابِينَ والتَّحْذِيرِ مِنَ الكَذِبِ على رَسولِ الله ﷺ 15
٢ ـ بابُ تَغْلِيظ الكَذبِ على رَسُولِ الله ﷺ 15
٣ ـ بابُ النهي عن الحديثِ بكلِّ ما سَمِع 17
٤ ـ بابُ النَّهْيِ عَنِ الرِّوايةِ عن الضُّعفاء والاحْتِيَاطِ في تَحَمُّلِهَا 19
٥ ـ بابُ بَيَانِ أَنَّ الإِسْنَادَ مِنَ الدِّينِ وأَنَّ الرِّوَايَةَ لا تَكُونُ إلا عَن الثِّقَاتِ وأَنَّ جَرْحَ الرُّواة بما هو فيهم جَائِزٌ، بَلْ وَاجِبٌ، وأَنَّهُ لَيْسَ مِنَ الغيبة المحرَّمة، بل من الذَّبِّ عَنِ الشَّرِيعَةِ المُكَرَّمَةِ 23
٦ ـ بابُ صِحَّةِ الاحْتِجَاجِ بالحَدِيث المُعَنْعَنِ 47
١ ـ كِتَابُ الإِيمَانِ 61
١ ـ بابُ بيانِ الإِيمَانِ والإِسْلام والإِحْسَانِ ووُجُوب الإيمان بإِثْبَاتِ قَدَرِ الله سبحانه وتعالى، وبَيَانِ الدَّلِيل على التَّبَرِّي ممَّنْ لا يُؤْمِنُ بالقَدَرِ، وإِغْلاظِ القَوْل في حَقِّهِ 61
٢ ـ بَابُ بَيَان الصَّلَوَاتِ التي هي أَحَدُ أركانِ الإِسْلامِ 69
٣ ـ بابُ السُّؤَالِ عَنْ أَرْكَانِ الإِسْلام 69
٤ ـ باب بيان الإِيمَانِ الذي يَدْخُلُ بِهِ الجَنَّةَ، وأَنَّ من تَمَسَّكَ بما أُمِرَ به دَخَلَ الجَنَّةَ 71
٥ ـ بابُ بَيَانِ أَرْكَانِ الإِسْلام ودَعَائِمِهِ العِظَام 75
٦ ـ بابُ الأمرِ بالإِيمانِ بالله تَعَالى ورَسُولِهِ ﷺ وشَرَائِعِ الدِّينِ، والدُّعَاءِ إليه، والسُّؤال عنه، وحِفْظِهِ، وتَبْلِيغِهِ مَن لَمْ يَبْلُغْهُ 77
٧ ـ بابُ الدُّعَاءِ إلى الشَّهادَتَيْنِ وشَرائِعِ الإِسْلام 83
٨ ـ بابُ الأمرِ بقتالِ النَّاسِ حتَّى يَقُولُوا: لا إِلَهَ إلا اللهُ مُحَمَّدٌ رَسُولُ اللَّهِ، ويُقِيموا الصَّلاَةَ، ويُؤتُوا الزَّكَاةَ، ويُؤمِنُوا بجَمِيعِ ما جَاءَ بِهِ النَّبِيُّ ﷺ. وأَنَّ مَنْ فَعَلَ ذلك عَصَمَ نفسَه ومالَهُ إلا بحَقِّها، وَوُكِلَتْ سَرِيرَتُهُ إلى اللهِ تَعَالى، وقِتَالِ مَنْ مَنَعَ الزَّكَاةَ أو غَيْرَها من حقوق الإسلام، واهتمام الإمام بشَعَائِرِ الإِسْلَام 83
٩ ـ بابُ الدَّلِيل على صِحَّةِ إِسْلام مَنْ حَضَرَهُ المَوْتُ، ما لَمْ يَشْرَعْ في النَّزْعِ، وهُوَ الغَرْغَرَةُ. ونَسْخ جَوَازِ الاسْتِغْفَار للمشركين. والدَّلِيل على أَنَّ مَنْ مَاتَ على الشِّرْكِ فهُوَ في أَصْحَابِ الجَحِيم ولا يُنْقِذُهُ من ذلك شَيْءٌ مِنَ الوَسَائِلِ 87
١٠ ـ بابُ الدَّلِيلِ على أَنَّ مَنْ ماتَ على التَّوْحِيدِ دَخَلَ الجَنَّةَ قَطْعاً 89

[11] The proof of the fact that whoever accepted Allah as his Lord, Islam as his religion and Muhammad as his Messenger, would be considered as a believer, even if he committed great sins ——— 100
[12]The branches of faith, the best and the least of them, and the virtue of modesty, as being a part of faith ——— 100
[13] The comprehensive characteristics of Islam ——— 102
[14] The preferentiality of Islam, and which deed is better in it ——— 102
[15] The characteristics, which if one has, he would get the sweetness of faith – 104
[16] The obligation of loving The Messenger of Allah "Allah's blessing and peace be upon him" more than one's parents, children and all people, and the one who does not love him as such is regarded to have no faith ——— 104
[17] The proof that one of the characteristics of faith is that one should love for his (Muslim (brother whatever he loves for himself ——— 106
[18] It is prohibited to hurt one's neighbour ——— 106
[19] The exhortation to treat generously one's neighbour and guest, and the obligation of one's keeping silent except in goodness, and regarding all of that as essential in one's faith ——— 106
[20] Preventing (the people) from doing what is abominable is an essential part of faith, and one's faith could increase and decrease, and preventing (people) from doing what is abominable, and ordering (them) to do what is good are obligatory (for anyone) ——— 108
[21] The preference of the believers to one another concerning their faith, and the superiority of the people of Yemen in this regard ——— 110
[22] None but the believers should be admitted in Paradise, and the love of the believers is an essential part of one's faith, one of whose causes is to greet (the believers) with peace ——— 112
[23] The religion is to be sincere ——— 114
[24] One's belief could decrease by disobedience, and could be negated, i.e. become incomplete at the time of committing the sin ——— 114
[25] The characteristics of the hypocrite ——— 118
[26] The case of the belief of the one, who called his Muslim brother as unbeliever ——— 118
[27] The case of the belief of him, who denied his father knowingly ——— 120
[28] The saying of The Prophet "Allah's blessing and peace be upon him": "Insulting a Muslim is wickedness and fighting him is unbelief ——— 120
[29] The meaning of the saying of The Prophet "Allah's blessing and peace be upon him": "Do not become renegades after me, striking the necks (i.e . killing) of one another". ——— 122
[30] Describing with the word "unbelief" the case of slandering one's lineage or the state of lamentation ——— 122

١١ ـ بابُ الدَّليلِ على أنَّ مَن رَضِيَ باللَّهِ ربًّا وبالإسلامِ دِيناً وبمحمدٍ ﷺ رَسُولاً فَهُوَ مُؤمِنٌ وإنِ ارْتَكَبَ المَعَاصِي 101
١٢ ـ بابُ بَيَانِ عَدَدِ شُعَبِ الإيمانِ وأفْضَلِها وأدْناها، فَضِيلَةِ الحَيَاءِ، وكَوْنِهِ مِنَ الإيمانِ 101
١٣ ـ باب جَامِعِ أوْصَافِ الإسْلام 103
١٤ ـ باب بَيَانِ تَفَاضُلِ الإسْلامِ وأيُّ أُمُورِهِ أفْضَلُ 103
١٥ ـ بابُ بيانِ خِصَالِ مَن اتصفَ بهنَّ وَجَدَ حَلاَوةَ الإيمَانِ 105
١٦ ـ باب وُجُوبِ مَحَبَّةِ رَسُولِ اللهِ ﷺ أكثرَ من الأهْلِ والوَلَدِ والوالِدِ والنَّاسِ أجمعين، وإطْلاقِ عَدَمِ الإيمانِ على مَنْ لم يُحِبَّهُ هذه المَحَبَّةَ 105
١٧ ـ بابُ الدَّليلِ على أنَّ مِنْ خِصَالِ الإيمانِ أنْ يُحِبَّ لأخِيهِ المُسْلِمِ ما يُحِبُّ لنَفْسِهِ مِنَ الخَيْرِ 107
١٨ ـ بابُ بَيَانِ تَحْرِيمِ إيذَاءِ الجَارِ 107
١٩ ـ بابُ الحَثِّ على إكْرَامِ الجَارِ والضَّيْفِ، ولُزُومِ الصَّمْتِ إلا عن الخَيْرِ، وكَوْنِ ذلك كُلِّهِ من الإيمانِ 107
٢٠ ـ بابُ بَيَانِ كَوْنِ النَّهْيِ عن المُنْكَرِ من الإيمانِ، وأنَّ الإيمانَ يَزِيدُ وَيَنْقُصُ، وأنَّ الأمْرَ بالمَعْرُوفِ والنَّهْيَ عن المُنْكَرِ واجِبَانِ 109
٢١ ـ باب تَفَاضُلِ أهْلِ الإيمَانِ فيه، ورُجْحَانِ أهْلِ اليَمَنِ فيهِ 111
٢٢ ـ بابُ بيان أنه لا يَدْخُلُ الجَنَّةَ إلا المؤمنون، وأنَّ مَحَبَّةَ المُؤمِنِينَ من الإيمان، وأن إفشاءَ السَّلام سببٌ لِحُصُولِهَا 113
٢٣ ـ بابُ بَيَانِ أنَّ الدِّينَ النَّصِيحَةُ 115
٢٤ ـ بابُ بَيَانِ نُقْصَانِ الإيمانِ بالمعاصي ونَفْيِهِ عن المُتَلَبِّسِ بالمَعْصِيَةِ على إرادة نَفْيِ كَمَالِهِ 115
٢٥ ـ بابُ بيانِ خِصَالِ المُنَافِقِ 119
٢٦ ـ بابُ بَيَانِ حَالِ إيمانِ مَنْ قال لأخِيهِ المُسْلِمِ: يا كَافِرُ 119
٢٧ ـ باب بَيَانِ حَالِ إيمانِ مَنْ رَغِبَ عن أبيه وهو يَعْلَمُ 121
٢٨ ـ بابُ بيان قَولِ النَّبِيِّ ﷺ: «سِبابُ المُسْلِمِ فُسوقٌ، وقِتَالُهُ كفرٌ» 121
٢٩ ـ باب بيان معنى قول النبي ﷺ: «لا تَرجِعُوا بعدي كُفَّاراً يَضْرِبُ بعضُكم رقابَ بعض» 123
٣٠ ـ بابُ إطلاقِ اسْمِ الكُفْرِ على الطَّعْنِ في النَّسَبِ والنِّيَاحَةِ على المَيِّتِ 123

[31] Calling as unbeliever the escapee slave ——— 122
[32] The unbelief of the one who said: "We have got rain by the (help of the) rising of a particular star". ——— 124
[33] The proof that one's love of the Ansar and of Ali Ibn Abu Talib is essential part of faith, as well as one of its signs, and that one's dislike of them is a sign of hypocrisy ——— 126
[34] The decrease of one's faith by his failure of submission (to Allah), and calling as nonbeliever the one who is ungrateful to things other than Allah as the ungratefulness to the blessing and rights ——— 126
[35] Calling as unbeliever the one who gives up the prayer ——— 128
[36] One's belief in Allah is the best deed ——— 128
[37] The polytheism is the ugliest sin, and the greatest sin next to it ——— 132
[38] The major sins, and the greatest of them all ——— 132
[39] The prohibition of haughtiness ——— 134
[40] Whoever died without associating anything with Allah (in worship) would be admitted in Paradise, and whoever died as polytheist would enter into the (Hell) fire ——— 136
[41] The prohibition of killing the unbeliever after his saying: "There is no god but Allah" ——— 138
[42] The saying of The Prophet "Allah's blessing and peace be upon him": "Whoever takes up the arms against us is not from us". ——— 142
[43] The saying of The Prophet "Allah's blessing and peace be upon him": "Whoever cheats us is not of us (Muslims)". ——— 142
[44] The prohibition of slapping the cheeks ،tearing the (garments') pockets and calling by the call of the pre-Islamic period of ignorance ——— 144
[45] The serious prohibition of talebearing ——— 146
[46] the great prohibition of hanging down one's lower garment, of reminding (others) of one's gift, of selling goods by false oaths, and what about those three with whom Allah would neither speak on the day of judgement, nor would He look at them nor would He purify them, and for them is a painful penalty ——— 146
[47] The great prohibition of suicide, and whoever killed himself with such a thing, would be tortured by that very thing (on The Day of Judgement), and none but a Muslim should be admitted in Paradise ——— 148
[48] The great prohibition of misappropriation, and none but the faithful believers would be admitted in Paradise ——— 154
[49] The proof that suicide never causes the one who killed himself to become an unbeliever ——— 156

٣١ ـ بابُ تَسْمِيَةِ العَبْدِ الآبِقِ كَافِراً 123
٣٢ ـ باب بَيَانِ كُفْرِ مَن قَال: مُطِرْنَا بالنَّوْءِ 125
٣٣ ـ بابُ الدَّلِيلِ على أنَّ حُبَّ الأنْصَارِ وعَلِيٍّ رضي الله عنهم من الإيمَانِ وعَلاَماتِهِ، وبُغْضَهم من علامَات النِّفَاقِ 127
٣٤ ـ باب نُقْصَانِ الإيمانِ بنَقْصِ الطَّاعَاتِ، وبَيَانِ إطْلاقِ لَفْظِ الكُفْرِ على غيرِ الكُفْرِ باللَّه، ككُفْرِ النِّعْمَةِ والحُقُوقِ 127
٣٥ ـ بابُ بَيَانِ إطْلاقِ اسْمِ الكُفْرِ على مَنْ تَرَكَ الصَّلاةَ 129
٣٦ ـ بابُ بيانِ كَونِ الإيمانِ بالله تعالى أفْضَلُ الأعْمَالِ 129
٣٧ ـ باب بَيَانِ كَوْنِ الشِّرْكِ أقْبَحَ الذُّنُوبِ، وبَيَانِ أعْظَمِهَا بَعْدَهُ 133
٣٨ ـ باب بَيَانِ الكَبَائِرِ وأكْبَرِهَا 133
٣٩ ـ باب تَحْرِيمِ الكِبْرِ وبَيَانه 135
٤٠ ـ بابُ مَـنْ مَاتَ لا يُشْرِكُ بالله شَيئاً دَخَلَ الجَنَّةَ، ومَن ماتَ مُشْرِكاً دَخَلَ النَّارَ 137
٤١ ـ بابُ تَحْرِيمِ قَتْلِ الكَافِرِ بَعْدَ أن قال: لا إلَه إلا اللَّهُ 139
٤٢ ـ باب قَوْلِ النَّبِيِّ ﷺ: «مَنْ حَمَلَ عَلَينا السِّلاحَ فليس مِنَّا» 143
٤٣ ـ باب قَولِ النَّبِيِّ ﷺ: «مَنْ غشَّنَا فليس مِنَّا» 143
٤٤ ـ باب تَحْرِيمِ ضَرْبِ الخُدُودِ وشَقِّ الجُيوبِ والدُّعَاء بدَعْوَى الجَاهِلِيَّة 145
٤٥ ـ باب بَيَانِ غِلَظِ تَحْرِيمِ النَّمِيمَةِ 147
٤٦ ـ باب بَيَانِ غِلَظِ تَحْرِيمِ إسْبَالِ الإزَارِ والمَنِّ بالعَطِيَّةِ وتَنْفِيقِ السِّلْعَةِ بالحَلِفِ، وبيانِ الثَّلاثَةِ الذين لا يُكَلِّمُهُمُ اللَّهُ يومَ القيامَةِ ولا يَنْظُرُ إليهم ولا يُزَكِّيهِم ولهم عذابٌ أليمٌ 147
٤٧ ـ باب غِلَظِ تَحْرِيمِ قَتْلِ الإنسانِ نَفْسَه، وأنَّ مَن قَتَلَ نَفْسَه بشيءٍ عُذِّبَ به في النَّارِ وأنَّهُ لا يَدْخُلُ الجَنَّةَ إلا نَفْسٌ مُسْلِمَةٌ 149
٤٨ ـ باب غِلَظِ تَحْرِيمِ الغُلُولِ، وأنَّه لا يَدْخُلُ الجَنَّةَ إلاَّ المُؤمِنُونَ 155
٤٩ ـ باب الدَّلِيلِ على أنَّ قاتِلَ نَفْسِهِ لا يُكَفَّرُ 157

[50] The wind which would blow a short while earlier than The Day of Judgement, and which would kill everyone having in his heart whatever (little) portion of faith ——— 158
[51] Exhortation to hasten towards doing (good) deeds before the emergence of afflictions ——— 158
[52] The believer's fear of the failure of his deeds ——— 158
[53] Would one be blamed (and accounted) for the acts of the pre-Islamic period of ignorance? ——— 160
[54] Islam, as well as both migration and Hajj always efface whatever previous sins ——— 160
[55] The status of the (good) deed of a previously unbeliever when he embraces Islam ——— 164
[56] The authenticity and sincerity of faith ——— 166
[57] On no soul doth Allah place a burden greater than it can bear ——— 166
[58] Allah's disregard of the heart (evil) premonitions or whispers as long as they do not come into force ——— 168
[59] if a slave intends to do a good deed (and does not really do it), it will be written down (as a good deed) for him; and if he intends to do an evil deed (and does not do it) it will not be accounted against him ——— 170
[60] The premonition of one concerning faith, and what would be said in case it occurred ——— 172
[61] Whoever takes a right of a muslim by a false oath is threatened to enter into the (Hell) fire ——— 176
[62] The proof that whoever intended to usurp a property of another one unlawfully, then, shedding the blood of the one of such an intention would be lawful, taking in consideration that if he was killed he would be doomed to the (Hell) fire, but if the one defending his property was killed, he would be regarded as a martyr ——— 182
[63] The governor who oppresses his subjects is entitled to enter fire ——— 182
[64] Taking away honesty and faith from some hearts, and offering the affliction to some of them ——— 184
[65] The fact that Islam started as (something) strange and would return (to its old state) as (something) strange, just as it started, and it would go back between the two mosques ——— 186
[66] The faith's going away towards the end of the time ——— 188
[67] it is permissible to conceal one's faith in case of fear ——— 188
[68] Habituating the heart of the one who fears in view of his weakness, and prevention of affirming one's faith with no clear proof ——— 190
[69] The heart becomes more satisfied by emergence of more proofs ——— 192

٥٠ ـ بابٌ في الرِّيحِ التي تَكُونُ قُرْبَ القِيَامَةِ تَقْبِضُ مَنْ في قَلْبِهِ شيءٌ من الإيمانِ 159
٥١ ـ باب الحثِّ على المُبَادرةِ بالأعمالِ قبلَ تَظَاهُرِ الفِتَنِ 159
٥٢ ـ باب مَخَافَةِ المُؤمِنِ أنْ يَحْبَطَ عَمَلُهُ 159
٥٣ ـ بابٌ هل يُؤَاخَذُ بأعمالِ الجَاهِلِيَّةِ؟ 161
٥٤ ـ باب كَوْنِ الإسْلامِ يَهدِمُ ما قَبْلَه، وكذا الهِجْرَةُ والحَجُّ 161
٥٥ ـ باب بَيَانِ حُكْمِ عَمَلِ الكَافِرِ إذا أَسْلَمَ بَعْدَهُ 165
٥٦ ـ باب صِدْقِ الإيمَانِ وإخْلاصِهِ 167
٥٧ ـ باب بَيَانِ أَنَّهُ سُبْحَانَهُ وتَعَالَى لم يُكَلِّفْ إلا ما يُطَاقُ 167
٥٨ ـ باب تَجَاوُزِ اللَّهِ عن حَدِيثِ النَّفْسِ والخَوَاطِرِ بالقَلْبِ إذا لم تَسْتَقِرَّ 169
٥٩ ـ باب إذا هَمَّ العَبْدُ بحَسَنَةٍ كُتِبَتْ، وإذا هَمَّ بسيِّئَةٍ لم تُكْتَبْ 171
٦٠ ـ باب بَيَانِ الوَسْوَسَةِ في الإيمان وما يَقُولُهُ مَنْ وَجَدَهَا 173
٦١ ـ باب وَعِيدِ مَن اقتَطَع حَقَّ مُسْلمٍ بيمينٍ فَاجرةٍ بالنَّارِ 177
٦٢ ـ باب الدَّلِيلِ على أنَّ مَنْ قَصَدَ أَخْذَ مَالِ غَيْرِه بِغيرِ حقٍّ كان القَاصِدُ مُهْدَرَ الدَّمِ في حَقِّه، وإنْ قَتَلَ كان في النَّارِ، وأنَّ مَن قُتِلَ دُون مَالِهِ فهو شَهِيدٌ 183
٦٣ ـ باب استِحْقَاقِ الوَالِي الغَاشِّ لِرَعِيَّتِهِ النَّارَ 183
٦٤ ـ باب رَفْعِ الأَمَانَةِ والإيمَانِ مِن بَعْضِ القُلُوبِ، وعَرْضِ الفِتَنِ على القُلُوبِ 185
٦٥ ـ باب بَيَانِ أنَّ الإسْلامَ بَدَأَ غَرِيباً وسَيَعُودُ غَرِيباً، وأنه يَأْرِزُ بين المَسْجِدَين 187
٦٦ ـ باب ذَهَابِ الإيمانِ آخرَ الزَّمَان 189
٦٧ ـ باب جواز الاسْتِسْرَارِ بالإيمانِ للخَائِفِ 189
٦٨ ـ باب تَأَلُّفِ قَلْبِ مَن يُخَافُ على إيمانِهِ لِضَعْفِهِ، والنَّهْيِ عن القَطْعِ بالإيمان من غير دليلٍ قَاطِعٍ 191
٦٩ ـ باب زِيَادَةِ طُمَأْنِينَةِ القَلْبِ بتَظَاهُرِ الأدِلَّةِ 193

[70] The obligation of believing in the message of our Prophet Muhammad "Allah's blessing and peace be upon him" to all mankind, and abrogating all previous religions with his (The Prophet's) religion ——— 192
[71] The coming down of (The Prophet) Jesus, son of Mary as a ruler according to the law of our Prophet Muhammad ——— 194
[72] The time, at which one's faith would not be accepted (by Allah) ——— 196
[73] The beginning of the revelation to The Messenger of Allah "Allah's blessing and peace be upon him" ——— 200
[74] The night journey of The Messenger of Allah "Allah's blessing and peace be upon him" to the heaven, and enjoining the prayer ——— 206
[75] Mentioning the Christ, son of Mary, and Ad-Dajjal ——— 220
[76] Mentioning the Furthest Lote ——— 224
[77] The meaning of Allah's saying: "For indeed he saw him at a second descent" (The Star 13), and did The Messenger of Allah "Allah's blessing and peace be upon him" really see his Lord (on his night journey)? ——— 226
[78] The saying of The Prophet "Allah's blessing and peace be upon him": "(His veil is) light, then how could I see Him?" and: "I saw light" ——— 230
[79] The saying of The Prophet "Allah's blessing and peace be upon him": "Allah never sleeps", and: "His (Allah's) veil is light, and if he uncovered it, the splendour of His face would burn his creatures, as far as His sight could reach ——— 230
[80] Affirming the fact that the faithful believers would see their Lord "Exalted be He" in the hereafter ——— 232
[81] Knowing the way of seeing (Allah in the hereafter) ——— 232
[82] Affirming the intercession, and taking out the monotheists from the (Hell) fire ——— 244
[83] The last one of the people of the (Hell) fire to come out ——— 246
[84] The least in degree and position among the people of Paradise ——— 250
[85] The saying of The Prophet "I would be the first to intercede in Paradise; and from among the Prophets, I would have the greatest number of followers" ——— 270
[86] The Prophet "Allah's blessing and peace be upon him" preserves his invocation to intercede for his nation ——— 272
[87] The invocation of The Prophet "Allah's blessing and peace be upon him" for his nation, and his weeping out of pity for them ——— 276
[88] Whoever died as an unbeliever would be doomed to the (Hell) fire, with neither intercession nor kinship to benefit him ——— 276
[89] Allah's saying: "And admonish thy nearest Kinsmen" ——— 276
[90] The intercession of The Prophet "Allah's blessing and peace be upon him" for Abu Talib, and diluting his torture because of him ——— 280
[91] The least tortured among the dwellers of the (Hell) fire ——— 282

٧٠ ـ باب وُجُوبِ الإيمانِ برسَالَةِ نَبِيِّنَا مُحَمَّدٍ ﷺ إلى جَميعِ النَّاسِ ونَسْخِ المِلَلِ بِمِلَّتِهِ 193
٧١ ـ بابُ نُزُولِ عِيسَى ابنِ مَرْيَمَ حاكِماً بشَرِيعَةِ نَبِيِّنَا مُحَمَّدٍ ﷺ 195
٧٢ ـ بابُ بيانِ الزَّمَنِ الذي لا يُقبلُ فيه الإيمانُ 197
٧٣ ـ بابُ بدءِ الوَحْيِ إلى رَسُولِ اللَّهِ ﷺ 201
٧٤ ـ باب الإِسْرَاءِ بِرَسُولِ اللَّهِ ﷺ إلى السَّمٰوات وفَرْضِ الصَّلَوَاتِ 207
٧٥ ـ بابُ ذِكْرِ المَسِيحِ ابْنِ مَرْيَمَ والمَسِيحِ الدَّجَّالِ 221
٧٦ ـ باب في ذِكْرِ سِدْرَةِ المُنْتَهَىٰ 225
٧٧ ـ باب مَعْنَى قولِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ﴾ وهل رأى النَّبِيُّ ﷺ رَبَّهُ ليلةَ الإسراءِ؟ 227
٧٨ ـ بابٌ في قَوْلِهِ عَليه الصلاةُ والسَّلام: «نُورٌ أَنَّىٰ أَرَاهُ» وفي قوله: «رَأَيْتُ نُوراً» ... 231
٧٩ ـ باب في قوله عليه الصلاة السلام: «إنَّ اللَّهَ لا يَنَامُ»، وفي قوله: «حِجَابُهُ النُّورُ لو كَشَفَهُ لأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ ما انتَهَى إليهِ بَصَرُهُ مِن خَلْقِهِ» 231
٨٠ ـ باب إِثْبَاتِ رُؤْيَةِ المُؤْمِنِينَ في الآخِرَةِ رَبَّهُم سُبْحَانَه وتَعَالَى 233
٨١ ـ باب مَعْرِفَةِ طَرِيقِ الرُّؤْيَة 233
٨٢ ـ باب إِثْبَاتِ الشَّفَاعَةِ وإِخْرَاجِ المُوَحِّدِينَ من النَّارِ 245
٨٣ ـ باب آخِرِ أَهْلِ النَّارِ خُرُوجاً 247
٨٤ ـ باب أدنَى أَهْلِ الجَنَّةِ مَنْزِلَةً فِيها 251
٨٥ ـ باب في قولِ النَّبِيِّ ﷺ: «أَنَا أَوَّلُ النَّاسِ يَشْفَعُ في الجَنَّةِ، وأنا أَكْثَرُ الأَنْبِيَاء تَبَعاً» 271
٨٦ ـ باب اخْتِبَاءِ النَّبِيِّ ﷺ دَعْوَةَ الشَّفَاعَةِ لأُمَّتِهِ 273
٨٧ ـ باب دُعَاءِ النَّبِيِّ ﷺ لأُمَّتِهِ وبُكَائِهِ شَفَقَةً عَلَيهِم 277
٨٨ ـ باب بَيَانِ أَنَّ مَنْ مَاتَ على الكُفْرِ فَهُوَ في النَّارِ ولا تَنَالُهُ شَفَاعَةٌ ولا تَنْفَعُهُ قَرَابَةُ المُقَرَّبِينَ 277
٨٩ ـ باب في قوله تعالى: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴾ 277
٩٠ ـ باب شَفَاعَةِ النَّبِيِّ ﷺ لأَبِي طَالِبٍ والتَّخْفِيف عَنْهُ بِسَبَبِهِ 281
٩١ ـ باب أَهْوَنِ أَهْلِ النَّارِ عذاباً 283

[92] The proof that whoever died as an unbeliever, any deed would be of no benefit for him ——— 282
[93] Taking the believers as friends, and boycotting and disavowing the others (of non-believers) ——— 282
[94] The proof that many groups of Muslims would be admitted in Paradise with neither reckoning nor torment ——— 284
[95] This (Muslim) nation would constitute half the people of Paradise ——— 288
[96] The saying (of The Prophet): "Allah would say to Adam: "Bring out the people of the (Hell) fire: from every one thousand, nine hundred and ninety-nine" ——— 290
(2)The Book Of Purification ——— 292
[1] The merit of ablution ——— 292
[2] The obligation of one's purification for performing the prayer ——— 292
[3] How one performs ablution and what about its validity ——— 292
[4] The merit of performing ablution and then offering prayer after it ——— 294
[5] The five (obligatory) prayers, (the prayer of) Friday to the next Friday, (the fasting of) Ramadan to Ramadan (of the coming year) are expiations for whatever (sins committed in the intervals) between them, so long as the major sins are not committed ——— 298
[6] The preferred celebration (of Allah) one could say after ablution ——— 300
[7] The ablution of The Prophet "Allah's blessing and peace be upon him" ——— 300
[8] Sweeping one's private parts with pebbles (after answering the call of nature) odd number of times, and snuffing water into the nostrils and blowing it out odd number of times ——— 302
[9] It is obligatory to wash one's feet in full (in performing ablution) ——— 304
[10] It is obligatory to wash all body parts necessary to be purified ——— 306
[11] Washing out one's sins with the ablution water ——— 308
[12] In performing ablution, it is desirable to imply one's forehead in washing the face, elbow and ankles in washing hands and feet ——— 308
[13] An adornment would reach the places where ablution reaches ——— 312
[14] Performing ablution perfectly, no matter harmful it might be ——— 312
[15] The teeth cleanser stick (Siwak) ——— 312
[16] The characteristics of the true tradition (of the creation) ——— 316
[17] Cleansing oneself after answering the call of nature ——— 318
[18] It is forbidden to clean one's privates with the right hand ——— 320
[19] Starting with the right side in performing ablution and all things ——— 320
[20] It is forbidden to excrete on the ways or under the shadows ——— 320
[21] Cleaning the privates with the water after excrement ——— 320
[22] Passing wet hands over the leather socks ——— 322
[23] Wiping over one's forelock and turban ——— 326

٩٢ ـ باب الدليلِ على أنَّ مَنْ مات على الكُفرِ لا يَنفعُه عملٌ 283
٩٣ ـ باب مُوَالاة المؤمنينَ ومقاطعةِ غيرهم والبَرَاءَة منهم 283
٩٤ ـ باب الدَّليلِ على دُخول طَوَائِفَ من المُسْلِمِين الجَنَّةَ بغير حسابٍ ولا عذابٍ ... 285
٩٥ ـ باب كَوْنِ هذه الأمةِ نِصفَ أهلِ الجَنَّة 289
٩٦ ـ باب قوله: «يَقُولُ اللَّهُ لآدمَ: أَخرِجْ بَعْثَ النَّارِ، مِنْ كلِّ ألفٍ تِسعَمِائةٍ وتسعةً وتسعين» 291
٢ ـ كِتَابُ الطَّهَارَةِ 293
١ ـ باب فَضْل الوُضُوءِ 293
٢ ـ باب وُجُوبِ الطَّهَارَةِ للصَّلاَةِ 293
٣ ـ باب صفةِ الوُضُوءِ وَكمَاله 293
٤ ـ باب فَضْلِ الوُضُوءِ والصلاةِ عَقِبَهُ 295
٥ ـ بَابُ الصَّلَوَاتُ الخَمْسُ والجُمُعَةُ إلى الجُمُعَةِ ورَمَضانُ إلى رَمَضَانَ مُكَفِّراتٌ لما بينهنَّ ما اجتُنِبَت الكبائر 299
٦ ـ بابُ الذِّكرِ المُسْتَحَبِّ عَقِبَ الوُضُوءِ 301
٧ ـ بابٌ في وُضُوءِ النَّبِيِّ ﷺ 301
٨ ـ بابُ الإيتار في الاسْتِنْثَارِ والاسْتِجْمَارِ 303
٩ ـ بابُ وُجُوبِ غَسْلِ الرِّجْلَيْنِ بكَمَالِهِمَا 305
١٠ ـ بابُ وُجُوبِ اسْتِيعَابِ جَمِيعِ أجْزَاء مَحَلِّ الطَّهَارَة 307
١١ ـ بابُ خُرُوجِ الخَطَايَا مَعَ مَاءِ الوُضُوءِ 309
١٢ ـ بابُ اسْتِحْبَابِ إطَالَةِ الغُرَّةِ والتَّحْجِيلِ في الوضوء 309
١٣ ـ بابٌ تبلُغُ الحِلْيَة حيث يبلغُ الوَضُوء 313
١٤ ـ باب فضلِ إسباغِ الوضوءِ على المَكَارِه 313
١٥ ـ بابُ السِّوَاكِ 313
١٦ ـ باب خِصَالِ الفِطْرَة 317
١٧ ـ بابُ الاسْتِطَابة 319
١٨ ـ باب النَّهي عن الاستنجاء باليَمين 321
١٩ ـ باب التَّيَمُّن في الطُّهُور وغيره 321
٢٠ ـ باب النَّهي عن التَّخلي في الطُّرُق والظِّلال 321
٢١ ـ باب الاستِنْجَاء بالماء من التَّبَرُّز 321
٢٢ ـ بابُ المسحِ على الخُفَّين 323
٢٣ ـ بابُ المَسْحِ على النَّاصِية والعِمَامة 327

[24] The period within which the wiping over the socks is allowed——328
[25] It is permissible to offer all the (daily obligatory) prayers with one ablution328
[26] It is unfavorable for the ablution performer or anyone else to dip in the vessel his hand, which might probably be impure, before washing it thrice—328
[27] The judgement of a dog's licking (in a utensil) ——330
[28] It is forbidden to urinate in the stagnant water ——332
[29] It is forbidden to take bath in the stagnant water——332
[30] The obligation of washing off the urine or other impurities in case they existed in the mosque, and the land would be purified with the water, with no need to dig it ——332
[31] What about the infant's urine (on one's garment) and how would it be washed off——334
[32] What about the seamen ——336
[33] The impurity of the menses, and the way of washing it off——338
[34] The proof of the impurity of the urine, and the obligation of getting rid of it338
(3)The Book Of Menstruation ——340
[1] Approaching the menstruating woman above the waist-sheet——340
[2] Lying with the menstruating woman under a single quilt ——340
[3] It is permissible for the menstruating woman to wash and comb the head of her husband, and her leftover is clean, and it is permissible for him to recline in her lap and recite the Quran ——340
[4] What about the urethral discharge——344
[5] Washing one's face and hands after waking up from sleep ——346
[6] It is permissible to sleep while being in a state of ceremonial impurity, and it is favorable (for such a person) to perform ablution and wash his penis, if he wanted to eat, drink, sleep or have sexual intercourse (with his wife) ——346
[7] It is obligatory for the woman to take a bath in case she experienced orgasm or a wet dream——348
[8] The constitution of the reproductive substance of both man and woman, and the fact that the child is created from them ——352
[9] The way of taking bath from the ceremonial impurity ——354
[10] The quantity of water preferred for taking the bath of ceremonial impurity, and the fact that the man and his wife could take bath (of ceremonial impurity) from one basin at the same time, and that one of them could take bath with the remaining water of the other ——356
[11] It is desirable to Pour water upon the head or any other part of the body thrice (in taking bath) ——360
[12] What about the braids of the one who is bathing——362
[13] It is desirable for the one bathing from menses to apply a piece of cotton (or clothing) with musk to the trace of the blood ——364

٢٤ ـ بابُ التَّوْقِيتِ في المَسْحِ على الخُفَّيْنِ 329
٢٥ ـ بابُ جَوَازِ الصَّلَوَاتِ كُلِّها بوُضُوءٍ واحِدٍ 329
٢٦ ـ بابُ كَرَاهَةِ غَمْسِ المُتَوَضِّىءِ وغَيْرِهِ يَدَهُ المَشْكُوكَ في نَجَاسَتِها في الإنَاء قبل غَسْلِهَا ثلاثاً 329
٢٧ ـ بابُ حُكْمِ وُلوغِ الكلبِ 331
٢٨ ـ باب النَّهي عن البولِ في الماءِ الرَّاكِدِ 333
٢٩ ـ باب النَّهي عن الاغتسال في الماءِ الرَّاكِدِ 333
٣٠ ـ بابُ وجُوبِ غَسْلِ البَوْل وغيره من النَّجَاسَاتِ إذا حَصَلَتْ في المَسْجِدِ، وأنَّ الأرْضَ تَطْهُرُ بالماء من غير حاجة إلى حَفْرِهَا 333
٣١ ـ بابُ حُكْمِ بَوْلِ الطِّفْلِ الرَّضِيعِ وَكَيْفِيَّةِ غَسْلِهِ 335
٣٢ ـ بابُ حُكْمِ المَنِيِّ 337
٣٣ ـ بابُ نَجَاسَةِ الدَّمِ وكيفية غَسْلِهِ 339
٣٤ ـ بابُ الدَّلِيلِ على نَجَاسَةِ البَوْلِ ووُجُوبِ الاسْتِبْرَاءِ منه 339
٣ ـ كِتَابُ الحَيْضِ 341
١ ـ باب مُبَاشرةِ الحائض فوق الإزَارِ 341
٢ ـ بابُ الاضْطِجَاعِ مع الحائض في لِحَافٍ واحد 341
٣ ـ بابُ جَوَازِ غَسْلِ الحَائِضِ رَأْسَ زَوْجها وتَرْجِيلِهِ وطَهَارَةِ سُؤْرِهَا والاتِّكَاء في حَجْرِهَا وقراءة القرآن فيه 341
٤ باب المَذْي 345
٥ ـ باب غَسْل الوجه واليدين إذا استيقظَ من النَّوم 347
٦ ـ بابُ جَوَازِ نَوْم الجُنُبِ واستحباب الوضوء له، وغَسْلِ الفَرْجِ إذا أراد أن يأكل أو يشرب أو ينام أو يُجامع 347
٧ ـ بابُ وُجُوبِ الغُسْل على المرأة بخروج المنيّ منها 349
٨ ـ باب بيَانِ صِفَةِ مَنِيِّ الرَّجُلِ والمَرْأة، وأنَّ الوَلَدَ مخلوقٌ من مائهما 353
٩ ـ باب صِفة غُسْل الجَنَابة 355
١٠ ـ بابُ القَدْرِ المُسْتَحَبِّ من الماء في غُسْل الجنابة، وغُسْل الرَّجُلِ والمرأة في إناءٍ واحد في حالة واحدة وغُسْلِ أحدهما بفَضْلِ الآخر 357
١١ ـ بابُ اسْتِحْبَابِ إفاضةِ الماءِ على الرأس وغيره ثلاثاً 361
١٢ ـ باب حكم ضَفَائر المُغْتَسِلَة 363
١٣ ـ بابُ اسْتِحْبَابِ اسْتِعْمَالِ المُغْتَسِلَةِ مِنَ الحَيْضِ فِرْصَةً مِنْ مِسْكٍ في مَوْضِعِ الدَّمِ 365

[14] What about the woman of persistent bleeding from uterus, concerning her bathing and prayer ——— 366
[15] It is obligatory for the menstruating woman to observe the fasts of the days she missed during her menses, but this applies not to the prayer ——— 370
[16] The bathing person screens himself with a garment or its like ——— 370
[17] It is forbidden to look at the privates of another person ——— 372
[18] It is permissible to take a bath as naked in seclusion ——— 372
[19] One should be careful in keeping his privates ——— 372
[20] What one screens himself with to answer the call of nature ——— 374
[21] Verily, the water (of bathing) is obligatory for orgasm ——— 374
[22] Abrogating (the prophet's saying) "The water (of bathing) is obligatory only for orgasm" and the fact that bathing is obligatory in case the two male and female organs contact each other ——— 378
[23] Ablution is necessary when eating something cooked with fire ——— 378
[24] Abrogating (the command that) ablution is necessary when eating anything touched (and cooked) with fire ——— 380
[25] Performing ablution after eating the meat of camels ——— 382
[26] The proof that whoever was certain of his purification and then doubted that something happened which might break it, could offer the prayer safely without repeating ablution ——— 384
[27] The cleanness of the skin of the dead animal by tanning it ——— 384
[28] What about Tayammum ——— 386
[29] The proof that the Muslim never becomes impure ——— 392
[30] Celebrating Allah Almighty while being in a state of ceremonial impurity (after sexual intercourse) or in any state else ——— 392
[31] It is permissible for the one who broke his ablution to eat without performing ablution, since there is no revulsion in it, and it is not obligatory for him to perform ablution immediately (after breaking it) ——— 392
[32] What one says if he intends to enter into the privy ——— 394
[33] The proof that one's dozing while sitting does not break ablution ——— 394
(4)The Book Of Prayer ——— 398
[1] The beginning of (the emergence of) the call for prayer ——— 398
[2] The order to repeat the wording of the call for prayer (Adhan) twice, and recite the call for prayer establishment (Iqama) once ——— 398
[3] The way of pronouncing the Adhan ——— 398
[4] It is desirable to have two callers of the prayer for a mosque ——— 400
[5] It is permissible for a blind man to pronounce the call for the prayer in case he has a sighted person with him ——— 400
[6] Refraining from attacking the people in the homeland of unbelief on hearing the Adhan from them ——— 400

١٤ ـ بابُ المُسْتَحَاضة وغُسْلِها وصَلاتِها 367
١٥ ـ بابُ وُجُوبِ قَضَاءِ الصَّوْمِ على الحائض دونَ الصلاة 371
١٦ ـ باب تَسترِ المُغْتَسِل بثوبٍ ونحوه 371
١٧ ـ باب تَحْرِيمِ النَّظرِ إلى العَوْرَات 373
١٨ ـ بابُ جَوَازِ الاغْتِسَالِ عرياناً في الخلوة 373
١٩ ـ بابُ الاعْتِنَاءِ بحِفْظِ العَوْرَة 373
٢٠ ـ باب ما يَستَتِرُ به لقضاءِ الحَاجة 375
٢١ ـ بابٌ: «إنَّمَا الماءُ من الماءِ» 375
٢٢ ـ بابُ نَسْخِ «المَاءُ مِنَ المَاءِ»، ووُجُوبِ الغُسْلِ بالْتِقَاءِ الخِتَانَيْنِ 379
٢٣ ـ باب الوضوءِ مما مَسَّت النارُ 379
٢٤ ـ باب نسخ الوضوءِ مما مَسَّتِ النارُ 381
٢٥ ـ بابُ الوُضوءِ من لحوم الإبلِ 383
٢٦ ـ بابُ الدَّليل على أنَّ مَنْ تَيَقَّنَ الطهارةَ ثم شَكَّ في الحَدَثِ فله أن يُصَلِّيَ بطهارته تلك 385
٢٧ ـ بابُ طَهَارَةِ جُلُودِ المَيْتَةِ بالدِّبَاغِ 385
٢٨ ـ باب التَّيمم 387
٢٩ ـ باب الدليل على أن المُسلمَ لا يَنْجُس 393
٣٠ ـ بابُ ذِكْرِ الله تعالى في حال الجَنَابَةِ وغيرها 393
٣١ ـ بابُ جَوَازِ أكْلِ المُحْدِثِ الطَّعَامَ وأنه لا كراهة في ذلك، وأنَّ الوُضُوءَ ليس على الفَوْرِ 393
٣٢ ـ باب ما يقولُ إذا أرادَ دخولَ الخَلاءِ 395
٣٣ ـ بابُ الدَّليل على أنَّ نَوْمَ الجَالِسِ لا يَنْقُضُ الوُضُوءَ 395
٤ ـ كِتَابُ الصَّلاةِ 399
١ ـ باب بَدْءِ الأذانِ 399
٢ ـ باب الأمرِ بشفعِ الأذان وإيتارِ الإقامة 399
٣ ـ باب صفةِ الأذانِ 399
٤ ـ بابُ اسْتِحْبَابِ اتِّخَاذِ مؤذِّنَيْنِ للمَسْجِدِ الوَاحِدِ 401
٥ ـ باب جواز أذانِ الأعْمَى إذا كان معه بَصِيرٌ 401
٦ ـ باب الإمساكِ عن الإغارَةِ على قومٍ في دَارِ الكُفْرِ إذا سُمِعَ فيهم الأذانُ 401

[7] It is desirable to repeat whatever the Mu'adhdhin says, on hearing him, and then invoke for Allah's blessing and peace upon The Prophet, and ask Allah to give him the access (of intercession) ——— 400
[8] The merit of the call for prayer, and Satan's flight on hearing it ——— 404
[9] It is desirable to raise one's hands up to the level of the shoulders, at the (Ihram)magnification of starting the prayer, as well as at bowing, and at raising from bowing, but not from prostration ——— 406
[10] Affirming the magnification of Allah at every moving down or up in the prayer, except at raising from bowing, in which one should say: "Allah hears him, who sends praises to Him" ——— 408
[11] The obligation of reciting the Opening Sura "Al-Fatiha" in every Rak'a of the prayer, and if one is not able to recite or hear it well, he could recite whatever available to him from The Holy Quran ——— 410
[12] The one led in prayer is forbidden to recite loudly behind his imam ——— 416
[13] The proof of the one who said that one should not recite loudly: "In the name of Allah, The Most Gracious, The Most Merciful" ——— 416
[14] The proof of the one who claimed that (the Verse) "In the name of Allah, The Most Gracious, The Most Merciful" is an essential Verse in the beginning of any Sura except that of the Disavowal ——— 418
[15] Putting one's right hand over the left hand under the chest and over the umbilicus, just after the magnification of assuming the prayer, and putting both hands on the ground at the level of the shoulders in prostration ——— 420
[16] The testification "Tashahhud" in the prayer ——— 420
[17] Invoking for Allah's blessing upon The Prophet "Allah's blessing and peace be upon him" after reciting Tashahhud ——— 426
[18] Saying: "Allah listens to him who praises Him", "O our Lord! All praises be to You", and "Amen" ——— 428
[19] The one led in the prayer should follow the imam ——— 430
[20] It is forbidden to take the initiative of saying the Takbir or doing anything (in the prayer) before the imam ——— 434
[21] The imam is permitted to appoint one as his deputy if he has such excuses as illness or journey etc., and if an imam leads the prayer sitting as he cannot offer it standing, his followers should offer the prayer standing on condition they can do it in view of the abrogation of offering the prayer sitting when the imam offers the prayer sitting ——— 434
[22] The group (of praying people) is to present the one who would lead them in the prayer in case the original imam delayed, particularly when there is no fear of such an act ——— 444
[23] A man's glorification of Allah, and a woman's clapping, in case something doubtful happens in the prayer ——— 446

٧ ـ باب اسْتِحْبَابِ القول مِثْل قَوْلِ المُؤَذِّن لمن سَمِعَهُ، ثم يُصَلِّي على النبي ﷺ ثم يسأل الله له الوَسِيلَةَ 401
٨ ـ بابُ فَضْلِ الأذَانِ، وهَرَبِ الشَّيْطَانِ عند سَمَاعِهِ 405
٩ ـ بابُ اسْتِحْبَابِ رَفْع اليَدَيْنِ حَذْوَ المَنْكِبَيْنِ مع تكبيرة الإحرام والرُّكُوعِ، وفي الرَّفْعِ مِنَ الرُّكُوعِ، وأنّه لا يفعله إذا رَفَعَ من السُّجُودِ 407
١٠ ـ باب إثباتِ التَّكبيرِ في كلِّ خَفْضٍ ورَفْعٍ في الصلاة، إلا رفعهُ من الركوع فيقول فيه: سَمِعَ اللَّهُ لمن حمده 409
١١ ـ بابُ وُجُوبِ قراءةِ الفاتحة في كل رَكْعَةٍ، وأنّه إذا لم يُحْسِنِ الفَاتِحَةَ ولا أمْكَنَهُ تَعَلُّمُها قَرَأَ مَا تَيَسَّرَ له من غيرها 411
١٢ ـ باب نهيِ المأمومِ عن جَهْرِه بالقراءة خَلفَ إمامِهِ 417
١٣ ـ بابُ حُجَّةِ مَنْ قال: لا يُجْهَرُ بالبَسْمَلَةِ 417
١٤ ـ بابُ حُجَّةِ مَنْ قَالَ: البَسْمَلَةُ آيَةٌ مِنْ أوَّلِ كلِّ سُورَةٍ، سِوَى بَرَاءَةَ 419
١٥ ـ بابُ وَضْعِ يَدِهِ اليُمنى على اليُسرى بعد تكبيرةِ الإحرام، تحت صدره فوق سُرَّتِهِ، ووضعهما في السجود على الأرض حَذْوَ منكبيه 421
١٦ ـ باب التَّشهُّدِ في الصلاة 421
١٧ ـ بابُ الصلاةِ على النَّبيِّ ﷺ بعد التشهد 427
١٨ ـ بابُ التَّسْمِيعِ والتَّحْمِيدِ والتَّأمِينِ 429
١٩ ـ بابُ ائْتِمَامِ المَأْمُومِ بالإمام 431
٢٠ ـ بابُ النَّهْيِ عَنْ مُبَادَرَةِ الإمام بالتَّكْبِيرِ وغيره 435
٢١ ـ بابُ اسْتِخْلاف الإمام إذ عَرَضَ له عُذْرٌ من مَرَضٍ وسَفَرٍ وغيرهما من يُصَلِّي بالناس وأنَّ مَنْ صَلَّى خلف إمام جالس لعَجْزِهِ عن القيام لَزِمَهُ القيامُ إذا قَدَرَ عليه، ونَسْخِ القُعُودِ خَلْفَ القاعد في حَقِّ مَنْ قَدَرَ على القيام 435
٢٢ ـ بابُ تَقْدِيمِ الجماعة مَنْ يُصلي بهم إذا تأخَّر الإمامُ ولم يخافوا مفسدة بالتقديم 445
٢٣ ـ بابُ تَسبيحِ الرجلِ وتصفيقِ المرأة إذا نَابَهُما شيءٌ في الصلاة 447

[24] Perfecting and completing the prayer submissively ——446
[25] It is forbidden to bow or prostrate before the imam ——448
[26] It is forbidden to raise one's eyes to the sky in the prayer ——450
[27] The order to keep quiet in the prayer, and the forbiddance to point with the hand or raise it at salutation (in the prayer), and (the order to) complete and join together in the rows ——450
[28] Straightening and establishing the rows, and the superiority of the first row, and then the subsequent rows, and competing with others for the first one, and presenting ahead and making the people of good qualities closer to the imam452
[29] The order that the woman praying with the men should not raise their heads from prostration before men raise theirs ——456
[30] The women's coming out to the mosque if that would cause no wickedness, and a woman should not perfume herself if she comes out ——456
[31] Reciting in a middle course in the (obligatory) loud prayers, in case something doubtful might happen because of a loud recitation ——460
[32] Listening to the recitation ——460
[33] Reciting (in) the Morning (prayer) loudly, and reciting to Jinn ——462
[34] The recitation in both Dhuhr and Asr prayers ——466
[35] The recitation in the Morning (prayer) ——470
[36] Reciting in the Night "Isha" prayer ——474
[37] The imams should be brief and perfect in the prayer ——476
[38] Moderation and being brief and perfect in the prayer's articles ——480
[39] Following the imam and acting after him (in the prayer) ——482
[40] What one says on raising his head from bowing ——484
[41] It is forbidden to recite Quran in bowing and prostration ——486
[42] What could be said in both bowing and prostration ——488
[43] The merit of the prostration, and the exhortation to offer it ——492
[44] The limbs of prostration, and the forbiddance of folding the hair and clothes, as well as of plaiting the hair in the prayer ——492
[45] The moderation in prostration, and putting the hands on the ground, and raising the elbows from the sides, and keeping away the abdomen from the thighs in prostration ——494
[46] The description of the prayer: What one starts it with, and what he ends it with, and what about prostration and the moderation in it, and what about the testification "Tashahhud" after every two Rak'as of the four-Rak'a prayer, and what about the sitting position between the two prostrations, and what about the first Tashahhud ——494
[47] The thing a praying man takes in front of him to pray towards it ——496
[48] Preventing anyone to pass in front of the praying man ——502
[49] The praying man's getting close to the thing towards which he prays ——504

٢٤ ـ بابُ الأمرِ بتحسينِ الصلاةِ وإتمامها والخشوع فيها 447
٢٥ ـ باب النَّهي عن سَبْق الإمام بركوعٍ أو سجودٍ ونحوهما 449
٢٦ ـ باب النَّهي عن رفع البصرِ إلى السَّماء في الصلاة 451
٢٧ ـ باب الأمرِ بالسكونِ في الصلاة، والنَّهي عن الإشارةِ باليدِ ورفعها عند السلام، وإتمام الصفوف الأوَلِ والتَّراصِّ فيها والأمر بالاجتماع 451
٢٨ ـ باب تَسْويَةِ الصفوفِ وإقامَتِها وفضل الأول فالأول منها، والازدحام على الصف الأول والمسابقة إليها، وتقديم أُولي الفضلِ وتَقْريبهم من الإمام 453
٢٩ ـ بابُ أمْرِ النِّساءِ المُصَلِّيات وَرَاءَ الرِّجَال أنْ لا يَرْفَعْنَ رُؤُوسَهُنَّ من السُّجود حتى يَرْفَعَ الرجالُ 457
٣٠ ـ بابُ خُرُوجِ النساء إلى المساجد إذا لم يَتَرَتَّبْ عليه فِتْنَةٌ، وأنها لا تَخْرُجُ مُطَيَّبَةً 457
٣١ ـ بابُ التَّوَسُّطِ في القراءة في الصلاة الجَهْرِيَّةِ بين الجَهْرِ والإسْرار إذا خاف من الجَهْر مفسدةً 461
٣٢ ـ باب الاسْتِمَاع للقراءة 461
٣٣ ـ بابُ الجَهْرِ بالقراءة في الصُّبْحِ والقراءة على الجنّ 463
٣٤ ـ باب القراءَةِ في الظهرِ والعصر 467
٣٥ ـ بابُ القراءَةِ في الصبح 471
٣٦ ـ باب القراءَةِ في العِشاء 475
٣٧ ـ بابُ أمْرِ الأئمّة بتَخْفِيفِ الصَّلاة في تَمَام 477
٣٨ ـ بابُ اعْتِدَالِ أرْكَانِ الصَّلاةِ وتَخْفِيفِها في تَمَامٍ 481
٣٩ ـ بابُ مُتَابَعَةِ الإمَام والعَمَلِ بَعْدَهُ 483
٤٠ ـ بابُ ما يقولُ إذا رَفَعَ رأسَهُ من الركوع 485
٤١ ـ باب النَّهي عن قراءَةِ القرآنِ في الرُّكوعِ والسجُودِ 487
٤٢ ـ بابُ ما يُقالُ في الرُّكوعِ والسُّجودِ 489
٤٣ ـ بابُ فَضلِ السُّجُود والحَثِّ عليه 493
٤٤ ـ بابُ أعضاءِ السجود والنهي عن كَفِّ الشعر والثوب وعَقْصِ الرأس في الصلاة 493
٤٥ ـ باب الاعتدَالِ في السجود، ووضعِ الكَفَّين على الأرض، ورفع المِرْفقين عن الجَنْبَيْنِ ورفع البطن عَنِ الفَخِذَيْنِ في السُّجُودِ 495
٤٦ ـ بابُ ما يَجْمَعُ صِفَةَ الصَّلاة وما يُفْتَتَحُ به ويُخْتَمُ به وصِفَةِ الرُّكوع والاعتدال منه، والسُّجود والاعتدال منه، والتشهّد بعد كل رَكْعَتَيْنِ من الرُّبَاعِيَّةِ وصِفَةِ الجُلُوسِ بين السَّجْدَتَيْنِ، وفي التَّشَهُّدِ الأوَّلِ 495
٤٧ ـ باب سُتْرَة المُصَلِّي 497
٤٨ ـ بابُ منع المارِّ بين يَدَي المُصَلِّي 503
٤٩ ـ بابُ دُنُوِّ المُصَلِّي من السُّتْرَة 505

[50] What could cover the praying man ——— 506
[51] One's lying in front of the praying person ——— 506
[52] Praying in a single garment and the way of wearing it ——— 508
(5)The Book Of Mosques And Places Of Prayer ——— 512
[1] Building the mosque of The Prophet "Peace be upon him" ——— 516
[2] Changing the Qibla from Jerusalem to Ka'ba ——— 516
[3] It is forbidden to build mosques over the graves, putting pictures in them, and it is forbidden to take graves as places of worship ——— 518
[4] The merit of constructing mosques, and the exhortation to do it ——— 522
[5] Putting the hands on the knees in bowing, and the abrogation of intertwining the fingers ——— 522
[6] It is permissible to sit on one's buttocks (in prayer) ——— 526
[7] It is forbidden to talk during the prayer, and the abrogation of the previous permission ——— 526
[8] It is permissible to curse the Satan during the prayer, and seek refuge from him; and it is permissible to do minor acts in the prayer ——— 530
[9] It is permissible to carry the babies during the prayer ——— 532
[10] It is permissible to take one or two steps during the prayer ——— 532
[11] The undesirability to pray while keeping the hands on the waist ——— 534
[12] It is undesirable to remove pebbles or level the earth in prayer ——— 534
[13] It is forbidden to spit in the mosque, whether or not in prayer ——— 536
[14] It is permissible to pray while wearing the sandals ——— 538
[15] It is undesirable to pray in a garment having marks ——— 540
[16] It is undesirable to pray in the presence of the food, one would eat at the time (of the prayer); and it is unfavorable to pray while motivated by the two evil things (brought by the call of nature) ——— 540
[17] It is forbidden to eat garlic, onion, leek or anything of disgusting smell on going to the mosque ——— 542
[18] It is forbidden to cry out for finding one's lost thing in the mosque, and what one, who hears such a crier, would say ——— 548
[19] The forgetfulness in the prayer and its prostration ——— 548
[20] The prostration of reciting (The Quran) ——— 560
[21] Sitting in the prayer, and putting one's hands on his thighs ——— 562
[22] The end salutation for finishing the prayer ——— 564
[23] Celebrating (the praises of Allah) after the prayer ——— 566
[24] It is better to seek refuge (with Allah) from the grave torture ——— 566
[25] What one seeks refuge from in the prayer ——— 568
[26] It is desirable to celebrate (Allah) after the prayer ——— 570
[27] What is said between the Ihram magnification (with which one assumes the prayer) and the recitation ——— 578

٥٠ ـ بابُ قَدْرِ ما يَسْتُرُ المُصَلِّي 507
٥١ ـ بابُ الاعْتِراضِ بين يَدَي المُصَلِّي 507
٥٢ ـ بابُ الصَّلاةِ في ثَوْبٍ واحدٍ وصِفَةِ لُبْسِهِ 509
٥ ـ كِتَابُ المَسَاجِدِ ومَوَاضِعِ الصَّلاةِ 513
١ ـ بابُ ابتناء مَسجِدِ النَّبيِّ ﷺ 517
٢ ـ بابُ تحويلِ القِبْلَة من القُدْسِ إلى الكعبة 517
٣ ـ بابُ النَّهي عن بناءِ المساجِدِ على القبُور، واتخاذِ الصور فيها، والنَّهي عن اتخاذِ القُبورِ مَسَاجِدَ 519
٤ ـ بابُ فَضْلِ بِنَاءِ المَسَاجِدِ والحَثِّ عليها 523
٥ ـ بابُ النَّدْبِ إلى وَضعِ الأيدِي على الرُّكَبِ في الركوع، ونَسْخِ التَّطْبِيقِ 523
٦ ـ باب جواز الإقْعَاءِ على العَقِبَيْن 527
٧ ـ بابُ تحريم الكلام في الصَّلاة، ونَسْخِ ما كان من إباحَةٍ 527
٨ ـ بابُ جَوَازِ لَعْنِ الشَّيْطَان في أثناء الصَّلاة، والتَّعَوُّذِ منه، وجَوَازِ العَمَلِ القليلِ في الصَّلاة 531
٩ ـ بابُ جَوَازِ حَمْلِ الصِّبْيَان في الصَّلاة 533
١٠ ـ بابُ جَوَازِ الخُطوةِ والخُطوتَينِ في الصلاة 533
١١ ـ بابُ كَرَاهَةِ الاخْتِصَار في الصَّلاة 535
١٢ ـ بابُ كَرَاهَةِ مَسْحِ الحَصَى وتَسْوِيَةِ التُّراب في الصَّلاة 535
١٣ ـ بابُ النَّهي عن البُصَاقِ في المَسْجِدِ، في الصَّلاةِ وغَيْرِهَا 537
١٤ ـ بابُ جَوَازِ الصَّلاةِ في النَّعْلَين 539
١٥ ـ بابُ كَرَاهَةِ الصَّلاة في ثَوْبٍ له أعْلامٌ 541
١٦ ـ بابُ كَرَاهَةِ الصَّلاة بحَضْرَةِ الطَّعَام الذي يريد أكْلَهُ في الحَالِ، وكَرَاهَةِ الصَّلاة مع مُدَافَعَة الأخْبَثَيْن 541
١٧ ـ بابُ نَهْيِ مَنْ أكلَ ثُوماً أو بَصَلاً أو كُرَّاثاً أو نحوها 543
١٨ ـ بابُ النَّهي عن نَشْدِ الضَّالة في المسجد، وما يَقُولُهُ مَنْ سَمِعَ النَّاشِدَ 549
١٩ ـ باب السَّهوِ في الصلاة والسجود له 549
٢٠ ـ باب سُجُودِ التلاوة 561
٢١ ـ بابُ صِفَةِ الجُلوسِ في الصلاة، وكَيْفِيَّةِ وَضْعِ اليَدَيْن على الفَخِذين 563
٢٢ ـ بابُ السَّلام للتَّحْلِيلِ مِنَ الصَّلاة عند فراغها وكيفيته 565
٢٣ ـ بابُ الذِّكْرِ بَعْدَ الصَّلاةِ 567
٢٤ ـ باب استحباب التَّعوُّذِ من عَذَابِ القَبْر 567
٢٥ ـ باب ما يُسْتَعاذُ منه في الصلاة 569
٢٦ ـ بابُ اسْتِحْبَابِ الذِّكر بعد الصلاة، وَبَيانِ صِفَتِهِ 571
٢٧ ـ بابُ ما يُقال بَيْنَ تكبيرة الإحْرَامِ والقِرَاءَةِ 579

[28] It is desirable to come to the prayer with dignity and calmness, and not to come to it (hurriedly) running ——580
[29] When could people stand for the prayer ——582
[30] Whoever caught up (at least) one Rak'a of a certain prayer, would be regarded to have caught that prayer ——584
[31] The due times of the five (obligatory) prayers ——586
[32] It is desirable to delay the Noon prayer in the extreme heat until it becomes cooler ،particularly for the one, who would go to some people (after the prayer) and on his way, he would be troubled by the extreme heat ——594
[33] It is desirable to offer the Noon prayer at the earliest hour (of its stated time) when it is not very hot ——598
[34] It is desirable to offer the Afternoon prayer at the earliest moments of its stated time ——598
[35] The severity of punishment for missing the Asr prayer——602
[36] The proof that the middle prayer is the Afternoon (Asr) prayer ——602
[37] The excellence of offering both the Morning and the Afternoon prayers, and guarding them strictly ——606
[38] The (stated) time of the Evening prayer starts just after sunset——608
[39] The time of the Night (Isha) prayer, and delaying it ——608
[40] It is desirable to offer the Morning prayer at the earliest hour (of its time), when it is still dark, and how much is the recitation in it ——614
[41] The rejection of delaying the prayer from its due time, and what one, led by another in the prayer, could do if the imam delayed it ——618
[42] The superiority of the congregational prayer, and the great punishment of the one, who fails to attend it ——622
[43] The one who hears the call for prayer should go to the mosque (in order to offer the obligatory congregational prayer) ——624
[44] The congregational prayer is one of the ways of right guidance——626
[45] It is forbidden to get out of the mosque if the Mu'adhdhin called (for the prayer)——626
[46] The merit of praying both Isha and Fajr in congregation ——628
[47] The license of not attending the congregational prayer (in the mosque) for a certain excuse ——628
[48] It is permissible to offer the supererogatory prayers in congregation and it is permissible to pray on a mat, carpet, mantle or whatever pure things ——632
[49] The superiority of the prayer in congregation and of waiting for the prayer 634
[50] The merit of walking a long distance to the mosques ——636
[51] By one's walking to (perform) the prayer (in the mosque), sins would be erased, and degrees (of reward) would be raised ——640

٢٨ ـ بابُ إتيانِ الصلاةِ بِوَقَارٍ وسَكِينَةٍ، والنَّهْيِ عن إتيانِها سَعْياً 581
٢٩ ـ بابٌ متى يَقُومُ النَّاسُ للصَّلاةِ 583
٣٠ ـ باب مَن أدركَ ركعةً مِنَ الصلاةِ فقد أدْرَكَ تلك الصلاة 585
٣١ ـ باب أوْقاتِ الصلواتِ الخَمْس 587
٣٢ ـ بابُ اسْتِحْبَابِ الإبْرَادِ بالظُّهْرِ في شِدَّةِ الحَرّ لمنْ يَمْضي إلى جماعةٍ ويناله الحَرُّ في طريقه 595
٣٣ ـ بابُ اسْتِحْباب تقديم الظُّهْرِ في أوَّلِ الوَقْتِ في غير شِدَّةِ الحَرّ 599
٣٤ ـ بابُ استحباب التَّبْكِيرِ بالعصرِ 599
٣٥ ـ بابُ التَّغْلِيظِ في تَفْوِيتِ صَلاةِ العَصْرِ 603
٣٦ ـ بابُ الدَّلِيلِ لمَنْ قال: الصَّلاةُ الوُسْطَى هي صَلاةُ العَصْرِ 603
٣٧ ـ باب فَضْل صلاتَي الصبح والعصر والمُحَافَظة عليهما 607
٣٨ ـ بابُ بَيَانِ أنَّ أوَّلَ وَقْتِ المَغْرِبِ عند غُرُوبِ الشَّمْسِ 609
٣٩ ـ بابُ وقتِ العِشَاء وتَأْخِيرِها 609
٤٠ ـ بابُ استحباب التَّبْكِير بالصبح في أولِ وقتها، ـ وهو التَّغْلِيسُ ـ وبيان قَدْرِ القراءَةِ فيها 615
٤١ ـ بابُ كَرَاهِيَةِ تَأْخِيرِ الصَّلاة عن وَقْتِها المُخْتَارِ، وما يَفْعَلُهُ المَأْمُومُ إذا أخَّرها الإمامُ 619
٤٢ ـ بابُ فَضلِ صلاة الجَمَاعة، وبيان التشديد في التخلف عنها 623
٤٣ ـ بابٌ يَجِبُ إتيانُ المَسْجِدِ على مَنْ سَمِعَ النِّداء 625
٤٤ ـ بابٌ صَلاةُ الجَمَاعَةِ مِنْ سُنَنِ الهُدَى 627
٤٥ ـ بابُ النَّهي عن الخروجِ من المسجد إذا أذَّن المُؤَذِّنُ 627
٤٦ ـ بابُ فَضْلِ صلاةِ العِشَاء والصُّبح في جَمَاعةٍ 629
٤٧ ـ بابُ الرُّخصَةِ في التَّخلُّفِ عن الجَمَاعة بِعُذْرٍ 629
٤٨ ـ بابُ جَوَازِ الجَمَاعَةِ في النَّافِلَةِ، والصَّلاةِ عَلَى حَصِيرٍ وخُمْرَةٍ وثَوْبٍ وغيرها من الطاهرات 633
٤٩ ـ باب فَضْلِ صلاة الجماعة وانتظارِ الصَّلاة 635
٥٠ ـ بابُ فَضْلِ كَثْرةِ الخُطَا إلى المَسَاجد 637
٥١ ـ بابُ المَشْيِ إلى الصَّلاة تُمْحَى به الخَطَايا وتُرْفَعُ به الدَّرَجَاتُ 641

[52] The merit of sitting in one's praying place after offering the Morning prayer, and the superiority of the mosques ——— 640
[53] Who has more right to be the imam (in the prayer) ——— 642
[54] It is desirable to apply Qunut (invoking Allah after rising from bowing) in all prayers, particularly if Muslims suffered from calamity ——— 644
[55] Performing the missed (obligatory) prayer, and the desirability of hastening to offer it ——— 652
(6)The Book Of Travellers' Prayer And Shortening It ——— 664
[1] The prayer of the travellers and shortening it ——— 664
[2] Shortening the prayer at Mina ——— 668
[3] Praying in houses when it rains ——— 670
[4] It is permissible to offer the supererogatory prayer while riding a mount on journey, whatever direction it turns ——— 674
[5] It is permissible to combine two (obligatory) prayers on journey ——— 676
[6] Combining two (obligatory) prayers in residence ——— 678
[7] It is permissible to turn to the right and the left at the end of prayer ——— 682
[8] The desirability of the right side of the imam ——— 682
[9] The undesirability to start offering a supererogatory prayer when the Mu'adhdhin begins the call for the prayer (establishment) ——— 684
[10] What one says when he enters into the Mosque ——— 686
[11] It is desirable to greet the mosque (when one enters into it) by offering two Rak'as and it is disagreeable for one to sit (in the mosque) before praying them, and offering them is legal at any time ——— 686
[12] Praying two Rak'as in the mosque is desirable for anyone who has just returned from journey ——— 686
[13] It is desirable to offer the Forenoon "Duha" prayer, the minimum of which is two Rak'as, the maximum of which is eight, and the average is to offer four, and the exhortation to pray it ——— 688
[14] The desirability of offering the Two Rak'as of the Fajr's Sunna, exhortation to offer them, lightening them, keeping on them, and what is recited in them 692
[15] The excellence of the supererogatory prayers before and after the obligatory ones, and how many are they ——— 696
[16] It is permissible to offer the supererogatory voluntary prayer or some of it as standing or sitting ——— 698
[17] The (supererogatory) night prayer, and how many Rak'as did The Prophet use to pray at night, and the Witr is a single Rak'a, and a single Rak'a is regarded as a valid prayer ——— 704
[18] The total of the (supererogatory) Night prayer, and what about him, who failed to offer it in view of sleep or illness ——— 710

٥٢ ـ باب فضل الجُلوسِ في المُصَلَّى بعد الصُّبْح، وفضل المساجد 641
٥٣ ـ باب مَنْ أَحَقُّ بالإمَامَةِ 643
٥٤ ـ بابُ استحباب القُنُوتِ في جميع الصلاة، إذا نَزَلَتْ بالمسلمين نَازِلَةٌ 645
٥٥ ـ بابُ قَضَاءِ الصَّلاة الفَائِتَةِ واسْتِحْبَابِ تَعْجِيلِ قَضَائِهَا 653
٦ ـ كِتَابُ صَلاةِ المُسَافِرِينَ وقَصْرِهَا 665
١ ـ بابُ صَلاةِ المُسَافِرِينَ وقَصْرِهَا 665
٢ ـ باب قَصْر الصلاة بِمِنًى 669
٣ ـ بابُ الصلاة في الرِّحَال في المَطَر 671
٤ ـ بابُ جواز صلاةِ النَّافلة علىٰ الدَّابة في السَّفَرِ حيث تَوَجَّهتْ 675
٥ ـ بابُ جواز الجَمْعِ بينَ الصَّلاتَيْن في السَّفَرِ 677
٦ ـ بابُ الجَمْعِ بين الصَّلاتَيْن في الحَضَرِ 679
٧ ـ بابُ جواز الانصِرَافِ من الصَّلاةِ عن اليَمِين والشِّمَالِ 683
٨ ـ بابُ استحباب يَمِينِ الإمَام 683
٩ ـ بابُ كَرَاهَةِ الشُّرُوعِ في نَافِلَةٍ بعد شُرُوع المُؤَذِّنِ 685
١٠ ـ بابُ ما يقولُ إذا دَخَلَ المَسْجد 687
١١ ـ بابُ اسْتِحْبَابِ تَحِيَّةِ المسجد بركعتين، وكراهةِ الجُلُوسِ قبل صلاتهما، وأنّها مشروعةٌ في جميع الأوقات 687
١٢ ـ باب استحباب الرَّكْعتينِ في المسجدِ لِمَن قَدِمَ من سَفَرٍ أَوَّلَ قُدُومِهِ 687
١٣ ـ بابُ اسْتِحْبَابِ صَلاةِ الضُّحَى وأنَّ أَقَلَّهَا رَكْعَتَانِ وأكْمَلَها ثَمَان رَكَعَاتٍ وأَوْسَطَها أَرْبَعُ رَكَعاتٍ أو سِتٌّ، والحَثُّ على المحافظة عليها 689
١٤ ـ بابُ اسْتِحْبَابِ رَكْعَتَي سُنَّةِ الفَجْر، والحَثُّ عليهما وتخفيفهما والمحافظةِ عليهما، وبيانِ ما يُستحبُّ أنْ يُقْرَأ فيهما 693
١٥ ـ بابُ فَضْلِ السُّنَنِ الرَّاتبة قبل الفرائض وبعدهنَّ وبَيَانِ عَدَدِهِنَّ 697
١٦ ـ بابُ جواز النَّافلةِ قَائماً وقَاعِداً وفِعْلِ بَعْضِ الركعة قائماً وبَعْضِهَا قاعداً 699
١٧ ـ بابُ صَلاةِ اللَّيْلِ وعَدَدِ رَكَعَاتِ النَّبِيِّ ﷺ في اللَّيْلِ، وأنَّ الوِتْرَ رَكْعَةٌ، وأنَّ الركعةَ صلاةٌ صحيحةٌ 705
١٨ ـ بابُ جَامِعِ صلاةِ اللَّيْلِ، ومن نام عنه أو مرض 711

[19] Offering the (Forenoon) prayer by the repenting people when (it becomes so much hot that) the weaned camels feel the (extreme) heat of the scorching sand ——— 716
[20] The (supererogatory) Night prayer is to be offered as two by two Rak'as, and the Witr is to be a single Rak'a at the last portion of the night ——— 716
[21] He, who is afraid that he might not be able to stand for Tahajjud prayer at the end of the night, should pray Witr at its beginning ——— 722
[22] The best prayer is that in which the (period of) standing is longer ——— 722
[23] At night, there is a certain hour, in which the supplication is responded to (by Allah) ——— 722
[24] Exhortation to supplicate and celebrate (Allah) at the end of the night, and (Allah's) response to it at such a time ——— 724
[25] Exhortation to stand for (supererogatory) Night prayer in Ramadan, known as At-Tarawih ——— 726
[26] The supplication in the (supererogatory) Night prayer ——— 730
[27] It is desirable to prolong the recitation in the Night prayer ——— 744
[28] What was narrated (from The Prophet) concerning the one who sleeps the whole night until morning ——— 746
[29] It is preferable to offer the supererogatory prayer at one's home, though it is permissible to pray it in the mosque ——— 746
[30] The merit of such regular acts as standing for Night prayer ——— 750
[31] If anyone dozed during the prayer, or was not able to recite The Quran or celebrate (Allah), he should lie down until such a state is over ——— 750
[32] The virtues of The Holy Quran ——— 754
[33] The command of reciting The Quran constantly, and it is undesirable to say: I forgot such-and-such a Verse, but it is permissible to say: I was made to forget it ——— 754
[34] It is desirable to recite Quran in a sweet voice ——— 756
[35] The Prophet's recitation of the Sura of Al-Fath on the day of Meccan Conquest ——— 758
[36] The coming down of tranquility because of the recitation of Quran ——— 758
[37] The superiority of The Quran's keeper ——— 760
[38]The superiority of the one who keeps and recites The Quran competently, and the one who staggers in reciting it ——— 760
[39] Reciting The Quran is preferable by the one who is more skilled and competent, and it is desirable for the reciter to be more proficient than the one before whom The Quran is recited ——— 762
[40] The excellence of listening to The Quran, and requiring the one who keeps it (by heart), to recite it in order that one would listen to it, and what about weeping and considering during recitation ——— 762

١٩ ـ بابٌ «صلاة الأوَّابين حِين تَرْمَضُ الفِصَالُ» 717
٢٠ ـ باب صلاة الليل مَثْنَىٰ مثنىٰ، والوِتْر ركعةٌ من آخر الليل 717
٢١ ـ بابٌ «مَنْ خَاف أنْ لا يقومَ مِن آخِرِ الليل فَلْيُوتِرْ أوَّلَهُ» 723
٢٢ ـ بابٌ أفْضَلُ الصَّلاة طُولُ القُنُوت 723
٢٣ ـ بابٌ في الليل سَاعةٌ مُستجابٌ فيها الدُّعَاء 723
٢٤ ـ بابُ التَّرْغِيبِ في الدُّعَاء والذِّكْرِ في آخر اللَّيْلِ والإجابةِ فيه 725
٢٥ ـ بابُ التَّرْغِيبِ في قيام رَمَضَانَ وهو التَّرَاوِيحُ 727
٢٦ ـ باب الدُّعَاءِ في صلاة الليل وقيامه 731
٢٧ ـ بابُ اسْتِحْبَاب تَطْويلِ القِرَاءَةِ في صَلاةِ اللَّيْلِ 745
٢٨ ـ بابُ ما رُوِيَ فيمنْ نَامَ اللَّيْلَ أجْمَعَ حتى أصْبَحَ 747
٢٩ ـ بابُ اسْتِحْباب صَلاةِ النَّافلة في بَيْتِهِ وجَوَازِهَا في المَسْجِدِ 747
٣٠ ـ بابُ فَضِيلَةِ العَمَلِ الدَّائم مِنْ قيام اللَّيْلِ وغيره 751
٣١ ـ بابُ أمْرِ مَنْ نَعِسَ في صَلاتِهِ، أوِ اسْتَعْجَمَ عليه القُرْآنُ أو الذِّكْرُ بأنْ يَرْقُدَ أو يَقْعُدَ حتى يَذْهَبَ عنه ذلك 751
٣٢ ـ بابُ فَضَائِلِ القرآن وما يتعلَّقُ به 755
٣٣ ـ بابُ الأمْر بتَعَهُّدِ القُرْآن وكراهة قول: نَسِيتُ آية كذا، وجواز قول: أُنْسِيتُها 755
٣٤ ـ بابُ اسْتِحْبَابِ تَحْسِينِ الصَّوْتِ بالقُرآنِ 757
٣٥ ـ بابُ ذِكْرِ قراءة النبيِّ ﷺ سُورَةَ الفَتْحِ يَوْمَ فَتْحِ مَكَّةَ 759
٣٦ ـ بابُ نُزُول السَّكِينَة لقراءَةِ القُرآنِ 759
٣٧ ـ بابُ فَضِيلَةِ حَافِظِ القُرْآنِ 761
٣٨ ـ بابُ فَضْلِ المَاهِرِ بالقرآن والذي يَتَتَعْتَعُ فيه 761
٣٩ ـ بابُ اسْتِحْبَاب قِرَاءَةِ القُرآن على أهْلِ الفَضْلِ والحُذَّاق فيه وإن كان القارىءُ أفْضَلَ مِنَ المَقْرُوءِ عليه 763
٤٠ ـ بابُ فَضْلِ اسْتِمَاعِ القُرْآنِ، وطَلَبِ القراءة من حَافِظِهِ للاستماع، والبُكَاءِ عند القراءة والتَّدَبُّر 763

[41] The excellence of reciting The Quran in the prayer, and learning it ——764

[42] The excellence of reciting The Quran and the Sura of Heifer ——766

[43] The excellence of the Opening Sura of "Al-Fatiha", the concluding Verses of the Sura of the Heifer "Al-Baqara", and the exhortation to recite its last two Verses ——766

[44] The excellence of the Sura of the Cave and of the Throne Verse ——768

[45] The merit of reciting "Say: He is Allah, The One and Only" ——770

[46] The merit of reciting the last two Suras of seeking refuge ——772

[47] The superiority of the one who acts upon (the principles of) The Quran, teaches it (to others), learns its rules and judgements, acts upon them and then teaches them ——772

[48] Showing that The Quran has been revealed in seven ways ——774

[49] Reciting The Quran quietly and distinctively, and refraining from reciting it hurriedly, and the permissibility of recite two Suras or more in one Rak'a —778

[50] Matters related with (the ways of) recitation ——782

[51] The times at which offering prayer is forbidden ——784

[52] The conversion of Amr Ibn Abasa to Islam ——786

[53] Do not try to offer prayer at (the time of) the rising of the sun or at its setting ——790

[54] The two Rak'as The Messenger of Allah prayed after Asr ——790

[55] It is desirable to pray two Rak'as before the Evening prayer ——792

[56] There is a prayer (in the period) between each two calls for prayer (The first is for the prayer and the other for establishing it) ——794

[57] The prayer of fear ——794

٤١ ـ باب فَضْلِ قراءَةِ القرآن في الصلاة وتَعَلُّمِهِ 765
٤٢ ـ باب فَضْلِ قراءَةِ القرآن وسورة البقرة 767
٤٣ ـ باب فَضْلِ الفاتحة وخواتيم سورة البقرة، والحَثُّ على قراءة الآيتين من آخر البقرة 767
٤٤ ـ باب فَضْلِ سُورة الكهف وآية الكرسيّ 769
٤٥ ـ بابُ فَضْلِ قِرَاءَةِ: ﴿قل هو اللَّهُ أحد﴾ 771
٤٦ ـ باب فَضْلِ قِراءَةِ المُعَوِّذَتين 773
٤٧ ـ بابُ فَضْلِ من يَقُومُ بالقُرْآنِ ويُعَلِّمُهُ، وفَضْلِ من تَعَلَّمَ حِكْمَةً مِنْ فِقْهٍ أو غَيْرِهِ فعَمِلَ بها وعَلَّمَهَا 773
٤٨ ـ باب بَيَانِ أنَّ القرآنَ على سبعةِ أحْرُفٍ، وبَيَانِ معناه 775
٤٩ ـ بابُ تَرْتِيلِ القِرَاءَةِ واجْتِنَابِ الهَذِّ ـ وهو الإفْراطُ في السُّرْعَةِ ـ وإباحَةِ سُورَتَيْنِ فأكثر في رَكْعَةٍ 779
٥٠ ـ بابُ ما يَتَعَلَّقُ بالقِرَاءَاتِ 783
٥١ ـ بابُ الأوقاتِ التي نُهِيَ عن الصلاةِ فيها 785
٥٢ ـ بابُ إسْلامِ عَمْرِو بْنِ عَبَسَةَ 787
٥٣ ـ بابٌ «لا تَتَحَرَّوْا بصَلاتِكُمْ طُلُوعَ الشَّمْسِ ولا غُرُوبَهَا» 791
٥٤ ـ بابُ معرفةِ الرَّكعتينِ اللتين كان يُصَلِّيهما النبيّ ﷺ بعد العصر 791
٥٥ ـ بابُ اسْتِحْبَابِ رَكْعَتَيْنِ قبل صَلاةِ المَغْرِبِ 793
٥٦ ـ بابٌ «بَيْنَ كُلِّ أذانَيْنِ صلاةٌ» 795
٥٧ ـ بابُ صلاةِ الخَوْفِ 795

دار الكتب العلمية
DKI
DAR AL-KOTOB AL-'ILMIYA
DAR EL-KOTOB AL-'ILMIYA